

START

MICROFILMED 2015

For: Leo Baeck Institute
15 West 16th Street
New York, NY 10011

FILMING POSITION: 1 B

REDUCTION RATIO: 12 X

DATE FILMING BEGAN: 8/25/15

TECHNICIAN: Kathy Rose



HUDSON ARCHIVAL

WE HAVE A PASSION FOR PRESERVATION.

845 338 5785 HUDSONARCHIVAL.COM PO BOX 640, PORT EWEN, NY 12466

REEL 7

COPYRIGHT STATEMENT

The copyright law of the United States – Title 17, United States Code – concerns the making of photocopies or Other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specified conditions is that the photocopy or other reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

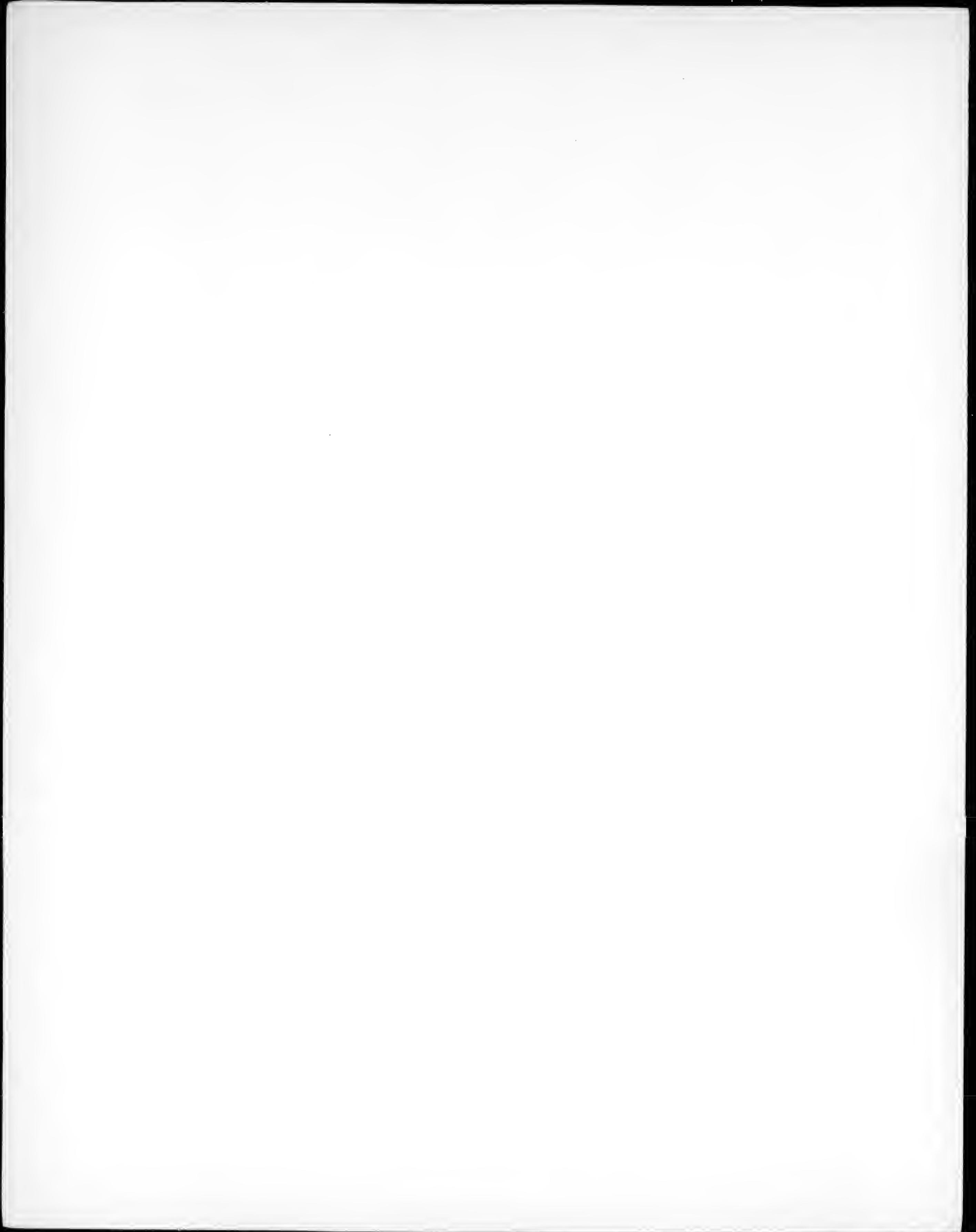
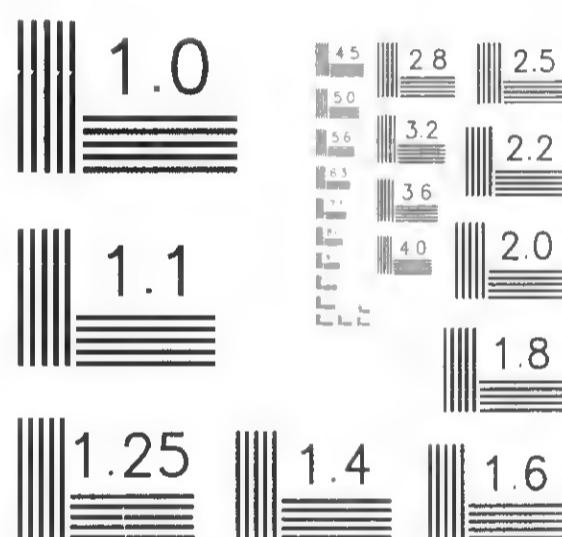
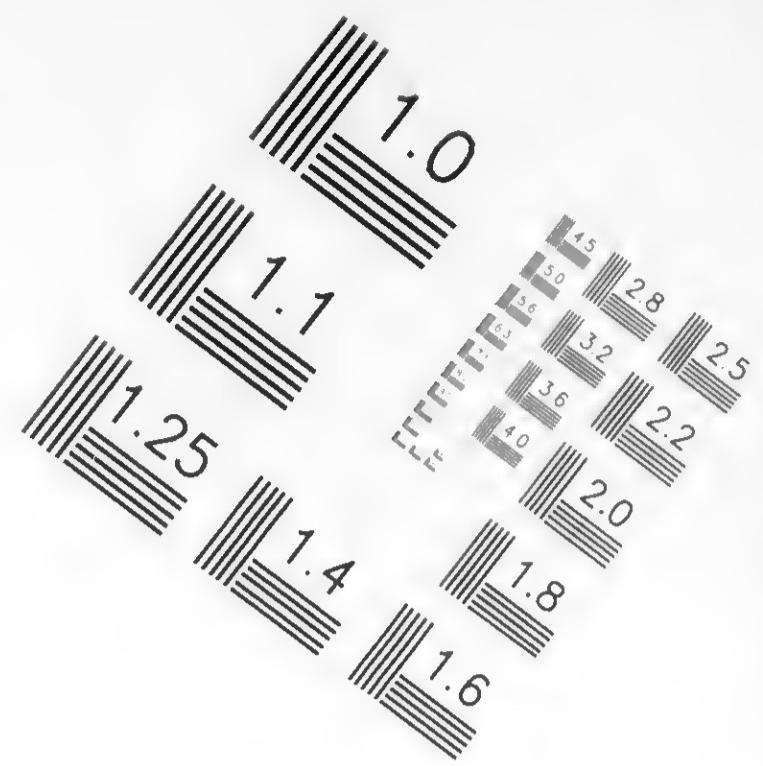
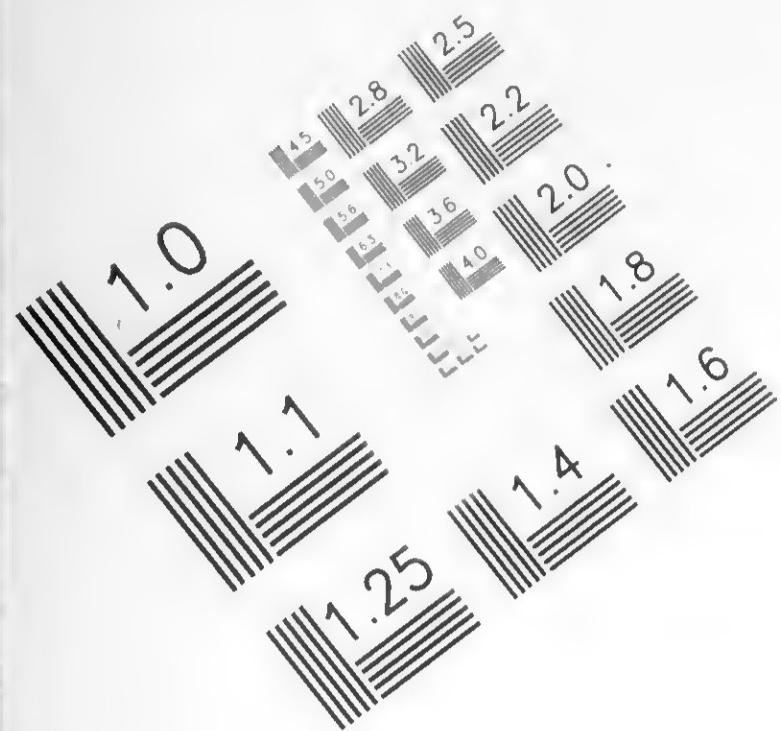
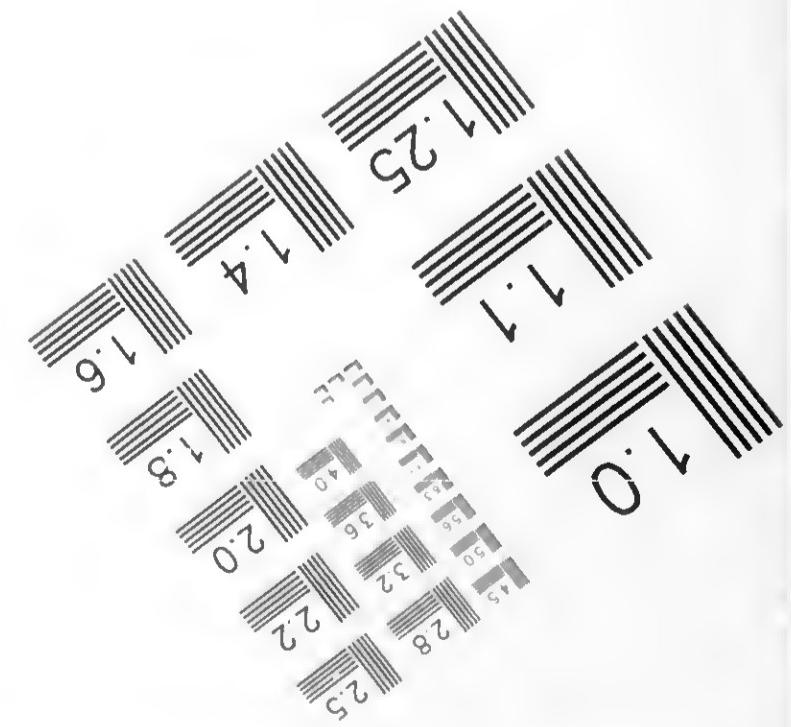
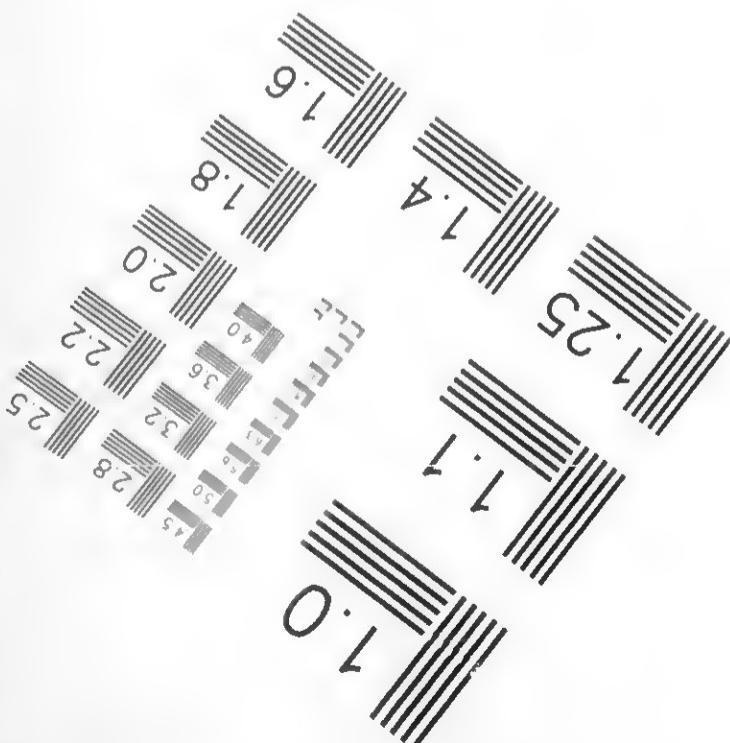
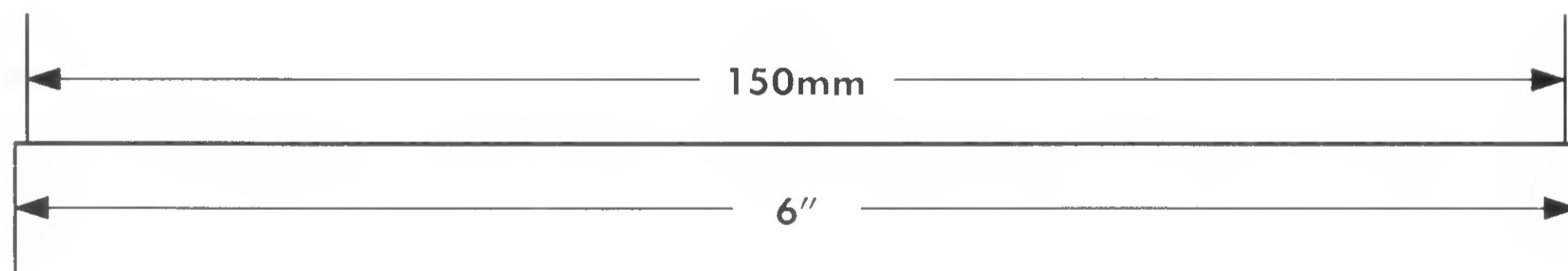


IMAGE EVALUATION TEST TARGET (QA-3)



150mm

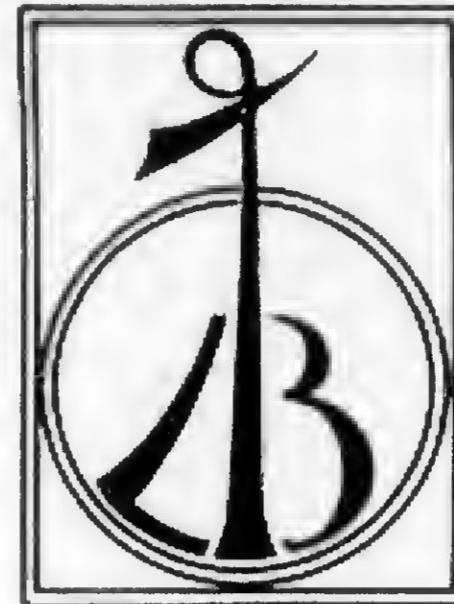
6"



APPLIED IMAGE®
Group-
IMAGING

© 2003, APPLIED IMAGE, Inc., All Rights Reserved. Rev. 1.00

© 1997 by The McGraw-Hill Companies, Inc. All rights reserved.



Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

**Processed by Dianne Ritchey and Jerry
Lindenstraus**

**Leo Baeck Institute
Center for Jewish History
15 West 16th Street
New York, N.Y. 10011
Phone: (212) 744-6400
Fax: (212) 988-1305
Email: Ibaeck@lbi.cjh.org
URL: <http://www.lbi.org>**

© 2014 Leo Baeck Institute. All rights reserved.

Center for Jewish History, Publisher.

Electronic finding aid was encoded in EAD 2002 by Dianne Ritchey in
October 2014. Description is in English.

Descriptive Summary

Creator: Lehman, Robert L.
Title: Rabbi Robert L. Lehman Collection
Dates: 1928-2013
Dates: bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters from friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Sholom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson* (st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City* (F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence - Rivkin, Ellis	1954-1955
1	18 Correspondence - Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence - Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukkah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

- A) Correspondence
 - a) Alphabetical Files of Congregational Correspondence
 - b) Topical
- B) Sermons
 - a) Chronological
 - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title	Date
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981
Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

Box	Folder Title	Date
3	18 Sermons	1957 September-1957 December
3	19 Sermons	1958 January-1958 May
3	20 Sermons	1958 September-1958 December
3	21 Sermons	1959 January-1959 June
3	22 Sermons	1959 September-1960 June
3	23 Sermons	1960 September-1960 December
3	24 Sermons	1961 January-1961 May
3	25 Sermons	1961 September-1961 December
3	26 Sermons	1962 January-1962 May
3	27 Sermons	1962 September-1962 December
4	1 Sermons	1963 January-1963 May
4	2 Sermons	1963 September-1963 December
4	3 Sermons	1964 January-1964 June
4	4 Sermons	1964 September-1964 December
4	5 Sermons	1965 January-1965 June
4	6 Sermons	1965 September-1965 December
4	7 Sermons	1966 January-1966 April
4	8 Sermons	1966 September-1966 December
4	9 Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons - Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
Box	Folder Title		Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

Box	Folder Title	Date
5	9 Sermons	1979 January-1979 May
5	10 Sermons	1979 September-1979 December
5	11 Sermons	1980 January-1980 May
5	12 Sermons	1980 September-1980 December
5	13 Sermons	1981 January-1981 May
5	14 Sermons	1981 September-1981 December
5	15 Sermons	1982 January-1982 April
5	16 Sermons	1982 September-1982 December
5	17 Sermons	1983 January-1983 May
5	18 Sermons	1983 September-1983 December
6	1 Sermons	1984 January-1984 June
6	2 Sermons	1984 August-1984 December
6	3 Sermons	1985 January-1985 May
6	4 Sermons	1985 September-1985 December
6	5 Sermons	1986 January-1986 August
6	6 Sermons	1986 September-1986 December
6	7 Sermons	1987 January-1987 June
6	8 Sermons	1987 August-1987 December
6	9 Sermons	1988 January-1988 April
6	10 Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box Folder Title

7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical**Box Folder Title**

7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers**Box Folder Title****Date**

1957-1972
1978, 1991
1965-1966
1956-1975, 1987
1956-1987

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder Title	Date
7	19 Anti-Semitism	1967-1970
7	20 Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21 Boat People	1979-1980
7	22 Children's Services – Boy Scouts	undated
7	23 Crime Prevention Program	undated
7	24 Euthanasia	1942-1949, 1986
7	25 In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26 Jewish Defense League	1969
7	27 Jews and Catholics	1964
7	28 Judaism in the Twenty-First Century	1990
Box	Folder Title	Date
8	1 Liturgy Project	1994
8	2 Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3 Poverty	1965
8	4 Services – Programs	undated, 1955-1958
8	5 Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6 United States Holocaust Memorial Museum	1993
8	7 Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis - Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) - Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) - Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) - Sermon Drafts	1985
8	17 Kent State University Conference - Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip - Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip - Correspondence	1990-1991
8	21 Schweinfurt Trip - Correspondence - Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip - Sermons and Services	1990-1991
8	23 Trips - Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors - Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors - Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors - Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism - 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

2/6 TEMPLE OHEB SHALOM - CORRESPONDENCE - ABRAHAM SHAW 1954-1965

ARCHIVES

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

February 23, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Bob:

I am sorry that I did not have the pleasure of meeting you in person when I visited Cincinnati last week. Although I did have the occasion to speak to you on the long distance phone, I would like very much to have a chance to talk to you here in Baltimore, and to have you meet one or two of the members of the Board of Trustees. I would like to ask you, therefore, if you do not as yet have any binding commitments to any other community, to try to arrange to be in Baltimore following one of your bi-weekly visits to Parkersburg.

(at anytime during the week-end of)
Do you think it would be possible for you to come here ~~on~~ March 5th through the 7th? Perhaps you could leave Parkersburg Sunday evening and spend Monday here. We should, of course, be more than willing to pay any additional expenses you would incur in coming to Baltimore.

If you are interested in pursuing this further, please let me know immediately and I shall make the necessary arrangements to have one or two of the Board members meet you at the same time that I do.

Trusting to hear from you at your very earliest opportunity, I am

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

CC-Mr. Bluestein

late friid eve - 5 months

Kids from S

Curio, worship, kids
gen supervision.

Fr - 18 - 25 Sun eve

Jr 14 - 17 " aft

Rained - long

Moving funeral for
people in my members

Fastival

Vacation

Teach school

Adult

Conf. class

Office

Help with job

Start middle of June

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

March 3, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Bob:

I have your letter of February 28th and I am pleased to know that you are planning to be with us on Monday, March 8th. If you will come to the Temple, 1307 Eutaw Place, shortly after you arrive at Mt. Royal Station, we can plan to spend a good part of the day together. I shall arrange to have several of the Board members to meet you at lunch and then we will have opportunity to discuss the situation here.

I am anticipating meeting you, and with all good wishes, I am

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

March 9, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Bob:

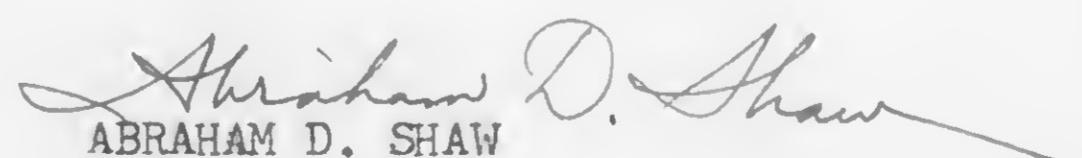
It was good meeting you on Monday and having you here for a part of the day. I hope that you enjoyed your brief visit and the opportunity to see something of this congregation, both in its "physical plant" as well as some of the people who are active in its leadership.

As I indicated to you, I hope that you will determine what course of action you want us to pursue within the next ten days or so, in order that I may feel free to look elsewhere if this is not an area of your own interest. To put it more positively, however, if you do feel you want consideration given to you by the Board and Congregation, I shall be anxious to proceed from that point.

In accordance with the Congregation's instruction, I am enclosing herewith a check in the amount of \$50.00 to cover your expenses incurred in your trip here.

I hope your return trip was a pleasant one and I shall be eagerly awaiting further word from you.

Sincerely,


ABRAHAM D. SHAW

ADS:lb

March 16, 1954

Rabbi Abraham D. Shaw
Oheb Shalom
1307 Eutaw Place
Baltimore, 17, Md.

Dear Rabbi Shaw,

I have given the matter of my coming to your congregation a great deal of thought in the past several days and feel that I have come to an honest decision. Yes, I would certainly like you to propose my name to the congregation at your forthcoming meeting. I feel that I would be able to do good work in the congregation, under your guidance.

I would appreciate it, however, if you could see to it that my work would commence by the middle of June. This request of mine would serve three good purposes:

a) You and I could work together on the more minute details of Temple organization prior to your going on your vacation. All would not be thrown together as would be the case were I to start just before the Holydays.

b) The quiet summer months would give me an excellent opportunity of familiarizing myself with the structure of the Temple organization, as well as the community at large.

c) It would be a great boon to me financially.

I am not quite certain whether this is the proper time to bring this up but what of my robes should the congregation accept me. I have neither a black nor white robe, much less the pulpit hats. If I am to have them for the summer services, in which I would like to take part, I will have to be fitted during Pesach vacation at the latest. What is the procedure I am to follow?

One more factor. Should I be appointed to work with you will there be someone who will look about for an apt. for me? I don't know how much time I will have to take care of this matter.

Now that I have definitely decided, I certainly hope that we will be able to work together. Should the congregation approve me I will do my best for you and the Temple, of that you may be assured.

With very best wishes to you and Mrs. Shaw, I am

Sincerely yours,

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future
March 18, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Bob:

I have received your letter of March 16th, and I am genuinely delighted to know that you have decided to permit your name to be presented to the Congregation at the forthcoming special meeting for the position of Assistant Rabbi. I feel that we shall have a very happy relationship if the Congregation determines to accept my recommendation.

I shall of course, propose to the Board and Congregation that you be elected as of June 15th as you have requested, and I feel certain that your coming here in advance of the Fall season will be acceptable to them.

As soon as the Congregation has taken action, I will discuss with the Sisterhood the question of pulpit robes, and I feel that they will wish to give this their attention.

I shall also turn over to a member of the Board who is in the real-estate business the question of finding housing for you if the election occurs. When we are ready to consider this, however, I will want to be in touch with you as to your wishes and also to see as to the amount of expenses you can assume for housing.

I want to point out to you that as soon as I received your letter, I communicated with the President, Jack Neumann, and we have made arrangements to schedule a special meeting of the Congregation for Wednesday, March 31st. Because of the provision of the Constitution which requires at least three days notice of such a meeting, and because of other congregational commitments on the calendar, the 31st was the earliest possible date. I feel, however, that this phase of the matter is merely a formality, and that there is every possibility of sympathetic action by the Congregation. I shall wire you at once after the matter has been given Congregational attention.

May I tell you that I am more than pleased that you have decided as you have. I feel confident that this experience can be genuinely enriching for both of us, and I hope that the Congregation will see fit to act favorably.

My wife joins me in warmest good wishes.

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:slg

HAR SINAI CONGREGATION

FOUNDED 1842 AT BALTIMORE, MARYLAND

DR. ABRAHAM SHUSTERMAN, RABBI
HENRY COOPER, CANTOR

SYNAGOGUE: BOLTON AND WILSON STS.

OFFICES: HAR SINAI CENTER
6300 PARK HEIGHTS AVENUE-15

April 5, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati-20, Ohio

Dear Mr. Lehman:

Rabbi Shaw and I are very close friends. He told me about his visit to Cincinnati for his conference with you and he has kept me posted about developments. I hasten to write you to welcome you to our fellowship and to assure you that all of us will do everything in our power to make you feel at home here.

I am sure Shaw has told you about the many things we do together ... Union summer services, adult education institute, P.T.A. institutes, summer retreat, and week-day Hebrew classes. You and I will see a lot of each other. In fact, in July and August of this year our Sabbath evening services are at our Temple and the morning services at Lieberman's Temple. I am on duty in July, and I already look forward to the privilege of delivering a little welcoming speech at the first service you officiate at in our company.

Abe Shaw is just about the nicest person I know. He is wonderful to work with. Oheb Shalom is a truly great Congregation and ... as for Baltimore ... there is no community which gives its rabbis more satisfactions. You are very lucky and I am thrilled that the opportunity has come to us to show you how fascinating the Jewish ministry can be.

Warmest personal greetings.

Faithfully yours,

Abraham Shusterman
Abraham Shusterman, Rabbi

as/mjh

7503 Seven Oriole Lane
Baltimore, Md

B R O T H E R H O O D

Temple Oheb Shalom

1307 EUTAW PLACE ★ BALTIMORE 17, MARYLAND

April 7, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati, 20, Ohio

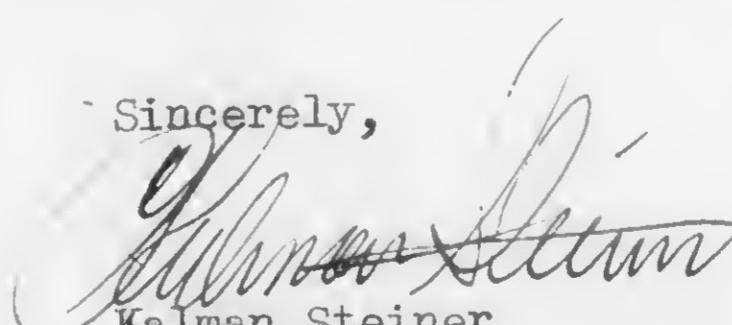
Dear Mr. Lehman:

The good news of your appointment as assistant to Rabbi Shaw is received with enthusiasm by the entire Brotherhood of Oheb Shalom. We all look forward eagerly to your arrival next June.

Meanwhile, I want to extend a sort of preliminary or anticipatory welcome now, pending the time when we can turn out the guard to accord you the real thing.

The Brotherhood wants you to know that every facility at its disposal will be available to you upon your arrival. As it happens, my tenure will have ended by then. There is every reason to believe that my successor will be Mr. Symone Spector, and even more reason to believe that he will do a better job than I am capable of in bringing you the full cooperation of our Brotherhood.

Sincerely,


Kalman Steiner
President



"Brotherhood is unity of feeling, purpose, ideal and action"—REV. DR. WILLIAM ROSENAU

April 8, 1954

Rabbi Abraham D. Shaw
Temple Oheb Shalom
1307 Yutaw Place
Baltimore 17, Maryland

Dear Abe:

I just got back to town and found on my desk a copy of your letter of April 1 to Robert Lehman. I was so happy to hear that he is to be your assistant. Bob is a fine human being and a very intelligent person. I know that you are both going to be very happy together and that he will learn a great deal from you.

It is always good to know that Oheb Shalom will have as its assistant rabbi a man of the highest integrity and character.

With all good wishes to you and your dear ones, I am,

As ever,

JRM:sg

Jacob R. Marcus

P.S. I hope you will come to Pike where we can say hello to each other.

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

April 8, 1954

Mr. Robert Lehman
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Bob:

I was very happy to get your letter of April 5th with full responses to some of the questions addressed to you. I know the present time is a very busy one for you and if you want to acknowledge this by way of a post-card it will be very acceptable.

I would suggest that while you are in New York you stop in at Bentley-Simon and leave your measurements both for robes and caps, and then the Congregation or Sisterhood will be in touch with Bently-Simon to authorize the robes required.

As for living accommodations, I am sure that my wife will be happy to begin looking for the kind of thing you are seeking and I am sure, within the price range you indicate, something most certainly can be found. As a matter of fact, I hope it will not be necessary to spend quite as much.

In the next few days I will discuss with the President, Mr. Neumann, whether or not it will be advisable for the Congregation to handle the lease in order to relieve you of some of the taxation. I cannot indicate what will be the ^{expenses} of the Board, since this has not been done heretofore, but I shall certainly discuss it.

Once you are at home and know more clearly what the arrangements will be about your father's return from the hospital, I shall be happy to hear from you either by postcard or phone call. I am certain that other than on Wednesdays I will be available to see you for a full day. The only possible interruption might be an unanticipated funeral.

In the next issue of the Temple Bulletin we are carrying a story of your election, and there was also a brief item in the daily press. We shall wait until your coming here and perhaps some formal installation for fuller details at that time, also we will want the photograph about which I wrote.

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.



A Memorable Past . . . A Dedicated Future

-2-

At the moment I am most uncertain as to whether I will go to the Conference. I am anxious to have as much time with you after your arrival in Baltimore and before I go away for my vacation. I am reasonably sure we shall at least be together for 10 days before I leave the city and I hope that will give us ample time to map out such things we will want to anticipate during the summer.

It was good hearing from you and I hope the balance of your time at the College will be pleasant. I also hope you will find your father in much better health when you arrive in New York.

My wife and those who met you here in Baltimore, join in sending good wishes.

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

April 29, 1954

Mr. Robert Lehman
602 W. 157th Street
New York 2, N.Y.

Dear Bob;

I was happy to get your letter of April 27th, and your note of the 28th, with your picture enclosed. May I say I think the picture is a good one and that at the proper time we hope to make use of it. In all likelihood we shall wait until shortly before your scheduled arrival here in June to release a news-story about you, and then again may wish to have further word in the fall.

I, too, enjoyed your visit to Baltimore, and was glad that you were able to meet some of the other men serving our sister congregations.

With regard to the robes, I have already written to Bentley & Simon assuring them that the Board of Trustees had authorized the purchase, and that as soon as the robes were received our check would be forthcoming.

I was also glad to get your list of possible needs for the Study and shall give them my personal attention in the coming few weeks.

With regard to your decision to take the apartment at 1010 St. Paul Street, I feel that you will be happy there. I should like to ask at this point, on advice from one of the attorneys of the Board, that if you still have my communication of April 1st in which I made reference to your compensation, that you send it back to me for a reason I shall be glad to explain to you in person. This has reference to your request about your housing and the congregation's relationship to it.

I am glad, also, to know that you are contemplating going to the Brotherhood Retreat. As soon as I receive the literature about it I shall send you a copy. I know that the men will enjoy meeting you.

There is no reason why you may not have your mother with you on the 14th to help you set up your apartment.

I hope you found your father's condition improved, and that you will

page 2 -

continue to get good reports about him.

All good wishes.

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

May 6, 1954

Rabbi Robert L. Lehman
Hebrew Union College-Cincinnati School
Cincinnati 20, Ohio

Dear Bob:

I have received your letter of May 3rd and appreciate your returning to me the letter of April 1st which I requested. As soon as I have something more definite to tell you about the Board's consideration of your request, I shall inform you of it.

I have noted your statement about listing your name on all of our material as Robert L. Lehman, and will be happy to oblige.

I had not heard that Richard Sternberger had been selected as the assistant at Baltimore Hebrew, but I do know they have been on the look out for someone, so it is quite possible. I am glad to know he is a nice person whom you would enjoy working with. I have not any information regarding this but if I have anything of interest to report I will keep you informed.

I have mentioned to several of the Brotherhood men your hope to be at the Retreat on the weekend of June 11th through the 13th, and I know this has pleased them very much.

At the moment I still cannot say with certainty I can be in New York on the 1st of June since I shall be away from Baltimore from May 19th through the 27th, and it may be that I shall find my calendar clogged-up when I return. In any event, I shall do my utmost to try to be there.

All good wishes.

Sincerely,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

May 17, 1954

Rabbi Robert L. Lehman
Hebrew Union College-Cincinnati School
Cincinnati 20, Ohio

Dear Bob:

I have just received the invitation for your graduation, and it served as a reminder to me that I wanted to be in New York for that important event. It now appears very likely that I shall be denied that pleasure. According to present plans an important meeting of our Congregation of the Board of Trustees, is scheduled for the same time. Because there are so many events at the close of the season, it is very difficult to alter the calendar, and I am confronted with the problem of being two places at the same time. I can only tell you that I am genuinely sorry that I shall probably be denied the chance to witness your ordination. I hope that it will be a very moving experience for you, and I know that the circumstance that your parents will both be on hand for it will be one of the important factors in making it so.

I am enclosing herewith a news item from the Jewish Times which indicates your information about Richard Sternberger being elected as assistant at the Baltimore Hebrew Congregation was correct. As I understand it, he is scheduled to be here early in July, and I am glad that you know him and have such fine relationship with him.

I hope to get started in the next week or two with the various requests you made about setting up your Study. I am not sure it will be entirely completed when you arrive, but shall do my best to expedite things.

This is written somewhat in haste because I am preparing to be away from Baltimore for the next week or so. I am going to a family re-union in Kansas City. If you wish to be in touch with me, however, please write to the office and it will either be forwarded or await my return to Baltimore.

My warmest good wishes.

Sincerely,


ABRAHAM D. SHAW

ADS:lb
Encl.

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

May 31, 1954

Rabbi Robert L. Lehman
602 W. 157th Street
New York 32, New York

Dear Bob:

The two letters which you wrote to me were awaiting me on my return to the office after an absence of the past eight days. I know you are disappointed at my inability to be present at your ordination, and I am myself. Unfortunately, there was no other time that the Congregational Board meeting could be scheduled, and it is imperative that I be present as I have to present several matters to the Board. Only a reason of that significance would have prevented my coming.

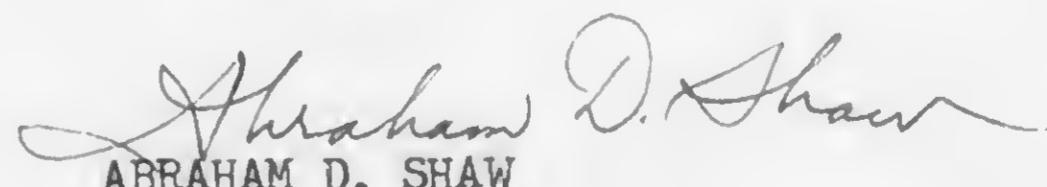
I am glad to know that you have a letter confirming your apartment at 1010 St. Paul Street. I shall begin making inquiry about a clergy rate for the 'phone for you. I see no reason why you should not have the same privilege I have in my own home, but will be in touch with the local telephone office about it.

A copy of the brochure for the Brotherhood week-end was mailed to you by the Brotherhood President. I think it will answer your questions, especially regarding the clothing. The attire is very informal. You may want a suit to travel to and from the camp.

Yes, your books have now arrived at the Temple. All seven cases of them. I am making arrangements for the bookshelves in your office, but I doubt if all of the books will be able to be crowded in that one area. I shall not, of course, open the cartons but let them await your arrival. I hope, also, to give some attention next week to the several things you requested for your office.

Warmest good wishes to you and your family.

Sincerely,


ABRAHAM D. SHAW

ADS:lb

P.S. Please note new letter-head above; a bit premature, perhaps, but it proves we anticipate your coming.

Founded Eighteen Hundred and Fifty-Three

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

June 3, 1954

Rabbi Robert L. Lehman
602 W. 157th Street
New York 32, N.Y.

Dear Bob:

Congratulations! Now the title "Rabbi" can of course be legitimately used. I hope that your ordination services on Tuesday evening were deeply impressive to you and to your family. We were thinking of you at that time, but were very much involved in some practical matters of congregational business at our monthly Board meeting. That is a pleasure which I am sure you will be sharing one of these days.

My primary reason for writing to you is to ask that you reserve several evenings after your arrival in Baltimore. On your first evening June 15th, my wife and I want you to be with us for dinner at the Suburban Club where we think perhaps you may meet some people. We also want you to save Friday evening, June 18th for dinner at our home, at which time the Officers of the Congregation will also be present. Whatever other commitments you may be inclined to accept, please save those two evenings for us, if you will.

I wonder if you have received your robes directly from Bentley-Simon? They have not come here as yet and I would suggest that if you have time you check in the New York office to see whether they will be complete in time for you to use them on June 18th.

I do not know if the Brotherhood has spoken to you about transportation to Camp Louise, but I am sure if you can arrange to be at the Temple on Friday afternoon, June 11th, fairly early, that you can go along with some of us who will be driving up at that time. That would save you the problem of having to take a car with you.

Again, heartiest congratulations, in which all of us here join.

Cordially,


ABRAHAM D. SHAW

ADS:lb

July 2, 1954

Mrs. Abraham D. Shaw
Holiday House
Wellfleet, Mass.

Dear Mrs. Shaw:

Yesterday I attended the meeting of the Citizens Committee for Recreation. The Jewish congregations were represented as much as I was able to determine by myself, Rabbi Sternberger and Dr. Gersuck. The first point was a reiteration of the principles for which the Committee stands: 1- to promote a general loan in the Fall to help found and keep up recreational facilities, 2- to promote a larger recreational budget.

The point of issue was that this committee desires to institute a training course for recreational leaders. It was then discussed that the Council of Social Agencies already offers such a course which is conducted in the Fall. However, we want our course in the Fall also, but this would conflict with the course given by the Council. Should we then have our course in the Spring? The reaction to this proposal was not too favorable, and a letter is being written asking the Council to set up a course for us in the Fall also. We want this specific course because primarily we want the churches and synagogues to take part in this community program. The council's course does not include these agencies primarily.

The next point of business was a mass meeting to be conducted in October. This meeting would serve the purpose of telling the people of the program of the committee and also telling them of the course. All of us were then asked whether we were interested, whether we have facilities for these youngsters, and whether we will have volunteers for this program. When I was asked, I said that there definitely is interest, but as for facilities and volunteers, I could not commit myself.

Next, they wanted a person who will help in the obtaining of these volunteers and who will participate actively in publicizing this program. They asked me whether I would take charge of this, either for our Temple or for all Jewish congregations. I declined with thanks, because of my limited knowledge of the congregations and substituted another name. I took the liberty of mentioning you because of your interest in the matter and because of your knowledge of the members of our congregation. I told them that they may contact you after the first of August. If I can be of help to you then, I will be more than happy to do so. If there is another meeting between now and the time that you get back to the city, I will attend.

I hope you are having a wonderful time, and that you and the Rabbi are getting a well deserved and needed rest and relaxation. With warmest regards to you and Rabbi Shaw, I am

Sincerely,

ROBERT L. LEHMAN

RLL:slg

July 9, 1954

Dear Rabbi Shaw:

This is to tell you of the interview I had this morning with Dr. Wheat in connection with the case of Frank Osovitz, who is at Phipps Clinic. As I wrote you I saw him last Saturday for a few minutes and he seemed very unstable to me at that time, and the interview of today confirmed this view of min. Here is the mystery:

The boy comes from Asheville, S. C. and is a member of Rabbi Unger's family. It is a small community of a few Jewish families. His mother is a neurotic woman, who, although manifesting love for the boy, is definitely over possessive and causes a great deal of harm. At the moment now that the boy is away, she herself is undergoing treatment in Asheville. The boy definitely has a deep-seated antagonism toward the mother. The father is of little value in this matter. Frank is classified as a schizophrenia. He has always had a sado-masochistic streak and it is evidenced by the fact that at one time when some surgery had to be done on his tooth he attempted to remove the tooth himself. He is morbid and rebellious and has great delight in his kind of surgery, such as experimenting with animals, insects, etc. He is a brilliant individual with a photographic mind. He has read widely in medicine and knows most of the text books by heart, although he has no idea of what he is talking about. He wanted to be a doctor when he grows up, and again for morbid curiosity he is interested in surgery. He was rebellious at home and this brought Rabbi Unger into the case. The Rabbi tried to talk to him and reason with him, but the boy took this as interference with his rights, although outwardly he accepts the advice of the Rabbi. As such there is antagonism toward Unger, and in this respect I might be able to be of some help.

He has been at the hospital for 5 or 6 months and will be here at least for the period of a year, and at the end of that time it is hoped that he will attain a fair degree of stability and will be able to return to his home and go back to school. The doctor suggests that when he is more mature in 4 or 5 years, he should again undergo treatment to bring him up to date.

Dr. Wheat is a young man who strikes me as very capable, and I feel that he can be of help to the boy. As for my own usefulness in this matter, there is not too much that I can do except talk to the boy every week, or every other week, and try and become friends with him. I have

been warned not to become entangled into this emotional makeup, and not bring him anything and not to discuss his plans for the future, and to stay clear of any mention of Rabbi Unger as far as possible.

I hope this will give you a clearer idea of what is involved, and I hope you won't mind my interrupting your vacation with this type of material.

I hope you are continuing to have a good time and look forward to your return. My very best wishes to you and Mrs. Shaw.

Sincerely,

RLL:lb ROBERT L. LEHMAN
Encl.

P.S. Enclosed you will find the last service of which I have written to complete our series. It deals with different aspects of Judaism, such as the Temple, Torah, Eternal Light, etc. I would appreciate it if you would look at it and go over it very thoroughly, and also let me know whether you like it or whether you think we can use it. In the meantime I have looked over Plaut's service and, whereas I like the ones for the Holydays with certain minor reservations, I think the Sabbath service is sickening. Do you think we should write away to Plaut to inquire as to the cost, copyrights, etc. in regard to the High Holyday service, or do you want us to wait until you return?

RLL

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

Holiday House
Wellfleet, Cape Cod
Massachusetts

Dear Bob:

We have now been summer residents of Cape Cod for four whole days and have enjoyed every minute of our stay. You can't imagine how welcome can be the silence of telephone bells and other intrusions for that many hours. Added to that delight is the beauty of the setting here, with the ocean, sky and sand dunes to "unkink" all of the emotional knots that accumulate during the year. If I begin to sound a little like a travel brochure, it's because I'm genuinely enthusiastic about this spot to which we've been returning now for more than five years.

I hope that on the Baltimore end of this line of communication all is reasonably serene. I understand from Miss Browne's note that the Hess family insisted on one of our colleagues officiating at a funeral for their brother-in-law. I know that it is something you could have handled more than adequately, but I guess one has to allow for an introductory period until people are thoroughly aware of your status in the community. If any other problems or uncertainties arise, don't hesitate to get in touch with me if you feel some long-distance counsel would be welcome.

I was pleased, Bob, to have the opportunity to speak to your Mother on the phone last Wednesday. We would have preferred, of course, to see her and your Dad in person, but that did not prove practical because of our brief stay in New York, and we do hope that your Dad's health will improve sufficiently to enable them both to come down and visit with you. At that time we hope, also, to get to know them.

We have heard from both of our children at their respective camps, and we are pleased that as of this writing they seem to be quite satisfied with their locales. We hope that satisfaction continues throughout the balance of their stay.

I shall not trouble you at the moment about any further Temple business, but if you want to drop me a line I'd be pleased to hear how things are going. I hope, at least, that the weather has been reasonably endurable. I would also like to know how the arrangements for the summer Union Services are working out.

Kindest regards in which my wife joins me.

As ever,

L. Nathan Wacht

dear Bob,

(Unaccustomed as I am to dictating,) I'll add my first note myself. Thank you very much for your letter & appreciated the completeness of the report it contained and I think you ended your part just right. Thank you, too, for volunteering to attend any other meetings which may occur in my absence.

You're having socially? Sure you are a call from Elaine Gutman (Mrs. Arthur E.) who may be calling - they're a couple in their mid-30's - will probably suggest an evening at the Club. & think you'd enjoy them - Have fun - Sincerely - Maxine



Holiday house
Westerly, Mass.
July 10, 1954

Dear Sof

We enjoyed reading
your review so much.
Your suggestion that
I you might go up
to see because it stu-
pendous! I can't

on a little more
about visiting hours.
Sunday the 1st was
also an official visiting
day & don't know
whether or not Fan &
Stanley (Greenblatt) made
that one or not, but I
know that Silvyn was
there on the 4th & was
received with enthusiasm.
Our vacation con-
tinues to be sure
delight. So far we've
been favored with ideal
weather and we've en-

imagine anything
that would thrill
and please her more.
The two official
days on which she
is allowed visitors
are Sunday, July 25th
and Sunday, Aug. 25.
However, I'm sure
that a provincial
visitor would be
welcome at any
time; I think Silvyn
Browne could tell

joy'd every minute of
our time here -

My husband, too,
enjoyed and appreciated
your long and in-
teresting letter to
which he'll be respond-
ing during the week.

All good wishes
from the both -

sincerely

Mary Shaw

TEMPLE OHEB SHALOM

1307 EUTAW PLACE

BALTIMORE 17, MD.

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR



A Memorable Past . . . A Dedicated Future

July 12, 1954

Dear Bob:

Although a vacation affords the time, it robs one of the inclination to do much corresponding. Forgive me, therefore, for delaying my answer to your interesting letter of July 7th and combining it with my acknowledgement of your communication of July 9th, which arrived today.

Let me consider the two letters in sequence. As to the 1st, I am particularly glad to hear that among your Saturday calls you were able to see the Osowitz boy from Asheville. It has been on my mind, and troubling me, that I had to defer it for so long, and I hope that you will find it possible to be of some genuine assistance to the boy. I would write at once to Rabbi Unger to tell him of your visit, but unfortunately Sidney Unger sustained a heart-attack while en route to the last rabbinical conference, so it probably would not be advisable to write him at the present time.

It was good to hear that (as of July 7th) diplomatic relations with Mr. Epstein were entirely cordial. I am sure that in accordance with the best rabbinic training you've received, you'll manage to maintain them that way--even tho sometimes he gets a bit Molotov-ish. By the way, how did the calendar session, scheduled for the 12th, work-out? I hope you were able to smooth out the conflicts satisfactorily.

Let me now respond to the 5 items of Temple business to which you referred in your first letter. 1)As regards Nathan Bark's service, I am glad you have it, like it, and perhaps, after I see it, we can agree to use it. 2)It was good that you were able to have your session with Sam Glasner...I think his ideas are generally sound, even tho sometimes I can't follow him to the extreme. I'll be glad to review the book-order situation with you right after I return, so there won't be any delay in getting the books in time. 3)As regards the Young Married Group, I would prefer to discuss that with you in more detail. I have a tentative plan of reviving it myself during the coming season; but perhaps we can share in its supervision. I feel that to some extent it is necessary for the leadership to be married, so unless you want to qualify in a hurry, I may continue in at least a partial direction of the group. 4)I like the "Messianic movements" idea as a theme for the Sisterhood study group--but believe it would be wiser to build the whole series around the personalities. It would, of course, be possible to tie in the historical forces as part of the background for each biography. We might use a title such as "Men Who Played God"...

5) As regards your various suggestions in the outline of our service, while I like many of the ideas, I think it would be far more fruitful to delay discussing it with you until I'm home and we have a prayerbook in front of us. As regards the major problem involved, namely that of minimizing Cantorial participation, I am sure you know the personal sensitivities that must be dealt with. I want, as far as possible, to avoid hurting anyone, but, of course, feel with you that the beauty of the service and its impact on the congregation are of primary importance. If we can find a way to achieve both our objectives at the same time, I want to try to do so. Let's talk the suggestions over, item by item, when I return.

As regards the service which you enclosed with your second letter, Bob, I like it very much, and I took the liberty of showing it to my wife who also found it most appealing. I have two suggestions which I should like to make. The first of these has to do with the exposition on "the Shema" which you include after it has been recited. I wonder if it might not be more dramatically effective if you had the discussion first and then led up to the actual recital of "the Shema" as the climax to the whole segment of the service? 2nd, both my wife and I felt, that altho we liked the familiar and direct language of the service, which is certainly much more within the range of understanding of children from grades 3 to 6, that in the part where you use the 10 commandments as a responsive reading, it would be much more effective if you used the actual language of the Bible (in shortened form) so that the words would take on heightened importance. Even though not all the words may be intelligible to the children, it would probably have a stronger emotional impact; furthermore, since we employ the short-form of the 10 commandments in our Sabbath morning service every week(except when there is a Bar Mitzvah) it would have a carry-over value for the children. Well, we can discuss this, too, when I'm home.

I probably won't take this much time to write you again until I'm back--since I have to be my own secretary--but I do enjoy hearing from you. Both my wife and I hope you're having a pleasant social life and that the Baltimore weather-man is proving friendly.

Regards,

A. Nathan DeShaw

July 15, 1954

Dear Rabbi Shaw:

This is just an acknowledgment of your letter to me of a few days ago. Just so you know that I received it and that I appreciate your long answers to the various points which I mentioned to you.

- a) A calendar meeting worked out as well as could be expected, and I think everyone was quite happy at the end of the session. Adjustments and compromises had to be made, but no one complained too much.
- b) I agree with you in regard to the Young Married Group, and for the very reason that you mention I was hesitant to start on my own. However, I spoke to Dick Sternberger about it and he had a very good idea which I think, if we like "will steal" for our own purposes. It is too involved for this letter and has time when you return.
- c) I am glad you like my idea for the Sisterhood series and I think your title is terrific.
- d) I am happy that my service met with your approval and all the suggestions which you made are certainly acceptable to me. Just don't lose it for we do not have another copy.
- e) Nate Bark was ordained in Cincinnati by Rabbis Morganstern, Marcus and Kronbach. If that isn't a kosher ordination I do not know what is!
- f) I attended a meeting on the certification for teachers in our Religious School and have some data on it. However, it wasn't too important and no great pronouncements will be forthcoming for quite awhile.

And lastly, I have started making some inquiries regarding some graduate study during the fall. I have written to one theological school and have been in closer contact with J.H. and U. of M. We will see what develops.

Thank you for your good wishes regarding my social life and the weather - the former is progressing - and I am happy to say" in regard to the latter, the first time in six years they have a 101 degrees here. I have to be a part of it.

I hope you continue to enjoy your summer, and I certainly look forward to greeting you on your return.

Sincerely,

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

August 4, 1955

Rabbi Robert L. Lehman
602 W. 157th Street
New York 32, N.Y.

Dear Bob:

Now that you have been home for several days, I hope you have begun to rest up a bit from your rigors of the past year. I hope, too, that you found your parents reasonably well in spite of the terrific heat which seems to continue. Please remember us to them.

I do not want to intrude too greatly upon your vacation, but there are several details that I bring to your attention.

Miss Grossman mentioned to me that early in June, at your request, a check had been drawn in the amount of \$50.00 for the youth activities. Apparently this check has never been cleared through the bank because it is still holding up her bookkeeping. I wonder if you would give this attention so that we may bring our books in balance as soon as possible.

I have read through the two Children's Services for Rosh Hoshanah, and find them entirely satisfactory. I made several very slight changes and they will be sent to the mimeograph agency to have sufficient copies run off.

As regards the letter to go to the entire congregation for possible enrollment in the Hebrew class, I still do not feel that sending it to every member of the congregation is entirely necessary or fruitful. It might be wiser on an experimental basis, to use the Sisterhood and Brotherhood mailing list. If there is not sufficient response on that basis, then perhaps it could be sent to the congregation. There are so many people on our general mailing list who would not have the slightest interest in learning Hebrew, that I think we should have a more selective group. Let us try it on that basis and see what the result of this approach is.

I am still in process of getting the coming season outlined for further attention, and thus far have not done too much in terms of specific preparation. As specific projects develop, however, I will try to keep you informed. Since I have not yet attended any of the Union Services I cannot make any comments about them, but will let you know how the next one goes.

If you determine to get away from New York for a few days, I hope you will find a cooler and more comfortable spot. In any event make the most

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

-2-

of these few weeks.

All good wishes to you and to your family.

Sincerely,

ADS.
~~ABRAHAM D. SHAW~~

ADS:lb

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

August 9, 1955

Dear Bob :

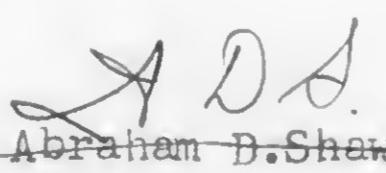
Although you may be out of the city at the time this letter reaches New York, I am taking a chance of forwarding it to you to be answered at your first opportunity. I should like to ask a favor of you and also place an opportunity in your way for some future experience. You mentioned the inadequacy of preparation for conversion which you encountered in one of our previous pupils. I have been approached by a man ~~by~~ the name of Frank Hessenauer, who is in the Navy, but stationed in Maryland. He is contemplating marrying a Baltimore girl, (he has been married previously and is divorced), and has agreed to take instruction, and I would like to turn over the responsibility for his training to you. I do not think he would be free to come to the city more than once a week so this could be arranged to suit your mutual convenience. If you are willing to do so, I will notify him to get in touch with you when you return to Baltimore in September. He and his fiancee wish to be married in February so that should give ample time for his training.

I have not much additional information to bring to you at this time, except to say that the services over the weekend were pretty much of the same pattern as you described. The attendance at the Baltimore Hebrew was quite satisfactory, and I spoke at that service. Saturday morning, the temperature was very high and the attendance very low. We had no sermon. If the weather continues as cool as today, we may go back to your original July procedure. Meanwhile we have no hard and fixed rule about the services. Lieberman, Cooper, Rosenfeld and I were at services; although Rosenfeld is leaving this week.

I hope that you are having full opportunity to rest in New York and you are enjoying your visit with your family.

We all send our best wishes.

Sincerely,



Abraham D. Shaw

ADS:lb

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM EPSTEIN,
EXECUTIVE SECRETARY

August 11, 1955

Dear Bob:

I am sorry that your typewriter has deserted you and you had to resort to the use of the one at the Hebrew Tabernacle. I hope by now you have been able to have it repaired so that you are not as "crippled".

Thank you for giving me the information about the youth group check. I shall have the office follow through and see what disposition was made of it.

I hope with cooler weather you have been able to enjoy New York a little better and that your plans to go up to Stratford work out.

Thanks for supplying an item for Temple Topics about the youth groups. When the office ~~communicates~~ with them about the check I will ask them to get the names of the officers as well.

I haven't very much to convey to you by way of new information. At the moment we are "sitting out" what might be a hurricane, but thus far it is an indefinite quantity.

I am trying to get some of the preliminaries cleared away for the opening of the school. At the present time some of the class rooms on the third floor are being painted and the small room in the vestry is being prepared for Herbert Morss' special class. Goldstein is due back the latter part of the month and I hope to meet with him immediately thereafter and go over the status of the faculty.

I have a funeral this afternoon, Walter Greenebaum, Vice-President of S. & N. Katz. I do not know if you had occasion to meet him. He was a brother-in-law of Melvin Erlanger, former Vice-President of the Temple. He died quite suddenly from a heart attack and only in his early 50's. Incidentally, he is also in the family of Lawrence Samler. Larry's sister is married to his brother. You may want to drop a note to Mrs. Greenebaum, Emersonian Apts.-17.

All good wishes to you and to your family, in which everyone here joins.

Sincerely,


Abraham D. Shaw

ADS:lb

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

August 15, 1955

Dear Bob:

Your interesting letter of August 11th has been received. I was pleased to know that you successfully weathered the experience of the Bris service, and all went well.

I was especially interested to know that you have been helping out at the Hebrew Tabernacle. It doesn't seem you are completely on vacation, but perhaps a change accomplishes the same thing as a rest.

Miss Browne tells me that Mr. Hessenauer will await a 'phone call regarding the conversion instruction. I will have her communicate with him or his fiancee, and at that time explain to them that you want both of them to attend the instruction. If you feel that you would like to try the discussion method of instruction and record this for future use, please feel free to do so. We can decide after you have made the experiment whether or not it merits repetition.

The services this weekend were pretty much overshadowed by hurricane Connie. Friday evening's services were attended by 50 or 60 people who braved the torrential rains, and Saturday morning was about the same. Lieberman did not preach on Friday but instead interpreted the Torah very briefly. I did the same thing Saturday morning.

Glad to know that you enjoyed the play "Inherit the Wind". If you plan to use some of it for sermon purposes I want to warn you I have a similar idea, so either use it for the Auditorium service or be assured I may be encroaching on your territory. However, you are correct in saying that if it appears in book form it will offer ample inspiration for any number of sermons. I hope you enjoyed the other theatrical experiences. I was also interested to hear about your visit to the night court. It sounds like an excellent basis for pulpit comment. I have also noted your topic for September 10th and will keep it on file for Temple bulletin.

On Friday of this week the matter of the legality of our Title to the Temple property will come up for court consideration and I am expected to testify. I hope the problem is successfully resolved and will let you know the outcome.

Please give our genuine good wishes to your parents.

Kindest regards.

ADS:lb

Sincerely,

Abraham D. Shaw

Founded Eighteen Hundred and Fifty-Three

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

August 25, 1955

Dear Bob:

It was good to get your letter of August 23rd and to know that apparently you have been making real progress during the past week.

Yes, we did have some problems during the recent hurricane both at home and at the Temple, and of course are always uneasy when another is on the threshold, which may be true now.

I was glad to get your list of sermon titles and shall keep them in the files for inclusion in the coming bulletins. The first issue of the Temple Topics is also in print, a copy of which I am enclosing herewith. You will observe that I printed the communication from you about the proposed Hebrew Class. I felt that handling it directly through the bulletin would be the most effective way to take care of this. I should also like your comments on the new format of the bulletin which was determined after consultation with Sam Strouse and Lou Cahn. As a matter of fact, Sam was largely responsible for setting the first issue up.

Regarding your statement about the hiring by the Baltimore Hebrew Congregation of a group leader for the High School Department, I would like to say that this does not disturb me too greatly. I think that what this really means is that this individual will help with the extra-curricular activities for the Junior High School and upper grades. It is true, of course, that we should like to be able to match them man-for-men and event-for-event, but since that is a financial impossibility, we shall have to make up with considerable imagination and individual efforts what we lack in manpower and money. Let's see what we can do about our upper school program, in addition to the enrichment class that Herbert Morss is taking over.

I hope you enjoyed the play "Bus Stop". I found it light but somewhat entertaining. I was pleased to hear your school work is completed, and as far as our "French" is concerned, all we have done so far is to make inquiry at one of the Berlitz offices, but have not yet had an interview with them.

I am having a session this morning with Ed Goldstein, who is back in the city and we hope to get our school activities rolling as soon as possible.

Please remember us to your family. I shall look forward to seeing you on Saturday, September 3rd., if you find it difficult to get back in time for the 5:30 service on the 2nd.

Incidentally, the Kallins' were in New York recently to attend the 50th

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

August 25, 1955

-2-
cont'd.

wedding anniversary of their daughter's future grandparents. They said Polish performed a reconsecration service for the old folks, and that they, the "Kallins" had a pleasant chat with him, and reference was made, of course, to you. Sara Kallins is being married, as you remember, on Saturday evening, September 3rd, at the Belvedere Hotel.

You have also received a copy of the letter which went out to the entire Congregation this past week informing them of the successful outcome of our legal problem about the Temple property. Naturally, I am pleased that this has been ironed out. I only hope that the other problems can be as successfully solved.

All good wishes.

Sincerely,

ADS
Abraham D. Shaw

*Lil Hepler
offl cation*

August 7, 1956

Dear Bob:

I was very pleased to hear from you and to learn that your vacation is proving to be a pleasant one. Your theatrical calendar certainly sounds attractive, and apparently you must have influence with some of the producers to get tickets to the shows you have listed. Maxine and I wanted to see "My Fair Lady" when we went through New York on our way to the Cape but the earliest date then available was sometime in October! We've had to compromise by buying the recording and have enjoyed listening to the music with the expectation that some time we may see the show as well.

I was also keenly interested in hearing of your experiences in terms of Mt. Vernon. From your description of the position it seems wise to me that you have eliminated it from consideration. There was too little, if anything, to be gained from the exchange of pulpits at this time.

As for your "home" congregation of Hebrew Tabernacle, I am glad, of course, that you are being given "top-level" consideration for the post. Truthfully, of course, I approach the matter with somewhat mixed emotions, as your going there precipitates the problem of your replacement here much sooner than I had hoped to have to deal with it.

Because the possible shift appears to be moving to a decision so rapidly I have had to bring the matter, confidentially of course, both to Sam Strouse and Larry Samler's attention. They understand that you have not yet made any definite commitment but that there is a strong possibility you may do so in the very near future. Both of them made the unsolicited comment that they would very much hate to see you go. On the other hand, I'm equally sure they would not wish to stand in the way of your greater opportunity. Larry Samler did express the opinion that I should convey to you the necessity for our being "covered" here in view of the heavy fall responsibilities that will be mine with the full-scale campaign about to

begin. He feels that I should be in touch with the Placement Committee as soon as possible so that we can begin to give consideration to your possible successor. He also added, although I do not see how you could possibly ~~bind~~ bind yourself to this--that you agree not to leave until your successor had been chosen. I do not believe that this latter commitment will be necessary, but felt obligated to convey to you Larry Samler's feeling in the matter. As far as Sam Strouse is concerned, he feels that we should begin surveying the field for your replacement with your full knowledge and understanding that we would be doing so in order that there might be continuity in our work at the time of your leaving us.

Please let me have your reactions to the foregoing. I shall not communicate either by 'phone or mail with the Placement Committee until I have heard from you.

The present campaign plans call for my making the primary appeal on Rosh Hashonah morning and for the general campaign to be launched with a meeting of workers on Monday evening, September 17th. Meanwhile we shall have to line up still additional workers; and, even more important, we ~~were~~ hope that some of the bigger gifts will begin to materialize. These latter contributions are really tough to land. Many of them are away from the city now, and those we ~~have~~ seen are all very coy about it, waiting to see what the others are going to do--and of course all directly or indirectly asking about the number one man, J.B., who thus far as of this writing is still as elusive as ever!

Since I'm having to type this by myself, I'm sure you'll understand why I don't feel inclined to prolong it. Meanwhile, enjoy yourself; let me hear from you as soon as possible about the above paragraph--and give warmest good wishes to your folks from both Maxine and me.

As ever,

ADS

Sidney L. Scher

6110 RUSK AVENUE BALTIMORE 9, MARYLAND

December 3, 1956

Dear Bob,

By now we guess, and hope, that you are settled in your new post with complete happiness and visions of a fine future. We are certain that your home congregation will hold you in the same affection as your adopted one does.

You accomplished so much in your comparatively brief stay with us. In fact, the young Married group owes its very existence to you. Through you and Rabbi Shaw, we didn't even have a shaky start--we just cruised along right from the beginning. We have had two very happy seasons, and feel we are in the middle of a third equally successful one. For our sakes, we regret that you will not be around to share it all with us again.

professionally, we all profited from our experiences with you. personally, the members have regarded you as a friend, with whom we have had good times and good talks. Such a relationship will not basically be altered by your departure to "greener pastures."

On behalf of the group, and personally, may I thank you for all your help to us; and may we wish you all the best of luck and success in your new venture. Remember always that the welcome mat is out for you whenever you return to Baltimore.

With all good wishes,

Sid & Betty

HAR SINAI CONGREGATION

FOUNDED 1842 AT BALTIMORE, MARYLAND

DR. ABRAHAM SHUSTERMAN, RABBI
HENRY COOPER, CANTOR

SYNAGOGUE: BOLTON AND WILSON STS.

OFFICES: HAR SINAI CENTER
6300 PARK HEIGHTS AVENUE-15

Dec. 7, 1957

Dear Bob -

Being associated with you
was a lovely experience. We will
treasure the memories of our happy
times.

You know, Dan Suss, has an
entire family holds you in high esteem
and in deep affection.. May your efforts in
your new Congregation be crowned
with real success.

Lillian, Dave So, Hank and

HAR SINAI CONGREGATION

FOUNDED 1842 AT BALTIMORE, MARYLAND

DR. ABRAHAM SHUSTERMAN, RABBI
HENRY COOPER, CANTOR

SYNAGOGUE: BOLTON AND WILSON STS.

OFFICES: HAR SINAI CENTER
6300 PARK HEIGHTS AVENUE-15

Please join us in sending you our
best regards.

Yours,

Abr

RESOLUTION Of The BOARD Of TRUSTEES
AND MEMBERS Of The
OHEB SHALOM CONGREGATION

WHEREAS, in the year nineteen hundred and thirty-six, ABRAHAM D. SHAW became Assistant Rabbi and four years thereafter was elected Rabbi of the Oheb Shalom Congregation, during which twenty years of constant service ABRAHAM D. SHAW has at all times striven selflessly for the interests, welfare and betterment of his Congregation, for the religious ardor of its constituents and for the education of its youth; and

WHEREAS, by his efforts he has maintained the Oheb Shalom Congregation as a leading Congregation in Reform Judaism of the United States and brought honor to its members,

THEREFORE, be it resolved that the gratitude and appreciation of the Board of Trustees and members of the Oheb Shalom Congregation be expressed in their official act passed this ninth day of December, nineteen hundred and fifty-six, by which

ABRAHAM D. SHAW
is HEREBY ELECTED, by UNANIMOUS VOTE
RABBI OF THE OHEB SHALOM CONGREGATION

For The Remainder Of His Life
AS WITNESS the hand of Samuel S. Strouse, President of said Congregation and by all Officers, thereof, attested by Abraham Epstein, its Secretary

Samuel S. Strouse, President

Isaac Hecht, Vice-President

Abraham Epstein, Secretary

Irvin Golboro, Vice-President

Ben Cohen, Treasurer

Max R. Israelson, Assistant
Treasurer

ABRAHAM D. SHAW
Rabbi
Temple Oheb Shalom

Baltimore 17, Md. December 24, 1956

Dear Bob:

When I asked for our hotel bill yesterday morning, prior to our "checking-out", I was somewhat "flabbergasted" to be informed that it had all been taken care of by the Hebrew Tabernacle! That was a lovely and generous gesture, but we had the feeling we had somewhat taken advantage of your Congregation in extending our stay in both directions and including the children as well. I don't want to spoil our statement of appreciation, however, with too many protests. I can only say that it was a very warm and gracious thing to do, and both Maxine and I are deeply grateful.

We want you to know, too, that your gift to us of the beautiful silver candelabrum is one we cherish. We shall be using it for "Shabbos" and in doing so will have weekly reminder of your stay with us and how much it meant. The highest satisfaction from this past week-end, however, at least for me personally, was your invitation to me to have the privilege of installing you, to see at first-hand the fine people you are now associated with, and to be warmed by a very beautiful devotional experience.

The mid-day dinner you had arranged (by no stretch of the imagination could it be labelled a mere lunch) was not only delicious; it gave opportunity to the Baltimore contingent to be together with you, your mother and Cantor and Mrs. Ehrenberg, all of which we greatly appreciated. Incidentally, I'm sure you know that because of the dimensions of your so-called "luncheon", Jack and Ruth Barth had to cancel their dinner engagement at Luchow's for roast goose--Not even Jack was up to it after the full-scale meal you had arranged for us.

We got away on schedule Sunday morning, thanks to the ever-reliable B & O! (Esther's Pennsy was over an hour late the night before!) We had a nice breakfast on the train, and by 12:40 were in Mt. Royal Station. The funeral for Della Rothholz was at 3 P.M. and I had "minyan" at her home last night.

The office is more-or-less closed this morning (I'm doing my own typing), but I had a rehearsal of some of the kids for next Friday evening's "Homecoming Service" so I thought I'd get these few lines off to you as soon as possible.

I had a special delivery letter awaiting me from Fred Gottschalk, and he is expecting to be here on Friday afternoon, January 4th. I hope everything works out to our mutual satisfaction and we can make a decision without too much delay, but that remains to be seen.

I am sorry I had no opportunity to see your Dad at close range, but I know your Mother conveyed our best regards to him. The recollections of this past week-end will be with us for a long while, but I want to add just one more wish for "Mazel and Berachah" and the anticipation of seeing you soon again.

Fondly,



("Written by my own typewriting hand")

P.S. How about sending your bulletins to my home address - 6810 Anne Country
Blvd., Baltimore 15, Md.

Temple Oheb Shalom

1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR

January 9, 1957

Dear Bob:

I am not overly-fond of beginning letters with apologies, but I guess one is called for because of my delaying to answer your very kind letter of December 26th until this date. Life is very complicated without any assistant, I am learning, and it is only because of the "good fortune" that I have been confined home for the last two days with my annual acute laryngitis that I'm able to do some of the long-deferred things such as answering your letter and copying my notes from your installation. I am enclosing the latter herewith, and the typing errors both in it, as well as in this letter are exclusively mine and not L.B.'s !

May I tell you again that all of us who shared in the Installation Service will long remember it. We are grateful to have been asked, and the warmth and hospitality which we experienced from all of you at Hebrew Tabernacle were unforgettable. I too hope, Bob, that we'll have reason to keep open our lines of communication; for even though I know you are going to be busier than you have ever been, and I've already found myself eagerly awaiting the day when I can get some help here, I want to keep in touch with you, as do the rest of your Baltimore friends.

Incidentally, I took-up with Sam the oversight of the Office in failing to include two weeks' severance pay, and he assured me that he would handle it and as soon as possible. I have not asked him in the last few days whether it was forwarded to you, but shall do so just as soon as my voice is back fully and I can call him.

I was very much interested in what you had to say about Polish. I agree with you completely that his behavior in leaving the Congregation without advance warning and just preliminary to the High Holydays hardly warranted his being invited to share in your Installation Service. But then I'm sure you have discovered ere this that many people pose as being offended against in order to ease their consciences for their own offenses. "To quote a great Rabbinic sage" (Reb Avrohom)--"Their only defense is to be offensive!"

You may have heard by now that Fred Gottschalk was with us at services this past week-end. He came in on Friday afternoon, the 4th, was at our home for dinner, and then shared in the service by reading portions of it. He also read part of the Saturday morning service(the rule against no "trial-sermons" is still in effect), and after services he had lunch with Sam Strouse, Isaac Hecht, Irv Golboro, Max Israelson and with me. (Ben Cohen was supposed to be there, but failed to arrive). We were all very much taken with Fred, but there are several complications. The chaplaincy situation has changed since I was in Cincinnati--and now all the married men with one child who are physically qualified are being "processed", although not all of them may be called. Fred also indicated there were several other Congregations with whom he had interviews scheduled. As matters stand, we are inviting one or two more men for a similar session, and both Fred and we hope to know what the status of things is, and his decision by March 1st. I'll keep you informed.

Best wishes to all of your family in which Maxine joins--
Founded Eighteen Hundred and Fifty-Three

As ever,

Ash

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR

January 14, 1957

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
607 W. 161st Street
New York 32, New York

Dear Bob:

This is by way of answering both of your letters of January 10th and 11th. You are correct in your assumption that our letters crossed. I am sorry that I delayed answering, so that you were concerned.

To amplify my last letter, I should like to say that the Congregation, for the most part, were very favorably impressed with Fred, but of course there was so very little opportunity to meet many people or to speak more than a few words. I, myself, would be very happy if it were possible for him to come. There are several obstacles, however, the greatest of which is his pending chaplaincy commitment. As I also stated, he hoped to discuss the openings of several other congregations before he made up his mind. It was, therefore, by mutual agreement he would speak to representatives of several other posts and I would invite one or more of the men. I had written to Burt Padoll who was the next on the list who had not any chaplaincy commitment, although there were several before him who had the same complications as Fred. I have since heard from Padoll to the effect he has accepted the assistantship with Goldstein in Brookline, Mass. For that reason I am writing this morning to Bob Shapiro, who, because of the fact he has two children, is not likely to be called for chaplaincy service. I shall see whether he is interested. In any event, if Fred should still be declared free of chaplaincy commitment, I should like to give him first consideration, but I have not written him to that effect as yet.

The enclosed check is the "severance pay" for the remaining two weeks of the month of November in which you left Oheb Shalom.

I have heard about the passing of Max Macoby and was terribly sorry to hear of this. I recall that you had been interested in that pulpit and I agree that the possibilities of your being considered

LAFAYETTE 3-3567
MADISON 3-7137

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

January 14, 1957

-2-

Rabbi Lehman

for a successor to him after so brief a stay would have been very remote, so it appears that the Hebrew Tabernacle decision was for the best.

All of us here send best wishes.

Sincerely,


ABRAHAM D. SHAW

ADS:lb
Encl.

P.S. We were to have spent the evening with the Dellheims', the Cohens' and the Barths last night, and although we started out, driving conditions were so hazardous we had to turn back. Better luck next time.

A.D.S.

6810 CROSS COUNTRY BOULEVARD
BALTIMORE 15, MARYLAND

February 6, 1957

Dear Bob:

I realized with something of a start, as I looked at the date on your letter (Jan. 23rd) that two full weeks have elapsed and I'm just getting around to answering it. By now you should be aware that I am a notoriously bad correspondent--Maxine has taken over all the family letter-writing, otherwise I would be in very bad odor with most of them. I must say, however, that I am finding it very tough going without an assistant. I had four funerals in the last three days, and was called for two others but refused to accept them since they had no congregational connection and I was swamped with work. To complicate matters, Lieberman is now out of the country: His Congregation (at his request) gave him a five weeks' European and Israel trip in honor of the 20th anniversary, which they celebrated eight months in advance, since (to quote their Bulletin) "August is too warm for such a celebration." In any event, I have been getting calls for Balto. Hebrew responsibilities (Apparently R.S. isn't always too acceptable), and have tried to "bow-out" when I could.

Your letter was greatly enjoyed by both Maxine and me, and we feel we have a much clearer picture about your new life in New York. It is gratifying to know that what we sensed about your people is true--that they are completely loyal, and that the worship aspect of their Congregational affiliation is all-important. While the other organizational interests are necessary in most communities today, I often have the feeling that they overshadow the essential purpose of the Temple..."the tail wags the dog!" I gather, however, that you are making some headway with the Young-Married's, and also with your Youth Groups/ I noticed your last bulletin had an item about the "Taberteeners" which sounded like an interesting experiment. I wasn't aware, however, that you had a Youth Director besides your Cantor and Religious School head. It is certainly a full enough staff, and should make it possible for you to put your emphasis where you want.

I hope that the personal life begins to perk-up for you. I am sure it will after you have had opportunity to establish a few meaningful contacts. We hope to have the chance to see your attractive apartment on our next New York trip, but for the moment don't know when that will be scheduled.

I imagine you have been kept very well-informed about Baltimore news from your many more willing and prompter correspondents, but let me review a few details for you: The last meeting of the Young Married Group was not too well attended, due partly to far from inviting weather, but also because the program (a discussion by Goldstein of the Religious School) did not prove to much of a "draw". The group is renaming itself as The Mr.& Mrs. Club and is set for a semi-social, semi-cultural

program. The Brotherhood's Donor Dinner was a very fine evening. Doug has ~~x~~ was excellent--liberal, forthright and with something positive to say on the Middle-East problem. There were about 250 men present, including 8 of the 19 Jewish Congressmen! Javitz and Neuberger were not there, but nobody was too upset about it. Last night we began the Adult Institute, and started with a blizzard! In spite of that, some 450 people showed up. Abba Hillel Silver probably drew them, but most of us felt "we wuz robbed!" He spent about an hour reading from his new book, "Where Judaism Differed", but we didn't have to pay \$500 to have it read to us. The classes seemed to go very well, however, and I'm hope the attendance will hold up in spite of the counterfeit-silver.

As I think I wrote you, I have another one of the '57 class coming to take part in our services on Friday, Feb. 22nd & Sat., Feb. 23rd.. It is Earl Starr of Philadelphia. He has something of the same problem that Fred Gottschalk has--he is not sure of his draft status, although he has a much higher number than Fred's. I have also had an approach made about another one of the ~~xxx~~ class, whom I didn't see when I was there, because he was definitely on schedule for drafting-- Leonard Poller of Scranton. He was rejected on his "physical" and is interested in an assistantship. What do you know about him? Perhaps his candidacy might be worth thinking about if the other men get tied-up.

Rumor has it that you might be in Baltimore for a brief visit this week-end. If so, we hope to see something of you, although our lives are complicated by two Bar Mitzvah receptions on Saturday night (one in the Vestry, and the other in the Auditorium), plus a cocktail party being held at Bernie Schloss' in the country, which we have to attend--so I'm not sure at this point how we're going to manage, but certainly hope we can.

Incidentally, the Rapid Reading Course is now over..and I AM getting some value from it. If I could write as fast as I can read, maybe my corresponding problems would be solved.

Hope that your parents are doing well, and am happy to report that the Shaw household is under-control. All ~~x~~ send fondest good wishes.

As ever,

A handwritten signature in cursive ink, appearing to read "Abe". It is written above a thin horizontal line.

Temple Oheb Shalom
1307 Eutaw Place - Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI
BENJAMIN GROBANI, CANTOR

March 7, 1957

Rabbi Robert L. Lehman
Hebrew Tabernacle of Washington Heights
607 West 161st Street
New York 32, New York

Dear Bob:

It was good to have your note of March 5th and I am answering it immediately. I want to report that last evening we were visited by Leonard Poller who is being considered for the assistantship. Leonard was not among the men whom I originally interviewed because he was then a candidate for the chaplaincy. His physical examination revealed a displaced disc and rendered him disabled for the Naval Chaplaincy, and probably for the Army Chaplaincy as well. For that reason he is now being considered for a position in the rabbinate. He has a commitment at present at East Liverpool, Ohio which he must keep until June. In fact, he is in residence there, since he completed his classes in February. May I say that the men who met with him last evening, (the Officers of the Congregation) were sufficiently impressed with him to offer the position to him and we shall now await his decision, which we hope can be forthcoming within a week or ten days, since he must clear chaplaincy matters first.

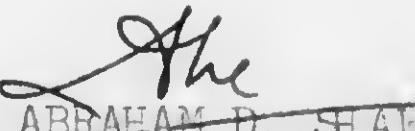
Because of the foregoing, at the moment I cannot, in good conscience, write to Walter Jacobs, as much as he is certainly an eminently qualified person whom I would wish to consider. If the answer which we receive from Leonard Poller is in the negative, I shall immediately approach Walter, but I must not give him any mistaken impression as of this time. For that reason I am holding your suggestion in temporary abeyance, but I am tremendously grateful to you for bringing the information to my attention.

Several people from the Congregation who have visited your services lately brought back very glowing reports, which of course pleases us all.

Warmest good wishes, in which everyone here joins.

Cordially,

ADS:lb


ABRAHAM D. SHAW

Intentional Second Exposure

*Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland*

ABRAHAM D. SHAW, RABBI
BENJAMIN GROBANI, CANTOR

March 7, 1957

Rabbi Robert L. Lehman
Hebrew Tabernacle of Washington Heights
607 West 161st Street
New York 32, New York

Dear Bob:

It was good to have your note of March 5th and I am answering it immediately. I want to report that last evening we were visited by Leonard Poller who is being considered for the assistantship. Leonard was not among the men whom I originally interviewed because he was then a candidate for the chaplaincy. His physical examination revealed a displaced disc and rendered him disabled for the Naval Chaplaincy, and probably for the Army Chaplaincy as well. For that reason he is now being considered for a position in the rabbinate. He has a commitment at present at East Liverpool, Ohio which he must keep until June. In fact, he is in residence there, since he completed his classes in February. May I say that the men who met with him last evening, (the Officers of the Congregation) were sufficiently impressed with him to offer the position to him and we shall now await his decision, which we hope can be forthcoming within a week or ten days, since he must clear chaplaincy matters first.

Because of the foregoing, at the moment I cannot, in good conscience, write to Walter Jacobs, as much as he is certainly an eminently qualified person whom I would wish to consider. If the answer which we receive from Leonard Poller is in the negative, I shall immediately approach Walter, but I must not give him any mistaken impression as of this time. For that reason I am holding your suggestion in temporary abeyance, but I am tremendously grateful to you for bringing the information to my attention.

Several people from the Congregation who have visited your services lately brought back very glowing reports, which of course pleases us all.

Warmest good wishes, in which everyone here joins.

Cordially,

Abe
ABRAHAM D. SHAW

ADS:lb

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

BENJAMIN GROBANI, CANTOR

April 26, 1957

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
607 W. 161st Street
New York 23, New York

Dear Bob:

This is to acknowledge your very gracious letter to the graduating class of the High School. I shall take pleasure in reading it to them at services tomorrow night, and I know they will be pleased to have your good wishes.

Although I have not had opportunity to acknowledge your long letter of several weeks ago, I am hoping we will have the chance to discuss its contents in Toronto. In the hope this may reach you before you leave, I want to emphasize the fact that the Congregation elected Leonard Poller, Assistant, at the meeting on Monday, and he will be coming to Baltimore at the time of the Brotherhood Retreat in the middle of June.

I have also noted in the last issue of the bulletin of the Washington Hebrew Congregation, that Bill Rosenthal is not staying on in Washington and he is leaving for Israel this summer to spend a year at the Hebrew University. Whether or not that will be the answer to his uncertainty, I cannot say, but at least I think he is wise to make the break at this time. More about it when I see you.

Everyone here sends fondest good wishes.

As Ever,

ADS:lb

Abraham D. Shaw
ABRAHAM D. SHAW

The MOTEL
on the MOUNTAIN

MAIL: HILLBURN, NEW YORK · PHONE: SUFFERN 5-2500

August 15, 1957

Dear Bob —

This crumpled sheet of stationery isn't being used because I have no other but because I want you to have it ^(the hotel) as a reminder to look at it en route home (assuming that you drive home via the N.Y. Thruway). We had stopped here last year and again this year — the stationery's from last year's trip & the envelope from this year's! Since it's just 25 miles north of N.Y., I couldn't help thinking of it as a wonderful hideaway for you & Toni. In fact I can think of no more exciting a place to spend one's wedding night in the fall of the year! Since there's a restaurant and a swimming pool there, perhaps you can stop en route home to see for yourself what we mean. In-

Framingham MOTOR INN

"America's Finest Motor Inn" - 2 -

ROUTE 9. • FRAMINGHAM, MASSACHUSETTS
TELEPHONE TRINITY 2-1206

eidentally, it's featured in the last issue of Life... They do have a bridal suite. As long as I began on model stationery, I might as well finish on it.....

My chief reason for writing is to convey to Loni - whose address I do not have - thru you, an invitation for her to stay with us Wednesday and Thursday nights (the 28th & 29th) I've gotten permission from Ruth. Needless to tell you how eager we are to meet her and to have a little time with her quietly - in addition to the times when she'll be with all your other

★ ONLY 21 MILES WEST OF BOSTON ★

Framingham MOTOR INN

"America's Finest Motor Inn"

ROUTE 9, • FRAMINGHAM, MASSACHUSETTS

TELEPHONE TRINITY 2-1206

-3-

friends. I still have the letter you wrote us to tell us of your engagement; it sparkles so with your happiness that I can hardly wait to meet the inspiration. Advance reports from Arthur are glowing, but I'm anxious for that personal meeting.

All is well here and with both children at camp. You'll have chance to see for yourself because David will be home either the 28th or the 29th. Helaine arrives on the 24th.

Continue to enjoy camp life. Remember us to Miller.

Fondly — Matine

★ ONLY 21 MILES WEST OF BOSTON ★

August 31, 1957

Dear Loni and Bob,

We were still glowing
with pleasure over your
brief but very satisfying
stay in Baltimore when

Framingham MOTOR INN

"America's Finest Motor Inn"

ROUTE 9, • FRAMINGHAM, MASSACHUSETTS
TELEPHONE TRINITY 2-1206

friends. I still have the letter you wrote us to tell us of your engagement; it sparkles so with your happiness that I can hardly wait to meet the inspiration. Advance reports from Arthur are glowing, but I'm anxious for that personal meeting.

All is well here and with both children at camp. You'll have chance to see for yourself because David will be home either the 28th or the 29th. Helaine arrives on the 24th.

Continue to enjoy camp life. Remember us to Miller.

Fondly — Maxine

★ ONLY 21 MILES WEST OF BOSTON ★

August 31, 1957

Dear Loni and Bob,

We were still glowing
with pleasure over your
brief but very satisfying
stay in Baltimore when

the magnificent Chrysanthemum plant from you arrived! Many thanks for such a lovely gift, which we'll enjoy in the house for many days now and in our garden for many years afterwards!

It was wonderful and very satisfying for us to meet Loni. I won't make you squirm by repeating all the nice things we've said and heard. Suffice it to say that Bob's letters didn't exaggerate — they only presented an introduction to a subject we look for-

ward to learning more
and more about over
the years to come. I
hope those years will
be happy, full, and
satisfying ones.

Everyone here joins
me in sending our
love and our good wishes.
Fondly, Maxine

6810 CROSS COUNTRY BOULEVARD
BALTIMORE 15, MARYLAND

November 14th

Dear Bob and Loni:

That delightful book, "The Picture History of Painting" just arrived, and I've spent the past half-hour thumbing through it. The illustrations are excellent and it promises to provide some rewarding reading, with a lot of new information for us. We needed no reminder to recall to our minds our being with you on "your day" -- we'll have occasion to think back to it many times in the future, but this tangible evidence of your friendship will have its real place, too.

I was tremendously flattered that you took time so shortly after your honeymoon to call me on my birthday. And the cards you wrote us from Jamaica were also deeply appreciated.

By now we hope that you've begun to "settle down" (whatever that cliché means!) to being married folk and enjoying every minute of it. Your friends down this way ask after you frequently, and even those who couldn't be in New York for your ceremony still ask for verbal descriptions of it.

Incidentally, I was intrigued by your first sermon subject after the honeymoon -- "Strange Lands and People", wasn't it? Do you mean to say that you found time for sociological research? Fie on you!

All our best to both of you -- and of course to your families.

Fondly,
The

6810 CROSS COUNTRY BOULEVARD
BALTIMORE 15, MARYLAND

November 14th

Dear Bob and Leni:

That delightful book, "The Picture History of Painting" just arrived, and I've spent the past half-hour thumbing through it. The illustrations are excellent and it promises to provide some rewarding reading, with a lot of new information for us. We needed no reminder to recall to our minds our being with you on "your day" -- we'll have occasion to think back to it many times in the future, but this tangible evidence of your friendship will have its real place, too.

I was tremendously flattered that you took time so shortly after your honeymoon to call me on my birthday. And the cards you wrote us from Jamaica were also deeply appreciated.

By now we hope that you've begun to "settle down" (whatever that cliché means!) to being married folk and enjoying every minute of it. Your friends down this way ask after you frequently, and even those who couldn't be in New York for your ceremony still ask for verbal descriptions of it.

Incidentally, I was intrigued by your first sermon subject after the honeymoon -- "Strange Lands and People", wasn't it? Do you mean to say that you found time for sociological research? Fie on you!

All our best to both of you -- and of course to your families.

Fondly,
The



Thanksgiving Day
Nov. 28, 1857

Dear Loui and Bob —

You can hardly imagine the excitement your gift from Jamaica created! First of all, the box itself, covered with foreign stamps & custom insignia was intriguing — And then when the box was opened and the handsome contents revealed, we were really thrilled — both with the stunning pottery bottle, which looks as if it had been hand-fashioned for our mantelpiece, which it now graces — as well as with

your generous thoughtfulness.
Thank you both so very
much.

Even without the aid of
the wonderful art book,
and the magnificent piece
of pottery, we think and
speak of both of you so
often. Arthur stopped by
Lore's other night and mentioned
visiting with you, Bob, and
finding you looking well....
and I believe I've heard
that Lore now makes sauer-
braten. Arthur reported you
had not listened to the recording
of the tape --- that you remem-
ber it all anyhow. But, of course,
you're not supposed to listen

to it until your first anniversary.

I'm certain that you're swamped trying to catch up on thank-yous, keeping house, working, and most important enjoying being married (the nicest part is that it gets even better every day and every year!) ---- but I must report that Bryan Wohlmann + Kitty Hecht had mentioned not having received acknowledgements of their gifts. maybe they were lost?

We're about to leave for Thanksgiving dinner with the Baths, who have graciously

invited all of us - including
David's house guest from Philly.
The boys just returned from the
City-Poly game, having seen
the City team lose 31-0!
But they're undaunted and
still plan to attend the "Victory"
Hop tonight. Helaine was
12 years old this week & had
a dance at the Suburban
Center last night in honor of
the occasion.

We're all well and hope
you and your families are also.
All of the Shaws join me in
sending you both our love &
good wishes. Fondly -
Matthew



COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF PUBLIC INSTRUCTION
STATE TEACHERS COLLEGE
EAST STROUDSBURG, PENNSYLVANIA

October 26, 1958

Dear Lonni and Bob:

We are quite off schedule this year and I regret that we missed your anniversary. It was quite unintentional and we send our best wishes to you on your 1st anniversary. How the time does fly! Let's hope it is a very happy year for both of you.

We have had a busy year. My father passed away two weeks before your wedding and we spent most of last fall and winter helping my mother readjust to a new life. Dolly and I spent the summer in Cincinnati and enjoyed the change very much. I was the visiting lecturer in American history at U.C. It felt so good to get back there and see some of the old sights. Dolly had never been to Cincinnati and we enjoyed the facilities of the entire city. After leaving Cincinnati in late August, Dolly went to Toronto to visit with her sister and I went to Utica for a stay with my mother. Since our return, we have been busy with our respective activities. Dolly is now president of the County Girl Scout Leaders Association and, of course, she has her own troop. What an enjoyable experience it is for her! Besides my own work at the College, I am active with the Junior Historians of our region and the state. This is a high school organization and it provides me with so much satisfaction.

Why don't you lovely people drive over some weekend and spend some time with us? We'd love to have you as guests.

Dolly joins me in sending our best wishes and love.

Sincerely,

A handwritten signature in cursive ink that reads "Alice L. Smither".

From the desk of...

RABBI ABRAHAM D. SHAW

Dear Bob: I am adding this note
by hand, since I do not want to dictate it.
1/5/60

During your visit here I had occasion
to talk to Loni for a few minutes in
private — in fact that was the reason
for our delay after services. As I gather,
things are far from serene with the
two of you — and this disturbs me
so very much. I am only sorry that
we could not have had a few min-
utes in private — the 3 of us —
you, Loni and I. For it seems to
me that if the two of you
really want to make a go of your
marriage, you must have a third
party to sit-down with you and
"talk-out" your problems or
grievances. Perhaps I am emotionally
too-involved to do a good job for
you — altho I want you to know
I am willing to try — but in any

event, I think it is absolutely essential that you have such a conference as soon as possible. Perhaps a professional counsellor would be your best bet, if both of you can agree on this and can find a truly competent person. More and more, Bill, I am convinced that you and Louie must turn for outside help if you are going to resolve this unhappy situation. I know that your families are both involved in the problem, but I think this is more a symptom of your difficulty rather than the primary cause.

Please talk this over with Louie - read this note to her, if you wish - but please do this soon.

Fondly,
JAD

Temple Oheb Shalom



7310 Park Heights Avenue • Baltimore, Maryland 21208 • FL. 8-0105

ABRAHAM D. SHAW, D.D.
Rabbi

December 3, 1965

Rabbi Robert L. Lehman
Hebrew Tabernacle of Washington Heights
607 West 161st Street, New York 32, N.Y.

Dear Bob:

It was good to receive your letter of November 30th, and since I have learned if I defer answering letters they sometimes never get answered, I'm responding at once. (The typing, incidentally, is my own--so blame the mistakes on no one else!)

I was pleased to be reminded that you will be celebrating your 10th anniversary with Hebrew Tabernacle in December of '66, and that I had committed myself to share in the service. As of this date I see no reason why I should not be with you for the preferred service which is on Friday evening, December 9th. Even though it is "Shabbos Chanukah" and we will undoubtedly have a Family Service that night, I am hoping that Marty Weiner will take it over so that I can get away that week-end. As of this time I have no Bar Mitzvah for Saturday, December 10th, and perhaps can guard the date so there will be no complications. In sum, I am recording Dec. 9th on my calendar for your 10th and barring any major and as yet unforeseen complications will be delighted to be with you at that time.

As for the second part of your letter--the invitation to give consideration to Julian Feibelman's congregation in New Orleans, I was quite intrigued with the idea. On the positive side let me say that Julian is one of them most decent men in the rabbinate in terms of human relationships, so if he says he

will retire when a suitable replacement is found, he means it. And I am sure he would be kind and helpful to any successor who came to New Orleans. That is a very real and "plus" factor in your consideration. In addition, there is no denying that his congregation is a sizeable one with a great deal of prestige and community standing. There is also the fact that New Orleans(although I have never visited it personally and must rely on my "scouts" for impressions about it)is one of the fascinating cities of the country in that it is full of ."atmosphere", culture, etc.

Now as to the negative factors--and they are very real. The Jewish life in New Orleans is almost moribund--it is assimilated to the utmost. The kind of traditions you have known at Hebrew Tabernacle would be regarded as "rankest Orthodoxy" in that country.- Incidentally, I don't know whether you continued any contact with Lou Binstock since the days you were with him in Chicago as a student rabbi, but you may remember that he spent about ten years in New Orleans. His impressions and information may not be very current, but he has kept some ties with the town, and if you feel close enough to write to him, I'm sure he could give you some further insights. I cannot minimize, however, my strong feeling that the kind of Jewish life (or lack of it) that you would know in New Orleans would be as completely opposite as possible from what you are presently experiencing with your traditionally-minded, Jewishly-loyal present Congregation. If you would welcome a complete change from what you now have, then certainly you would be getting it. I feel that under any circumstances you should visit the place and judge it for yourself.

Your trip, now scheduled for the end of April and continuing for 3 months, sounds quite fascinating, but I'd go a little slow about involving Sharon--the varieties of food, travel, disease exposure, etc. strike me as being a bit too much for one so young!

All is well with the Shaw household, and maybe we'll be talking to you(at least via the telephone)in the near future. Maxine joins with best to all of you.

Sue

HENRY L. STRAUSS
507 FIFTH AVENUE
NEW YORK 17, N. Y.



GIVE
+
RED CROSS
FUND



Rabbi Robert Lehman
10 Park Terrace East
New York 34, N.Y.

1958

COP
Tederal

J67711D

RECEIPT FOR SAVINGS
MONEY ORDER
FROM

HARLEM SAVINGS BANK
BROADWAY AT 207TH STREET
NEW YORK, N. Y.

Nº D 26470

"The Purchaser - Remitter agrees to insert on
the attached money order in ink the name of
the payee, and agrees that loss or liability
caused by not doing so shall be borne by him."

DATE APR 15-59

PAY \$ *250.00

see 250.00 L

PAY TO THE ORDER OF

NAME OF
REMITTER

Tibor T. Lechner

KEEP THIS RECEIPT

FOR YOUR CONVENIENCE, KEEP THIS RECORD OF YOUR
MONEY ORDER. WE CANNOT GIVE INFORMATION OR SEARCH
RECORDS UNLESS THIS RECEIPT IS SUBMITTED.

NOT NEGOTIABLE



Grand Prairie

Dear [Signature]

Attached hereto for your file is a copy of your Federal Income Tax Return. The original of this return, also enclosed, should be signed and dated (but need not be notarized), and should be mailed to the District Director of Internal Revenue, at the address indicated below:

- 210 Livingston Street, Brooklyn 2, New York
..... Customhouse Building, New York 4, New York
~~NY~~ 484 Lexington Avenue, New York 17, New York
..... Post Office, Court House & Customhouse Bldg., Broadway, Albany 1, New York
-

on or before April 15th,

- together with ² a check made payable to the District Director of Internal Revenue in the amount of
\$..... 41.43 & \$ 250.00 (2 separate checks)
 The payments which have been made previously exceed the amount of your total tax as shown by
the return by \$.....

We have indicated on the return that such amount

- will be applied against your Estimated Tax for the current year
 is to be refunded to you automatically by the District Director.

Joint returns should be signed by both husband and wife.

HENRY L. STRAUSS
507 FIFTH AVENUE, NEW YORK 17, N.Y.
MURRAY HILL 2-3228

DEPARTMENT OF COMMERCIAL NEGATIVE 761-229

LIGHTNING, H. C. - 2/27/74

W. T. G. 2/27

2/27

COPY

1040

U. S. Treasury Department
Internal Revenue Service

U. S. INDIVIDUAL INCOME TAX RETURN-1958

Other Tax Year Beginning

1957

Name *John L. L.*

Home

70 Park

Address

View Jr.

City

Brentwood

State

CA

Zip

94510

COPY

If Income Was All from Salaries and Wages, Use Pages 1 and 2 Only. See Page 3 of the Instructions.

Employer

- 1 Check if you qualify (a) Single filer claiming one additional \$600 exemption if you itemize deductions or (b) Additional \$600 exemption if you do not itemize deductions. If you qualify as described, attach Schedule C.
- 2 Enter number of exemptions claimed for both spouses listed at top of page 2.
- 3 Enter total number of exemptions claimed *1, 0, or 13*.
- 4 Enter the total number of exemptions claimed *1, 0, or 13*.
- 5 Enter all wages, salaries, bonuses, commissions, tips, and other compensation before payroll deductions (including any amounts withheld by your employer for social security taxes, etc., see page 5).
- 6 Less Excludable "S" Pay in line 5 *\$ 753.00*
- 7 Balance from line 6 *\$ 702.75*
- 8 Profit (loss) from business from separate Schedule C.
- 9 Profit (or loss) from farming from separate Schedule F.
- 10 Other income (see instructions on page 3 (dividends, interest, rents, pensions, etc.) *\$ 1.00*
- 11 ADJUSTED GROSS INCOME (sum of lines 7, 8, 9, and 10) *\$ 713.75*

• ATTACH COPY OF FORMS W-2 HERE

Tax Due 1958

- 12 Unemployment benefits, if any, not qualifying as "Head of Household," see instructions, page 7 and check here. Widows and widowers and dependent children who are entitled to the personal tax credit, see instructions, page 8, and check here.
- 13 Tax on income on line 11. (If line 11 is more than \$10,000, and you do not itemize deductions, use Tax Table on page 16 of instructions to find your tax and check here. If line 11 is \$15,000 or more, or if you itemize deductions, compute your tax on page 2 and enter the amount in line 13, page 2) *\$ 127.00*
- If income was all from wages, omit lines 13 through 16. *(a) Dividends received credit from line 5 of Schedule J* *\$ 5.00*
(b) Retirement income credit from line 19 of Schedule K *\$ 0.00*
(c) Balance (line 12 less line 13) *\$ 122.00*
(d) Enter your net unadjusted tax from separate Schedule C *\$ 122.00*
(e) Sum of lines 14 and 15 *\$ 122.00*
- 17 (a) Tax withheld (line 13 above) *\$ 130.00*
(b) Payment and refund in 1958 *\$ 142.00* *Estimated Tax* *\$ 142.00*
- 18 If your tax (line 13) is larger than your payment (line 17), enter the BALANCE DUE here *\$ 47.00*
Pay in full with the return to the Internal Revenue Service. *Check here if you expect to make a partial payment.*
- 19 If your payment (line 17) is larger than your tax (line 13) enter the OVERPAYMENT here *\$ 0.00*
If less than \$3.00, the amount will be refunded daily after the due date.
- 20 Amount of line 19 to line 11 (a) Credit *\$ 0.00* (b) Estimated tax *\$ 0.00*

Did you receive any advance refund of tax? *No*If "Yes," did you spend any of the refund for expenses? *No*County in which you live *Contra Costa Co.*Is you wife working? *No* *File a separate return for 1958*or *Yes* *No*

Do you owe any advance tax for years before 1958?

*No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*If "Yes," did you pay the tax? *No*If "Yes," did you file a return for each year? *No*

Form 1040-1964 EXEMPTIONS FOR PERSONS OTHER THAN YOUR WIFE AND CHILDREN

Line 1 Adjusted Gross Income	Line 2 Itemized Deductions	Line 3 Tax Computation

(Handwritten notes and calculations follow)

ITEMIZED DEDUCTIONS—IF YOU DO NOT USE TAX TABLE OR STANDARD DEDUCTION

If Household size is 2 or Less Deduct Itemized Tax Exemptions & Standard Deduction whichever is greater.

Handwritten notes and calculations follow:

1. Itemized Deductions

Interest

Total interest *237.00*

Taxes

Total taxes *234.35*

Medical and dental expenses

1. Cost of medicines and drugs (not prescription drugs) *\$ 0.00*

2. Other medical and dental expenses *\$ 0.00*

3. Total *\$ 0.00*

4. Deduct 10 percent of total *\$ 0.00*

5. Deductible amount of itemized deduction (see instruction page 10 for details) *\$ 0.00*

Other Deductions

State and local income tax deduction *\$ 10.00*

Charitable contributions *\$ 0.00*

Employer provided group term life insurance *\$ 0.00*

TOTAL DEDUCTIONS (Enter here and on Line 12, page 1, for Tax Computation) *243.35*

TAX COMPUTATION—IF YOU DO NOT USE THE TAX TABLE

- 1 Enter Adjusted Gross Income from line 1, page 1.
- 2 If deductions on line 2 and above, enter total of all such deductions. If deduction on line 2 and above, is \$5,000 or more, (a) if married person filing separate return \$500, (b) all others enter 10 percent of line 1, or \$1,000 whichever is less.
- 3 Balance (line 1 less line 2)
- 4 Multiply \$600 by total number of exemptions claimed on line 4, page 1.
- 5 TAXABLE INCOME (line 3 less line 4)
- 6 Tax on amount on line 5. Use appropriate tax rate schedule on page 15 of instructions or Tax Table on page 16.
- 7 If you had capital gains and the alternative tax applies, enter the tax from separate Schedule D.
- 8 Tax credits. If you itemized deductions, enter:
 - (a) Credit for income tax paid to a foreign country or U.S. possessions (Adjusted Gross Income)
 - (b) Tax paid at source on tax free covenant bond interest and credit for partially invested interest
 - (c) Total
- 9 Enter here and on line 12, page 1, the amount shown on line 6 or 7 less amounts claimed on line 8(c). *\$ 177.35*

Form W-2

U. S. Treasury Department
Internal Revenue Service

WITHHOLDING TAX STATEMENT 1958

Federal Taxes Withheld From Wages

COPY C

For Employee's Records

SOCIAL SECURITY INFORMATION		INCOME TAX INFORMATION		S-IF SINGLE M-IF MARRIED	NO. OF DEP. END- ENTS	Excludable Sick Pay
Total F.I.C.A. wages* paid in 1958	F.I.C.A. employee tax withheld, if any	Total wages* paid in 1958	Federal Income tax withheld, if any			
		7530.00	—			

Type or print EMPLOYEE'S social security account no., name and address

RABBI ROBERT L. LEHMAN
70 Park Terrace East
NYC

Type or print EMPLOYER'S identification number, name and address

HEBREW TABERNACLE OF WASH.HTS.
13-0831470
607 W. 161 St.
NYC

NOTICE: If your wages were subject to Social Security taxes, but are not shown, your Social Security wages are the same as wages shown under "INCOME TAX INFORMATION," but not more than \$4,200.

Keep this copy as part of your tax records.

APP. I. R. S. 10-29-57

*Before payroll deductions.

INSTRUCTIONS FOR FILING U. S. INCOME TAX RETURN

Who Must File.—If your income in 1958 was \$600 or more (\$1,200 if 65 years of age or over), or your self-employment income was \$400 or more, you must file an income tax return. Forms may be obtained from the District Director of Internal Revenue, your employer, bank, or post office.

A single person with income of less than \$600 (\$1,200 if 65 years of age or over) should file a return to get a refund if tax was withheld. A married person with income less than her (his) own personal exemption(s) should file a joint return with husband or wife to get the smaller tax or larger refund. To assure any benefit of the split-income provisions, a married couple should file a joint income tax return.

Filing on Form 1040A.—Form 1040A may be used if your gross income (or the combined income of husband and wife) was less than \$10,000 and consisted entirely of wages reported on Withholding Tax Statements (Forms W-2) and not more than \$200 total of other wages, dividends, and interest.

If you file Form 1040A and your income is less than \$5,000, you may figure your own tax or let the Internal Revenue Service do it for you. A tax table is provided in Form 1040A instructions for this purpose. This table allows about 10 percent of your total income for

charitable contributions, interest, taxes, casualty losses, medical expenses, and miscellaneous items. If your income is \$5,000 or more but less than \$10,000, you must use the standard deduction and compute your own tax. A tax computation schedule is provided in Form 1040A instructions for this purpose. If you compute your tax any balance due must be paid in full with the return. If the Service computes the tax for you and there is an underpayment, a bill will be sent to you. In any case where there is an overpayment a refund check will be sent to you.

File Form 1040 Instead of Form 1040A if—(1) you had income from sources other than wages, dividends, and interest, (2) either husband or wife itemizes deductions, (3) you claim the status of head of household or surviving husband or wife, (4) you claim dividends received credit or retirement income credit, (5) you claim credit for F.I.C.A. (Social Security) employee tax because you had two or more employers who withheld a total of more than \$94.5 (See notice on Copy B), (6) if you claim "Sick Pay" exclusion for an amount included in your wages, or (7) you claim deductions for travel, transportation, or "outside salesmen" expense.

Form 1040 may be used by all taxpayers. It will generally be to your advantage to use Form 1040 if your deductions amount to more than 10 percent of your income.

Form W-2

U. S. Treasury Department
Internal Revenue Service

WITHHOLDING TAX STATEMENT 1958

Federal Taxes Withheld From Wages

COPY C

For Employee's Records

SOCIAL SECURITY INFORMATION		INCOME TAX INFORMATION		S-1P SINGLE M-1P MARRIED	NO. OF DEP. END- ENTS
Total F.I.C.A. wages* paid in 1958	F.I.C.A. employee tax withheld, if any	Total wages* paid in 1958	Federal Income tax withheld, if any		
	66.26	2,945.10	424.83	M	1

Type or print EMPLOYEE'S social security account no., name and address

B 116 ILONA T. LEHMAN
70 PARK TERRACE E.
NEW YORK 34, N. Y.

130-24-5485

State or City
tax withheld

FULL NAME OF HUSBAND

Type or print EMPLOYER'S identification number, name and address

BERGDORF-GOODMAN CO.
754 Fifth Avenue
New York 19, N. Y.

13-0485530

NOTICE: If your wages were subject to Social Security taxes,
but are not shown, your Social Security wages are the same as
wages shown under "INCOME TAX INFORMATION," but not
more than \$4,200.

Keep this copy as part of your tax records.
APP. I. R. S. 10-29-57.

*Before payroll deductions.

INSTRUCTIONS FOR FILING U. S. INCOME TAX RETURN

Who Must File.—If your income in 1958 was \$600 or more (\$1,200 if 65 years of age or over), or your self-employment income was \$400 or more, you must file an income tax return. Forms may be obtained from the District Director of Internal Revenue, your employer, bank, or post office.

A single person with income of less than \$600 (\$1,200 if 65 years of age or over) should file a return to get a refund if tax was withheld. A married person with income less than her(his) own personal exemption(s) should file a joint return with husband or wife to get the smaller tax or larger refund. To assure any benefit of the split-income provisions, a married couple should file a joint income tax return.

Filing on Form 1040A.—Form 1040A may be used if your gross income (or the combined income of husband and wife) was less than \$10,000 and consisted entirely of wages reported on Withholding Tax Statements (Forms W-2) and not more than \$200 total of other wages, dividends, and interest.

If you file Form 1040A and your income is less than \$5,000, you may figure your own tax or let the Internal Revenue Service do it for you. A tax table is provided in Form 1040A instructions for this purpose. This table allows about 10 percent of your total income for

charitable contributions, interest, taxes, casualty losses, medical expenses, and miscellaneous items. If your income is \$5,000 or more but less than \$10,000, you must use the standard deduction and compute your own tax. A tax computation schedule is provided in Form 1040A instructions for this purpose. If you compute your tax any balance due must be paid in full with the return. If the Service computes the tax for you and there is an underpayment, a bill will be sent to you. In any case where there is an overpayment a refund check will be sent to you.

File Form 1040 Instead of Form 1040A if—(1) you had income from sources other than wages, dividends, and interest, (2) either husband or wife itemizes deductions, (3) you claim the status of head of household or surviving husband or wife, (4) you claim dividends received credit or retirement income credit, (5) you claim credit for F.I.C.A. (Social Security) employee tax because you had two or more employers who withheld a total of more than \$94.5 (See notice on Copy B), (6) if you claim "Sick Pay" exclusion for an amount included in your wages, or (7) you claim deductions for travel, transportation, or "outside salesmen" expense.

Form 1040 may be used by all taxpayers. It will generally be to your advantage to use Form 1040 if your deductions amount to more than 10 percent of your income.

AR 25598

2/7

TEMPLE OHEB SHALOM - CORRESPONDENCE - JEWISH ART EXHIBITION
(BALTIMORE, MD)

1954

ARCHIVES

JEWISH COMMUNITY CENTER OF BALTIMORE

(A merger of the Young Men's and Young Women's Hebrew Association, Jewish Educational Alliance, and Camp Woodlands)

OFFICERS:

BERNARD MANEKIN
President

GEORGE GUMP
Vice-President

HERMAN H. SHUGER
Vice-President

NATHANIEL J. JACOBS
Treasurer

MRS. LEON M. GINSBERG
Secretary

YEHUDA ROSENMAN
Executive Director

September 3, 1954

ADMINISTRATIVE OFFICES
305 W. Monument Street
Y BUILDING
CAMP WOODLANDS
CAMP MILLDALE
NORTHWEST BRANCH
4003 Cottage Avenue

Rabbi Robert L. Lehman
Eutaw Place Temple
Eutaw Place and Lanvale Street
Baltimore 17, Maryland

Dear Rabbi Lehman:

We are very happy that you were able to accept our invitation to speak at the Children's Program of the Exhibition of Jewish Art on Sunday, October 10th. I know that you will make a real contribution to the participants' understanding of the exhibit and of Jewish life.

In discussing with some of the speakers the focus and content of their presentations, a suggestion was made that all the speakers might get together for a short meeting for the purpose of sharing ideas and clarifying the nature of the presentations. Mr. Nathan Loshak, Program Director of our Center, who will follow through with the arrangements for the exhibit, will be in touch with you to arrange for such a get-together.

Thank you kindly for your cooperation.

With kindest regards,

Sincerely yours,

Yehuda Rosenman
Yehuda Rosenman
Executive Director

yr/dw



A Beneficiary Agency of the Associated Jewish Charities

JEWISH ART COMES TO BALTIMORE

When the exhibition of Jewish Art opens next September 21 at the Jewish Community Center, Baltimore will follow in the wake of Washington, Philadelphia, and Brooklyn, where this exhibition has met with enthusiastic response.

Unheeded for a long time, the subject of Jewish Art has come in for a great deal of interest in recent years. The mistaken notion that the Second Commandment - interdicting the making of images - prevented Jews from developing their own art is losing ground as scientific study of the subject is supplemented by exhibitions open to the public.

Ever since the days of Bezaleel, who was entrusted with the task of setting up the first Hebrew sanctuary, Jewish artists - in the words of the Bible - "have been filled with the spirit of God, in wisdom, in understanding, and in knowledge, to devise skillful works in gold, and in silver, and in brass."

While Jews kept their religion free from idols and human likenesses, the many ceremonial and ritual prescriptions of their tradition have offered vast scope for the development of a distinct applied art.

Main feature of the Jewish worship service is the reading from the "Five Books of Moses", still hand-written on a parchment scroll, as in the days of old. Symbol of God's Revelation to man, this Scroll is treated with the greatest respect, and forms one of the main foci around which Jewish Art is centered.

Visitors to the exhibition can see the richly embroidered covers in which the Scroll is clothed, the silver pointer, in the form of a hand, used by the reader - who may not touch the sacred text directly - to guide him in his reading, and the crowns and ornaments with which the Scroll is embellished.

While the Scroll of the Law is its center, the range of Jewish Art is "From the Cradle to the Grave."

From the very amulets, worn by mother and infant in a more credulous and superstitious age, Jewish Art enters the life of the Jew. Even the surgical

instruments for the circumcision ceremony, performed when the Jewish boy is eight days old, have come in for artistic treatment.

And when the Jewish child is brought to the synagogue for the first time, the proud parents present a colorful linen binder for the sacred Scroll, artistically inscribed with the child's name and the date of his birth. This, in the old-time-synagogue, was the only official record kept of it.

Marriage certificates, too, have stimulated the creativity of Jewish artists. Especially beautiful are the illuminated marriage contracts coming from 17th and 18th century Italy.

And just as a reminder of man's mortality, we see the silver cup used for the annual banquet of the "Holy Society," whose members volunteered their services in visiting the sick and making burial arrangements.

But by far the greatest variety of art objects serves the purpose of beautifying the ceremonies connected with the observance of the Jewish festivals:

The lamps and cups of blessing, ushering in the weekly Sabbath Day, and the spice boxes, of all possible shapes, used at the termination of the Day of Rest.

The candle-sticks, both antique and modern, whose light calls to mind the victory of the ancient Maccabees, who fought for the freedom of worship.

The silver filigree cases, containing the Scroll of Esther, read on the most joyous day of the Jewish year, when deliverance from past persecution is gratefully recalled. The text of the Esther story itself is often found in illuminated form.

The shofar, traditional ram's horn, sounding the call to repentance on the most solemn days of the Jewish calendar.

And the big plates for the quaint symbolic dishes, of which the family partakes at the most unique annual dinner, in memory of Israel's liberation from Egyptian bondage.

All these, and many more, are the items of Jewish Art to be seen at this exhibition.

Modern times are not forgotten either. Here we have the miniatures of which our grandparents were so fond. And by the side of them the medals struck in honor of famous Jews: Heinrich Heine, great German poet; Sir Moses Montefiore, Lord Mayer of London and

gallant spokesman of his people; and Paul Mirlich, medical benefactor of mankind.

This exhibition of some 60 items has been arranged under the auspices of the Jewish Community Center, and will be opened by Mr. Bernard Manekin. It is the "travelling exhibit" of the Hebrew Union College-Jewish Institute of Religion's Museum in Cincinnati. Travelling from coast to coast, this exhibit is one of the many services rendered by America's first rabbinical seminary to the community at large.

Exhibition Of Jewish Art

at the

JEWISH COMMUNITY CENTER
305 West Monument Street

FROM SEPTEMBER 22 TO OCTOBER 21, 1954

Schedule of Events

- Wednesday, September 22, 8:30 P. M. -- Opening of Exhibit
Speaker: Dr. Louis L. Kaplan
Refreshments will be served.
- Sunday, October 3, 3:00 P. M. -- Young People's Program (17 & Over)
Speaker: Rabbi Richard Sternberger
- Tuesday, October 5, 8:30 P. M. -- Sisterhoods and Brotherhoods Evening
Speaker: Rabbi Jacob B. Agus
- Sunday, October 10, 3:00 P. M. -- Children's Program (Sunday School Grades 3 through 10)
Speaker: Rabbi Robert L. Lehman
Refreshments will be served.
- Sunday, October 17, 3:00 P. M. -- Organizations Program
Speaker: Rabbi Samuel Rosenblatt

Exhibit Open to the Public:

Daily, except holidays 2:00 to 5:00 P. M.
7:30 to 10:00 P. M.

Fridays and the day before holidays, 2:00 to 4:00 P. M.
(Except the day before Rosh Hashanah and the day before Yom Kippur, when it will be closed.)

Sundays, 2:00 to 5:00 P. M.

AR 25598

1/8

TEMPLE OHEB SHALOM - FUNERALS, WEDDINGS & TALKS 1955-1956

ARCHIVES

THE CHILD'S COMMITMENT TO HIS RELIGION

I - Thanks. for H.S. that - efforts

- 1) time, expense, moral support
- 2) deeply appreciated by kids. we

II - ANOTHER LOOK at our System

a - here progress since day 1

 → rods to hit kids,
 thus help them to learn.

b - with new ped. techniques,
 tried, find, to teach facts.

- 1 - days history from
- 2 - people Rel; Reli
- 3 - countries "Junior
4 - holidays Archaeologist"

c - this did not work but
 probably made kids more
 proficient in another
 subject but not Jews.

B d - Then tried a attitude

 toward faith. This is
 where we stand now!

1. J. is pleasant &
 → happy experience.

- 2 - class parties, music
- 3 - holiday celebrations

- 4 - Hakofos, consecration.
B. M. Long., Purim, Ciwan.
- e - Parents became interested
+ accepted value of Jewishness
- f - all this, however, did not
lead so lead to full truth
to not alw. pleasant to
be a Jew.
- g - Also, knowing just o how:
attitude that J. was ~~about~~
did not mean that ~~children~~
should + did live acc. to J.
- h - For parents J. is still 2x. Jr. -
for kids once a week!

- III - Need or Commitment
- a - have already touched on this
concept in sermon: there are
"J. children tonight" - They
called it a "Rel. Experience"
here, the same - commitment
- b - can not teach c. Jr. It
comes from within. is
personal + subjective; must
be experienced by in-
dividual.

- c. what is good for me may not be accept. to another.
- d. words, facts, recitation of w^s does not imply c.
- e. Curriculum changes, shifting courses from one age-level to another - calling them by diff names, does not bring c.

IV. How Commitment of children?

- 1. Personal example by parent, rabbi & teacher. "Did not go to Rabbi to hear Torah but to watch him tie his ~~shoelaces~~ Shoelaces." "The message is not the sermon of a preacher but the man himself. The man must be the message. The r. must not del. a message, he must del. his self." Back. -- This true of parents also: "Golden rule" rel is not enough! There are some generalities to Judaism.
- 2. Mayer - here child can feel Rel - intimate rel. to God, here j. in present form.

Important to pray with them & encourage them to pray also. They want to - to help things. Encourage this, don't laugh, Temple, special occasions & help them to obtain ref. experience.

- 3 - The receptive moment: wait for it & then seize it - the teacher a truth not a rule; known but lived & leads to depth & directness. This part. true at home. Teacher too - must be patient, resourceful & if it occurs at and in school - must be willing to stay & hold the moment. The great teacher reaches these more. although he does not know how, when & why. The good teacher will at least wait for them. Rabbi, principal & teacher must be warm & flexible - another word for "approachable".

- 4 - There might help to commit our children to our way of life - steeped in Reb, dedicated, enthusiastic. It is for child as well as parent - It is a partnership for a stronger Jew.

- ~~or~~
- community. Then rel. feeling + experience + commitment will all be one & the same.
 - 5. Corr. is not only our goal but it is the means, the motive + the source of hope as well.

PTA-Talk - April 8, 1956 - Sally

What do we tell our children?

B'Nai BRITH Young women's group
Dec 20, 1955 - Baltimore

Intro: my comfort limited but do
know that every child diff + just
& one of us may not have any
meaning for 2nd. ∴ speak in gen.
terms to $\frac{3}{4}$ yr age level: q
then very important in the moment.

(GOD)

a) not "I'd will get you," not s
thing ass. with dark, black, ster
night but love, bright, joy

b) What is he like: Jamil, M.D., has
faith in him, treats you, very kind &
little but know what he says is O.K.
Same with God - have faith in him,
trust, believe, kind & we feel
that he is close to us & makes us
happier & well. --- we have to
help him make others happier, he
is counting on us, partnership.

c) Where is He? Inside: (brief)
too -- outside: toilet - - every
where but busy with others,
tries to be with us at import-
ant times & helps us make
up our mind - what's r & w my
nature, sun, etc.

- d) How do we get to talk to him?
by prayer - not the kind that
jihadizes "Now I say" but simple
gentle sentences with moral.
Also think of him - are we doing
the "fair" things, sharing etc
in world. God sent us
- e) why "bad" in world.
we learn by doing +
us to help. We learn by doing +
watching + trying. We don't un-
derstand all → learned sugar +
ice-cream is sweet + good, fire
is hot + painful.
- rt analogy: can never see whole
of it, just a speck, then smaller
area + on top like tiny rocks,
space: can't see all of life.
- pict. analogy: over pict. big
wall here + there - only hole
canross gives meaning.

II - Death

- 1) Have seen it before + heard word -
prepare them for happening, don't
face them with fait accompli
- 2) Examples: flowers fade, jets
die, animals killed on road...
jew's well, beauty, joy to our
home; one flower + many flowers
so much happiness. We cared

111

for flow, fed pets, etc watered garden.
gave love, security, harmony.

- 3- same with humans, part. older people. Let them rest, have peace.
- 4- Where do they go? Heaven nice place can be together, "hold hands", warm friendly, nice - those who love me another get together
- 5) Then will you die - not for long time but don't know when - You'll be joined up then.
- 6) Don't give phony discourse! Don't need & want St. Funerals: depends on age. But give them chance to share in mourning & you comfort them, they'll be able to comfort you.
- 7) lets - get another place crunchy on windowsill, etc take care - extend love to others, happy

III - Religion: Judaism

- 1) Stay early even when still com
pletely weariegless i.e. baby sees knuckles, tastes wine etc
- 2) Baby's sister & parents go to Temple; speak to rabbi, music, say prayers, tell of bldg other people there, sing melodies

3 - hold out going there as beautiful
tell stories of holidays, our T. is
diff from church-like hours are
diff, schools, birthdays, food etc
very diff but unit as Americ.

4 - child wants to be loved secure in
every phase of life & also rel.
what parents love, child loves.
Temple - rel can be learned
by inviting him - (as per prejudices)
have rabbi to home, greet him...

5 - Klein story - Rabbi in study reading
with note at child: looks just like
a Nun -- why not Nun looks like
Rabbi - ever seen a ? before!

6 - Apfel füllt nicht mehr vom Bauern

- IV
- i) child
 - ii) worry about them b/c. we don't
know answers either - don't
think till we are faced
 - iii) now good time to learn not
only for kids but for adults
 - iv) Don't "Rabbi, teach my child"
but "Teach us too"
not some archaic rel for 2 1/2 hrs
a week but for all time - for
all age groups.

- 1. 2nd year. 2. 3rd year. 3. 4th year.

Mages: Now I lay me down to sl.
I pray the Lord my soul to keep
If I should die before I wake
I pray the Lord my soul to take

Thank you D. for ~~they~~ that gives -
& welcome rest to all that gives

God is one, and God is good
And man is one in Brotherhood

God is one, there is no other
And every man is each
man's brother

Before ~~I~~ in sleep [Shaw]
I close my eyes
To thee, O God,
My thoughts arise.
I thank thee
For thy blessings all
which come to us
thy children small.

JHC

What I need is
What I need is
for you to come to
that place where

With the author's
compliments.

Creating Commitment in Our Religious Schools *

RABBI EUGENE BOROWITZ, *Community Synagogue, Port Washington, Long Island*

IT IS A SIGN both of some modest success in Jewish education and of some emerging maturity in the ranks of Reform Jewry that we can devote ourselves to this particular problem: the creation of commitment in our religious schools.

It is not so long ago that we Jewish educators would have felt happy if we were transmitting to each child the facts of Judaism. Let the child know the Ten Commandments and memorize some of the more beautiful passages from the Bible. Let him be familiar with the prayer book and be able to read at least its more important prayers in Hebrew. Let him be acquainted with the history of our people, the cycle of its religious year and the important events in each man's life. Indeed, this list of information is impressive and there are many who would still consider this their sole goal.

But a little reflection reminds us that there is a considerable gap between the mind and the soul. It is one thing to know the facts of history, the terms for our ceremonies and the words of our prayers, and quite another to want to live by them. It did not take long for Jewish educators to recognize that more important than information was attitude—and the attitude of most Jews to Judaism in our society was decidedly negative. If the Jew was unhappy in his Jewishness he could scarcely be receptive or retentive, nor would he allow what Jewish information he absorbed to enter into his life. More important, the addition of knowledge would not of itself change the attitude, and unless a change was made, the system was self-destructive.

POSITIVE JEWISH CONDITIONING

So Jewish educators and Jewish parents (the true Jewish educators) set to work to condition a generation of Jews positively to Judaism. The Jewish holidays became the focus of this effort. Chanuko became a major Jewish festival as did Purim, and every Jewish pleasure from *hakofos* to *homontaschen* was brought to bear upon our impressionable charges with wonderful results. By and large our children today have a sense of security in their Jewishness, and more than that, a positive attitude toward things Jewish. This success, let me add, stems not so much from the ingenuity and talent of Jewish educators as it does from two other essential factors. First, the very decision of our parents to relate their children affirmatively to their Jewishness and hence to take a stand themselves; and second, the innate value and worth of the Jewish heritage itself which, given a chance to be heard, has again asserted its ability to speak with meaning to us as it did in the past.

But this in turn has brought us to our present embarrassment. Is Judaism a psychological gimmick we use to counter-

balance our sociological maladjustment, an emotional sinking fund we lay up to offset the deficits we incur by being different—a means to self-delusion by which we hope to achieve some peace of mind? Or is Judaism today what it was in the past, a faith to live by, a set of values to judge by, and our primary source of truth about God, man, and the universe?

If Judaism is more than a means toward adjustment; if it is more than an analgesic for our minority status; if it is an end in itself; if it is still meaningful; if it is still *true*; then we cannot settle for conditioning. Instead we require commitment.

WHAT IS MEANT BY RELIGIOUS COMMITMENT?

We require a Jew whose Judaism is a part of his very self, his identity, his life—one whose Judaism is no separate bundle of feelings or emotions which stands apart from what he is. We require a Jew whose Judaism is not something special or additional in him, but an essential part of him, as inseparable from him as his sense of duty, his reaction to beauty and his attitude toward right and wrong. His Judaism is what he is, because he has committed himself, his life, his talent, his knowledge, his hopes, his fears to Judaism and, through it, he will live his days.

Jewish educators who believe in Judaism are dedicated to making every child in their schools become this kind of devoted Jew.

The goal of commitment is not a substitute for conditioning. We still require it. Surely we cannot expect a normal person to unite his life with a faith he despises. But commitment goes at least two steps beyond conditioning. When we achieve commitment we strive to live by Jewish standards for these are now our standards, inseparable from our own goals. But conditioning can only predispose one to accept them. It creates the favorable attitude—but one does not condition another into making a decision. The gap between disposition and decision remains wide and unbridged.

Moreover, the conditioning we practice is based on the pleasantness of Jewishness. But being a Jew is often not pleasant. To be a Jew in our society takes a special effort, an effort not required of others. For many in our own day, the pleasures of Judaism are not worth the effort being Jewish requires—and this in a pleasant, prosperous decade. In another decade filled with the turbulence say of the 30's, how many buyers would Judaism find in a market where prices were high and dividends small?

In a larger sense, what would have been the outcome of Jewish history with its record of suffering and martyrdom

*Reprinted from THE JEWISH TEACHER, March, 1956

if our generations had been trained to live by the credo: I'm glad I'm a Jew, for Judaism is enjoyable. No one wants the dark ages to return, nor should we set our goals as if we had to live in them. Nonetheless, it is remarkable how easy it is in this fluorescent twentieth century of ours for the darkness to reappear.

If it is true that Jews have suffered for their Judaism and may have yet to suffer in the future, is positive conditioning an honest preparation for Jewish life? Is it even an honest approach to everyone's life as we know it? Are not disappointment, frustration, pain, even tragedy, a real part of every man's life? And if my life and my Judaism are to be one, then my attitude toward Judaism, my relationship to it must be shaped in such a way as to include this harsh truth and prepare me to face it in my own life.

WHAT DOES GOD REQUIRE?

In the last analysis, we stand before the simple question which faces the Jewish educator in everything he does: Can God be satisfied with this? Can God require less than commitment? Can He be satisfied with positive conditioning or does He require the soul of man, the whole of the man devoted to Him—as the prayer which follows our declaration of faith says, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy might. . . ."

When I am committed to Judaism, I am not committed to its pleasures or its delights but to it, itself. I know of no finer example of Jewish commitment, particularly as distinguished from positive conditioning, than that quoted in the wonderful little anthology edited by Nathan Glatzer for the Schocken Press, *In Time and Eternity*, taken from Solomon Ibn Verga's *Shevet Yehudah*:

I heard from some of the elders who came out of Spain that one of the boats was infested with the plague, and the captain of the boat put the passengers ashore at some uninhabited place. And there most of them died of starvation, while some of them gathered up all their strength to set out on foot in search of some settlement.

There was one Jew among them who struggled on afoot together with his wife and two children. The wife grew faint and died, because she was not accustomed to so much difficult walking. The husband carried his children along until both he and they fainted from hunger. When he regained consciousness, he found that his two children had died.

In great grief he rose to his feet and said: "O Lord of all the universe, you are doing a great deal that I might even desert my faith. But know you of a certainty that—even against the will of heaven—a Jew I am and a Jew I shall remain. And neither that which you have brought upon me nor that which you will yet bring upon me will be of any avail."

Thereupon he gathered some earth and some grass, and covered the boys, and went forth in search of a settlement.

Some I imagine will be puzzled at this goal I am trying to describe. It sounds rather fanatic, narrow-minded, irrational. And this reaction only goes to show what a sorry state religion is in in our day. Can a truly religious man be any less than this? Can he be truly religious for part of the time or with part of himself? We are a little afraid of such commitment because for most of us the picture of the religious man often connotes harshness, unreason, bigotry and atavism.

Unfortunately, there do not spring to mind readily a hundred memories of the modern religious men we desire, dedicated to their own faith yet not intolerant of that of others, devoted to their own religious system yet not parochial in their interests, devout yet not medieval. Such a man does not require explanation but exemplars.

This is what Judaism wants of the Jew. Indeed this is what every religion wants of its adherents for this is what God truly requires of us.

Then how shall we try to reach this goal?

RELIGIOUS COMMITMENT CANNOT BE TAUGHT

Let me first give the negative prescriptions. No principal, no teacher, no human being can "commit" another to a religion, a faith, a way of life. Commitment comes from within. It is something you will, consciously or unconsciously—and as the will is finally free, so genuine commitment must be freely arrived at. It cannot come from without at the insistence or persuasion of another. It is for yourself that you are being asked, and only you can give it.

Hence we cannot "teach" commitment or "transmit" it in our religious schools. We can only hope to create a situation in which commitment is possible, or better still, likely. The inner act itself remains beyond us.

There is, in fact, no direct way of creating commitment. You cannot make it a subject, or set definite times when you can ask each child whether he really wants to live as a Jew. People seem to take such frontal attacks on their intimacy rather hard, and instead of helping create commitment, such indelicacy on the part of the one who presents such questions often tends to postpone or prevent decision. As in all such deeply personal questions, the only pathway is indirect and tangential, except in the most exceptional and personal situations. Since we generally cannot be direct, we cannot be sure of being the effective influence we would like to be. This is the risk that honesty dictates we undertake in religious education.

If this is not difficult enough, let it be noted that since the very nature of what we desire is personal and subjective, what will be helpful or decisive for one person may be meaningless for another. Foxholes made as many atheists as believers, though I think it made momentary thinkers of all. Some come to decision in a moment of drama and crisis; others are never involved in doubt or ambiguity; while most must move along adding impressions here and reactions there until eventually a patchwork tower of Jewish faith is created. We require the individual, and because we do, we cannot make rules that will pave the way to universal success.

Jewish education is really so improbable a task even before we begin it, it is not strange that so many fall so easily into the traps of verbalization or emotional manipulation.

COMMITMENT IS NOT A CATECHISM

Let us say without qualification that we are not talking about

3 CREATING COMMITMENT IN OUR RELIGIOUS SCHOOLS

intellectual indoctrination. A child can memorize many a fine phrase about what he believes, Confirmation classes can stand before the open ark and speak beautiful vows of faith, Bar Mitzvah boys with their hands on the Torah will pledge to continue their study in sincere voices that turn grandparents into sentimental slush, but this is a far cry from genuine commitment as their lives and subsequent actions show. Words are not decisions, nor does committing phrases to memory commit the self to God through Judaism. Verbalization remains our best rationalization for not bringing our children to true commitment.

By the same token it is not hard to manipulate the emotions of children so as to win psychological victories for ourselves. They can be made to cry, to laugh, to thrill, to exult by any reasonably effective group technician and it takes an antiseptically honest leader to place the needs of the group before his own. The effects of group manipulation are transitory in nature, but commitment does not so easily disappear. And while commitment is of necessity linked to the truth, such manipulation of group emotions is linked only to the false goals and standards of a selfish leader. The knowledge of his dishonesty and betrayal, unconscious though it be, makes difficult identification with his cause. There is a real need for honest emotional experiences in Jewish education, but we must not substitute small experiments in group hysteria for authentic emotional participation, simply because the former is easier to achieve.

If it seems that the goal of Jewish education is impossible of achievement, then it should be said in all honesty, it is indeed a most difficult thing to accomplish, perhaps the most difficult in all the world, and yet at the same time the most precious. The religious man, the creature who is able to come to know God and to link his personal destiny with the purposes he sees operating about him, this animal is the climax of creation, the purpose for which the world was called into being. It is no easy thing to achieve this goal, to help complete creation, but there is none more worth striving for—and there are some definite directions we can take toward it.

INFLUENCING BY PERSONAL EXAMPLE

First, and most important, commitment can be caught from one who already has it. The sense of his dedication seems to project beyond the religious man and those around him are strongly influenced by it. Thus it is a universal religious phenomenon, unrestricted to one religion or another, that the great religious men have attracted circles of disciples. Often what these common people were unable to accomplish on their own, they could do in the presence of the man who truly believed.

Among the many examples of this in Judaism, the outstanding one is the Chasidic movement which made this principle the basis of its institutional organization. The Chasidim grouped themselves around the various Tzaddikim, and if one could not live near one's rebbe, so as to be in



his presence often, one at least made pilgrimages to his home to renew the contact. While the Chasidim considered the preachments of their rebbe important, more important was being with him. It was not so much what he said but what he was; not so much his teaching, but his being, that had its effect. As Rabbi Leib the son of Sara said: "I did not go to Rabbi Dov Ber of Mezritch to hear Torah from him but to watch him tie his shoe-lace." It is not as important to teach Torah as to be Torah. The truly religious man is religious in all he does, because he is religious in all he is, and sometimes the spark jumps the gap from him to me.

not golden rule type of view
THE TEACHER'S ROLE IS CRUCIAL

This means then that the most important method or technique of religious education is the being, the person, the soul of those who represent it to the child. The indispensable ingredient of our schools is the genuine and thoroughgoing commitment of our rabbis, our supervisors and our teachers to Judaism. When they are Jews in this full sense of the term, there is some hope that our children, too, may make Judaism a real part of their selves. Without our religious school leaders feeling this way, how can our children be expected to find their way?

So professional competence is no substitute for personal commitment. We do not have such things as lesson plans to bring about ultimate decisions. We cannot have them, and, even if we could, the most competent direction by a non-participating teacher would doom them from the start.

But the rabbi, the principal, the teacher who is a committed Jew will make his commitment felt in whatever he does—whether it be in his relations with other teachers,

while talking casually before or after class, while dealing with the material of the lesson or by participating with a full and believing heart in the activities of the school and of the synagogue.

Such persons are truly rare in our day and there can be no doubt that on the practical level we must often accept far less. But this should not obscure either the truth or the goal. The most important means of religious education is the being of those who conduct it. Hence our first and most important task as Jewish educators is to search deep within ourselves and be certain of our own commitment to Judaism. Only then can we hope to play our proper role with faculty and students alike.

In another age one might hope that the student could pick this up at home and thus relieve the school of this tremendous challenge. The facts of our day place this burden, as well as many other equally improbable ones, upon the school. But if the desired rabbis, principals and teachers are rare, if we do not have many such living persons around us, at least the school possesses stories of such persons.

What makes a great Jew great is his Jewish living. When we tell stories of Moses and Jeremiah, of the real man struggling to do what the real God wants of him; when even for an instant we catch a glimpse of the soul of Ben Zakkai, Akiba or Maimonides, living Judaism in their day in their own way, our own lives are influenced.

The trouble is, of course, that the man is dead, not alive; gone, not present; not having the effect his person would if he were right before you. And the teacher, who does not feel the same reality in his soul that our great Jewish heroes did, will have a difficult time making this clear or convincing, and probably even of identifying this as the point of the story, the goal of what he is trying to do in class.

REMOVING INTELLECTUAL BLOCKS

Which brings us to the second positive approach, the intellectual side of achieving commitment, for it should be obvious that to try to commit one's self but to withhold one's mind makes no sense. Here the first and most important thing that we must do is to make commitment possible by clearing the way to it of untruth and hypocrisy. One cannot ask a man to dedicate himself to a cause his reason tells him is not true and to a lesser degree to express it in forms that his esthetic sense tells him are objectionable and tasteless. Hence we cannot teach that the miracles of the Bible happened just as the Bible describes them. Hence we must teach the story of Creation and affirm all its religious truth while still making possible the truths of evolution and paleontology. Hence we must dispense in our society with such practices as requiring the mourners or worshippers on some occasions to go about in their stocking feet.

When we do what we can to keep the road towards Judaism free of blocks and detours, we can hope the individual will then find his way. But we can do more than this. Through our teaching we can help him feel again and

again the truth, the worth, the appeal of the Jewish religious experience and insight. That is to say, the Jewish tradition has reacted to the universe and its meaning in a certain way. It has formulated certain ideas and patterns of action. Whenever a child hears of these and they strike a chord within him so that he responds almost instinctively, almost intuitively, from his depths. "This is true, I believe this," he has, for a moment, identified Judaism with himself and hence been brought closer to our goal.

Some of our favorite lessons operate on this level. The primary child really understands and believes with Abraham that the idols are not God but only statues. The idea of one God for all the world is true for them in the same way that tolerance, love of neighbor and peace are accepted with a whole heart by an older child. But while these are the common merchandise of our schools, they do not by any means deplete Judaism's spiritual inventory. Judaism's attitude toward man, his nature, his responsibility, his goals, his sins, his repentance, his hope—its attitude toward history, toward law and discipline in religion, toward a hundred other things could also well be taught. These, too, would raise the sense of truth within the child and help him see that Judaism and his deepest sense of truth and right are one. But to effect this, our theologians must make these and our other concepts available in readily understandable forms, so that our teachers can then find those of relevance to the child and devise techniques for making them clear.

USING THE BIBLE AND OTHER TEXTS

And lastly, in this series, it may be of some help, though this is clearly the least promising suggestion of the lot, to make available to the child some of those materials which have had a direct influence on other religious persons in the past. Here one says simply, this seems to have worked before, and as long as we do not transgress our other rules, let us try this, too. The Bible was once a great influence in Jewish piety but today it is probably our most difficult subject to teach. Yet people are still affected by the Bible—not just its heroes, but by its other stories, its poetry, its prophecy, and its laws as well. To many people the Bible still speaks, and we should try as best we can to find a way of acquainting our children with it.

Yet we need not limit ourselves to the Bible alone. One of the most effective pieces of Jewish religious writing with children is almost contemporary, not more than sixty years old, the prayer for peace in the *Union Prayerbook*. Despite the almost utter failure in the classroom of every anthology of Jewish literature, there is a place for contact with the writings that have helped other Jews become and remain religious—though exactly what that place should be or which writings we should choose remains to be carefully worked out within the context of all that we have said.

All of which should make it abundantly clear that the great game of curriculum tinkering does not have very much

5 CREATING COMMITMENT IN OUR RELIGIOUS SCHOOLS

really to do with bringing us to the goal of Jewish religious education. As long as the curriculum offers a reasonably well-rounded introduction to Judaism of the past and the present and is reasonably well geared to the interests and abilities of children on a given age level, one curriculum will be as satisfactory as the next. To announce the salvation of Jewish education simply by shifting the same old courses around from grade to grade and calling them by different names is to avoid the true goal which is the achievement of the personal, intimate and free commitment of the individual Jew. It is not so much the pattern of the courses that counts as who teaches them, and it is not so much the sequence of the courses as the ability of the teacher to evoke affirmation through them that is crucial. We have enough curricula now that satisfy these minimal requirements to keep us busy for a long time to come. What we do not have is the proper people to exemplify and teach them, nor a very good knowledge of how to bring such people into being.

If there is anything that should be said regarding curriculum it is, and this is the third positive suggestion, that we should emphasize those activities which involve the whole person. If we can bring our children even for a little while, to live as Jews, to "be" Jews in the full sense that our education is reaching toward, then we have given them an insight, a personal experience of what we are driving at, which will serve them both as a motive and a goal.

SUCCESSFUL EXPERIMENTS AT SUMMER CAMPS

So far this has been accomplished best in camp situations. The success of the National Federation of Temple Youth in its specifically Jewish objectives, has been due largely to its camp program. It has done this by going to camps, where, cut off from normal society, it could create a modern, yet Jewish community, in which one lives as a modern Jew for a number of days. In such an environment one need not preach much about being a modern Jew—one simply is, or soon becomes one for the duration of the camp. The experience of such days, the meaning they give to personal existence as man and Jew, reaches down to the realities of existence and remains to stimulate and uplift for long afterward.

This kind of program has been tried with younger children to a limited degree at camps associated with the Wilshire Boulevard Temple of Los Angeles and Temple Emanuel of Denver. We also have the experience of a camping program for religious school children at the Camp for Living Judaism in Saratoga, sponsored by the West Coast Region of the Union of American Hebrew Congregations and at Oconomowoc, conducted by the Union's Chicago Federation of Reform Synagogues. There is still much room for trial and experiment in this area and every forward-looking synagogue should consider what it can do in its own locale to make possible such total experiences by groups of its children for even short periods of time.

Of course the two- or three-hour religious school session

cannot hope to accomplish anything like the total life experience of the camp, but it can involve the whole child in many activities. Normally we would think of such things as pageants, plays or dances as involving the total personality. But insofar as these are labelled, categorized, cut off from the other things the child does in the school, they, too, are but partial experiences. However, the teacher who can move out of the intellectual and social activity of learning to create something which involves the child in thinking, planning, executing and evaluating, particularly when in the course of these activities all the student's talents are required, that teacher has brought the child closer to our goal.

THE PLACE OF PRAYER

It may seem strange to say so, but the one activity in which the whole person is truly involved is prayer. If you can get a child really to pray, then you are bringing him all in all to face whatever there is to be found in the world. For one cannot speak honestly with half a heart or with mental reservations—to speak truly with another is to speak with all one's self. But how does one get a child truly to pray? How strange that after all these years of religious education, we do not know how to answer that question!

Yet, two things can be said: First, pray with your children when and how you yourself can truly pray—and more difficult, encourage them to help you know when they want to pray. Second, there is in preparation now a book of children's services sponsored by the Central Conference of American Rabbis which strives honestly to provide prayer services which can be of meaning and inspiration to different ages of children each on their own level. This, most regrettably, is all that can be said on so important a subject.

Yet one thing more remains to be said about what can be done, and that is to remind us to be ever mindful of and watchful for, the sensitive moment. There are such moments, times when suddenly a sense of wonder comes to the fore, when a desire to know causes one to ask the full-hearted question, when, for a change, you really care and really want to know. The right word or phrase at such a time, the answer which comprehends the question and the questioner, which speaks a truth known and lived, will reach a depth normally inaccessible, with a directness otherwise impossible.

One never knows when such moments will come for the smart boy with the broken home, the cute red-headed girl with every luxury, the listless, barely average kid whose home is as dull and colorless as he is. Sometimes it happens after class when someone stays to ask something that he could not say before the class and which he wants to talk of now, when the teacher is in a hurry to get home and started on the outing he has been promising his family for weeks. Sometimes it comes with unexpected suddenness in class when you strike, for no good reason you can see, a chord in the heart of this or that child. Sometimes you see there is something troubling a child or making him quite happy and

really to do with bringing us to the goal of Jewish religious education. As long as the curriculum offers a reasonably well-rounded introduction to Judaism of the past and the present and is reasonably well geared to the interests and abilities of children on a given age level, one curriculum will be as satisfactory as the next. To announce the salvation of Jewish education simply by shifting the same old courses around from grade to grade and calling them by different names is to avoid the true goal which is the achievement of the personal, intimate and free commitment of the individual Jew. It is not so much the pattern of the courses that counts as who teaches them, and it is not so much the sequence of the courses as the ability of the teacher to evoke affirmation through them that is crucial. We have enough curricula now that satisfy these minimal requirements to keep us busy for a long time to come. What we do not have is the proper people to exemplify and teach them, nor a very good knowledge of how to bring such people into being.

If there is anything that should be said regarding curriculum it is, and this is the third positive suggestion, that we should emphasize those activities which involve the whole person. If we can bring our children even for a little while, to live as Jews, to "be" Jews in the full sense that our education is reaching toward, then we have given them an insight, a personal experience of what we are driving at, which will serve them both as a motive and a goal.

SUCCESSFUL EXPERIMENTS AT SUMMER CAMPS

So far this has been accomplished best in camp situations. The success of the National Federation of Temple Youth in its specifically Jewish objectives, has been due largely to its camp program. It has done this by going to camps, where, cut off from normal society, it could create a modern, yet Jewish community, in which one lives as a modern Jew for a number of days. In such an environment one need not preach much about being a modern Jew—one simply is, or soon becomes one for the duration of the camp. The experience of such days, the meaning they give to personal existence as man and Jew, reaches down to the realities of existence and remains to stimulate and uplift for long afterward.

This kind of program has been tried with younger children to a limited degree at camps associated with the Wilshire Boulevard Temple of Los Angeles and Temple Emanuel of Denver. We also have the experience of a camping program for religious school children at the Camp for Living Judaism in Saratoga, sponsored by the West Coast Region of the Union of American Hebrew Congregations and at Oconomowoc, conducted by the Union's Chicago Federation of Reform Synagogues. There is still much room for trial and experiment in this area and every forward-looking synagogue should consider what it can do in its own locale to make possible such total experiences by groups of its children for even short periods of time.

Of course the two- or three-hour religious school session

cannot hope to accomplish anything like the total life experience of the camp, but it can involve the whole child in many activities. Normally we would think of such things as pageants, plays or dances as involving the total personality. But insofar as these are labelled, categorized, cut off from the other things the child does in the school, they, too, are but partial experiences. However, the teacher who can move out of the intellectual and social activity of learning to create something which involves the child in thinking, planning, executing and evaluating, particularly when in the course of these activities all the student's talents are required, that teacher has brought the child closer to our goal.

THE PLACE OF PRAYER

It may seem strange to say so, but the one activity in which the whole person is truly involved is prayer. If you can get a child really to pray, then you are bringing him all in all to face whatever there is to be found in the world. For one cannot speak honestly with half a heart or with mental reservations—to speak truly with another is to speak with all one's self. But how does one get a child truly to pray? How strange that after all these years of religious education, we do not know how to answer that question!

Yet, two things can be said: First, pray with your children when and how you yourself can truly pray—and more difficult, encourage them to help you know when they want to pray. Second, there is in preparation now a book of children's services sponsored by the Central Conference of American Rabbis which strives honestly to provide prayer services which can be of meaning and inspiration to different ages of children each on their own level. This, most regrettably, is all that can be said on so important a subject.

Yet one thing more remains to be said about what can be done, and that is to remind us to be ever mindful of and watchful for, the sensitive moment. There are such moments, times when suddenly a sense of wonder comes to the fore, when a desire to know causes one to ask the full-hearted question, when, for a change, you really care and really want to know. The right word or phrase at such a time, the answer which comprehends the question and the questioner, which speaks a truth known and lived, will reach a depth normally inaccessible, with a directness otherwise impossible.

One never knows when such moments will come for the smart boy with the broken home, the cute red-headed girl with every luxury, the listless, barely average kid whose home is as dull and colorless as he is. Sometimes it happens after class when someone stays to ask something that he could not say before the class and which he wants to talk of now, when the teacher is in a hurry to get home and started on the outing he has been promising his family for weeks. Sometimes it comes with unexpected suddenness in class when you strike, for no good reason you can see, a chord in the heart of this or that child. Sometimes you see there is something troubling a child or making him quite happy and

a remark will start a chain that leads to a moment of inquiry and receptivity. Sometimes (how rarely) a lesson will catch fire and involve you and almost every person in the room in an experience of sympathy and understanding which none of you could have predicted, or can now explain.

RARE MOMENTS IN THE RELIGIOUS SCHOOL

They come, such moments. The great teacher is one who, from time to time, creates such moments though he does not himself know how or why. The good teacher, even if he cannot produce them often, will at least wait for them to appear, recognize them when they do, follow them wherever they may lead and, if possible, let them result in a form of expression which will involve his students, heart and soul.

Is this not the true purpose of pedagogy—to bring the student to the point where he wants to know, when he calls from his depths for information to take into his soul? If he asks such a question, and if you have arrived at such a mood, then the lesson plan is unimportant and the subject matter, having served its purpose, may be forgotten.

The principal, who is too rigid and inflexible for such deviations from the curriculum, does not belong in a religious school but in a factory—and in one where automation has replaced human beings. Anyone, who insists on rules and regulations by which to regiment and determine all, or even most of the factors of religious education, is doomed even before he begins, for what we seek is an individual, personal, private decision. No matter how necessary the rules, or how helpful the administrative procedures, it is the individual whom we require—every precious individuality of the masses of dull and bright, disinterested and interested, maladjusted and happy children we see. Nothing less can satisfy God, and hence satisfy us.

Does Jewish religious education now seem impossible, its approach so tenuous, its attainment so unlikely? Then recognize, too, that anyone who has had the experience of the sensitive moment in the classroom, who has helped children come close to the truth and relevance of Judaism, has in the moment of their affirmation been renewed himself. Such single moments of contact and reality make up for the many days when only information or some slight emotional charge passes between you and your students, and you wonder if the process is worth the pains of its seeming failure. But let such a moment come, and the doubt is quenched in the immediate sense of certainty of the value of the process.

THE TEACHER'S REWARD

And even when it does not come as quickly as one desires it, there is consolation in the experience of most older teachers. How many times in later years will a student return to tell you of things you did which you can no longer recall, or of casual incidents or comments you cannot remember which meant a lot to him and have been a source of strength or inspiration in his life. The truth of teaching in so personal

a field is that we and our students alike cannot tell whether we have succeeded or failed, for what the individual in the depth of his being selects and saves from all that we offer him is mostly hidden from us and often from him as well.

And if this be but small consolation and seems but an attempt to save our defeat from being complete, then we must reply that Jewish religious education cannot fail despite us, though it can hardly succeed without us, for God requires Israel. It is He who says that Israel shall exist and serve Him. Indeed He is the true religious educator of us all, for history is no more than His classroom and we, all of us, His recalcitrant students.

If we are devoted to Jewish religious education it is because we have faith in Him and His purposes, because we know we want to help Him—as difficult and unlikely as that seems—because working with Him, we cannot fail.

From the calculating, the hardheaded, the realistic point of view, Jewish religious education cannot succeed. From the standpoint of faith it cannot fail. Commitment then is not only the goal, it is the means, the motive and the source of hope as well.



Funeral of SAMUEL HACK, July 20, 1956.

One of the great tragedies of our people's history is the fact that Moses was never permitted to enter the Promised Land. We review this story in the Torah portion to be read in our Houses of Worship this Sabbath; Moses stands at the bank of the river Jordan, he may see the land flowing with milk and honey, but he may not lead the people unto its rich soil. In the verses assigned for this week, Moses realizes and understands that he has done enough; he has led the people ^{to} ~~along~~ the pathway to greatness and he has taught them the eternal lessons of ethics, morality and faith. Now a new leader must arise and it is he who shall see the realization of Moses' vision. But Moses had already lived two lives, more than ~~is~~ granted the ordinary individual. Up to the time when he was selected by God to be a leader he was simply one of many; he did what was expected of him, like millions of other human beings. But after the burning bush, Moses became a great man and it was he who gave spiritual leadership to a people sorely in need of new faith and ^{hungering for} ~~needing~~ a revitalized outlook ^{to} ~~for~~ life's problems.

This day we have come together to pay our last earthly respects to one who also lived two lives; SAMUEL HACK, who leaves us in the sixth decade of his life, leaves a void not only in his family circle but within this large community. His earlier years saw him active in his occupation, he had outside interests and he was devoted to his family, setting ^{extraordinary} ~~an example~~ ^{we taken from} ₆₃. ~~His marriage was an inspiration; it was a strong, kind romance which won his wife over to his ways.~~ Those dear unto him have called him kind, unselfish, generous and warm hearted; he loved Nature as the handiwork of God and he paid special ^{homage} ~~tribute~~ to all that which was beautiful. But the seeming tragedy of severe illness changed the life of SAMUEL HACK and he became almost a new man, he began to live a second life and for this blessing many people will mention his name with love and devotion. As you surely know, he began to devote himself to art, to working with his hands, to be creative, to develop to the fullest the potential which had lain dormant within him. After the loss of his life's partner over four years ago, he began in earnest to apply his new interest as a ^{to} therapy technique ~~with~~ those at Levindale

Since then he has truly worked wonders, has achieved miracles, has ~~worked~~^{labored} devotedly to bring a new spark of life to those so desperately in need of love, & companionship. ^{They thirsted when his understanding} and the closeness of a sensitive personality. He used his techniques to reactivate and revitalize the minds and energies of those who had felt old, sick and neglected. As he gained new life, so did he give life and love to others. His work at Levindale became the ^{very essence of} reason for his existence.

^{He loved so dearly}
But the laws of ^{the} Nature work in fit and set patterns; even the life of such a useful man as SAMUEL HACK can not be spared. But as in the case of Moses, he had lived fully and now others must carry on his work.^X He has

^{X He died ~~arranging~~ at a picnic he had arranged, it was another "first" in the people he loved - who loved him.}
shown the way, has made the beginning and new leaders must rise up to complete his dreams and visions. This is the duty now incumbent upon you his children and loved ones, for you must now extend the love which was within him to those in need. Only the body lies before us this solemn day; the miracle of renewed life, the blessing of his work, the spirit of your loved one is eternally enshrined within our hearts and minds and the thoughts of all to whom he was precious in life. He has performed noble tasks and his memory shall always be for a blessing.

Within the few short moments allotted to us at times such as these it is not possible to mention all that was precious in the life of a man; this is particularly true of SAMUEL HACK. As such, we ask you now to bow your heads for a few moments of silent meditation as you call to mind the living memory of him who lies before us this solemn day...

Funeral of MOSES FINEMAN, July 20, 1956.

This Sabbath, in our Houses of Worship throughout the world, we continue with our reading of the fifth of the five books of Moses, Deuteronomy. It is in connection with this phase of our Jewish way of life that we come into contact with one of the great ~~tragedies~~ ^{lessons} ^{literature} of our ~~history~~. Our early ancestor Moses stands before the assembled people and he bids them farewell and in doing so he teaches those that will carry on his work of the ethics and morals of our faith. He ~~teaches~~ ^{instructs} them ⁱⁿ the meaning and significance of that prayer we all know, the Shema. In the years that have passed, this declaration of our supreme faith has become the chief cornerstone of Judaism and the Shema is to be found in every service in our Prayer Books. As part of this teaching we find the phrase: thou shalt teach them diligently unto thy children, ^{and} ~~when~~ when thou walkest by the way, when thou liest down and when thou risest up. Here Moses refers the many ethical laws and commandments which a man is obligated not only to teach to his children or loved ones - but thou shalt ~~speak~~ ^{speak} talk of them at every moment in your life. Only as a person fulfills these aspects of his Religion can he truly be said to be an integral part of his faith for to teach ones children the way of God and, personally, to live according to God's precepts is the highest and most sacred of duties incumbent upon an individual. By precept and example a father should act in the manner pleasing unto God before all mankind.

This day we have come together to pay our last earthly respects to another Moses; MOSES FINEMAN, whom we knew, admired and respected. He departed from this earth all too ~~suddenly~~ ^{quickly}, leaving us in his 57 year of life. Your husband, father, brother was a man of whom you can be proud for he left the mark of his goodness upon all those with whom he came into contact. He lived the type of life which was a source of joy unto his family; he was always ready to be of service to those in need of help and guidance. You, his wife, have lost a companion with whom you enjoyed close to 33 years of devoted and happy married life; even after his ~~attack~~ ^{illness} some $4\frac{1}{2}$ years ago you were both able to enjoy life to the fullest. MOSES FINEMAN was an active

person giving much of his time to the American Legion, of which he was a Post Commander. He was an active member of our congregation, often at services, interested in Brotherhood activities and, in general, an asset to our community. We shall miss him and we mourn the loss not only of a member but of a friend of Oheb Shalom.

But MOSES FINEMAN also taught his children, in accordance with the Biblical commandment. He lived the good life at all times; he leaves behind a name of honor and respect. This is his heritage to you who loved him as a father for the lesson of his life may be summed up in goodness, charity, fruitful activity and you could not ask for a more noble teaching. The memory of your father, husband, brother, loved one and friend will never die as long as his ~~kindness~~ thoughts, actions and ideals remain ^{ever fresh} ~~remain~~ within us who knew and loved him. Only the body has died but the spirit lives on eternally to bring blessings upon those who remain behind in the land of the living.

Within the few short moments allotted to us at times such as these it is not possible to mention all that was precious in the life of a man; this is particularly true of MOSES FINEMAN. As such, we ask you now to bow your heads for a few moments of silent meditation as you call to mind the living memory of him who lies before us this solemn hour...

Funeral of ANNIE SUMMERFIELD, July 10, 1956.

Many people have a ~~pessimistic~~^{disjunct} view of life. Their every day on this earth is, to them, a chore and all their days are symbolic of frustration. They live in a wilderness of thought and deed, alone with their misery and shut off from normal human entanglements. And yet, we know that life is not of such a dismal nature for in every life there comes the contact with that human being who is good and decent and wholesome and who breaks the monotony of ones days with cheer and confidence. The Isrealites, our ancestors, also walked the length and breadth of the ~~desert~~^{wilderness} in their time; only this past Sabbath^{more than portion} we followed their progress to the edge of the river Jordan ~~whence~~ from which they would soon cross over into the Promised Land. In the forty years of their wanderings they also knew misfortune and heart-break but, as in every case, there too was a leader who provided them with that sustenance and strength which ^{is}~~is~~ terribly important to the human being in need of the gentle touch of help and love. The children of Israel looked to Moses for he was their light and their salvation; the world was a bit more bright and cheerful because of his constant presence. He was the kind of man who was charitable, kind, a leader and by virtue of his actions many were sustained and lifted out of the gloom which had enveloped their minds and hearts. When he passed from this earth, the grief of the people was a genuine reflection of their ~~sorrow~~^{feeling}. But, most important, his life had not been lived in vain.

This solemn hour we have come together to pay our last earthly respects to ANNIE SUMMERFIELD; she has been called to our Heavenly Father at the close of her seventh decade on earth. She lived here in Baltimore for over 40 yrs and before she was taken ill two years ago, she left her imprint upon those who reside in this city. She was one of those who gave help and comfort to many; she contributed ⁴ and was interested in many worthwhile organizations which encompassed not only her ^{private} special interests but the community at large. Innumerable people, knowingly or unknowingly, owe her a great deal for ^{debt of gratitude} as the ~~way~~ self she gave of her ~~resources~~ she sought to help those in dire need. Be-

cause of her, many a heavy heart was eased, many a burden became lighter, many a lonely person was able to see the light of hope. But she gave not only to the general welfare; her family, also, profited greatly by her many acts of sacrifice in their behalf. She came from a closely knit family and she was always ready to care for them, guide and sustain those of her loved ones who sought out her patient ⁿcounsel and humane advice. As a member of the family has expressed it, she was a "mother" to all. What greater tribute can one pay to ANNIE SUMMERFIELD than to say that she considered her family and her community as her special charge to be cared for, helped and to be loved.

not only but also the death of a valued emigrant.

Thus, we mourn this day ^{not only} the passing of a wonderful person; she leaves behind a memory which shall be enduring and respected. It is only the outer shell to which we bid farewell this day for the spirit is immortal and her influence shall remain with us as long as we shall cherish her memory. It is in this spirit that we bow our heads for a few moments of silent meditation as we recall the living memory of ANNIE SUMMERFIELD whose soul now ~~rests~~ ^{abides} with our Almighty Father...

Funeral of SAMUEL LICHTENBERG, July 8, 1956.

Yesterday, in ~~the~~^{our} Houses of Worship throughout the world, we Jews read ~~the~~^{the} Torah portion which concludes the ~~third~~^{fourth} of the five books of Moses.

It was called 'זְהָוָה'; taken from the 33rd chapter of the book of Numbers.

Here we find the children of Israel on the final stage of their journey through the desert, about to cross the river Jordan and to enter the land flowing with milk and honey. The Isrealites make several stops along the way, almost as if these tarryings were oases which had been discovered in the wilderness. For it is the wilderness which had claimed them for the past forty years; a barren land devoid of physical comforts as well as a place of spiritual desolation. And yet, amid the arid land through which they made their way, the places of comfort and spiritual renaissance were still to be found. They travelled from this place to that, from higher to yon and in each, spedified place they rested and were refreshed. This Torah portion is analogous to the life many of us live for there comes the time when each of us feels that the life span granted to ~~us~~^{him} is no more than a huge wasteland, barren of fruits and comforts, both physical and spiritual. It is the time when we feel low in spirit, when a mood of futility overtakes us and no man is immune, at one time or another, from this kind of feeling. And then, we meet those who are good and wholesome, those whose life is of value and those whose days on earth may truly be said to be an oasis in the wilderness for all that they touch is granted happiness, growth and love. The life of such a man brings courage, belief and steadfast resolve to all the others who might have been given to enduring doubt.

This hour we have come together to mourn the loss of your beloved SAMUEL LICHTENBERG, who was taken from us in his sixty-second year. Here is a man who might well fit the description mentioned earlier. We know that he had been ill for seven years and that during these last years he was confined to his home almost continually, but the knowledge of him while still active and healthy and filled with energy supercedes the more recent picture of an ailing man. You have lost a good husband with whom you were joined

in love and devotion for 19 years; almost two decades of gentle care, understanding and respect. He was a husband and a man who was liked by all, who did much good for those in need, who was selfless in his dealings with others. And his son, who can not be with him at this final hour, also inherits the love of a father, the pride of a man who has seen his child make his way in the world. We mourn for you his wife and loved ones and ~~friends~~ but, in truth, ~~his~~ ^{the} life of SAMUEL LICHTENBERG shall always be a blessing to those who ~~knew~~ ^{came into contact with} him. To have known him was to ~~have~~ find an oasis in the wilderness of life; we take leave only of the body this day for the spirit and his memory are enduring and eternal.

It was not my privilege to know SAMUEL LICHTENBERG and so there must be many an aspect of his personality which I have not been able to call to the fore. As such we now ask you to bow your heads for a few moments of silent memorial as we call to mind the living memory of him who lies before us this solemn hour...

MORGAN STATE COLLEGE

Baltimore, Maryland

BACCALAUREATE PROGRAM

SUNDAY, JUNE 3, 1956 — Six P. M.

PRESIDENT MARTIN D. JENKINS, Ph.D., *Presiding*

ACADEMIC PROCESSION

INVOCATION.....Rabbi Robert Lehman, B.H.L.
Assistant Rabbi, Oheb Shalom Congregation, Baltimore

FAIREST LORD JESUS.....Hymn
Band, Choir and Audience

SCRIPTURE LESSON.....The Reverend Howard Lee Cornish, A.M.
Director of the Morgan Christian Center

MUSIC—How Lovely Is Thy Dwelling Place (from "The Requiem") Brahms
The College Choir

SERMON.....The Reverend T. Guthrie Speers, D.D.
Minister of the Brown Memorial Presbyterian Church, Baltimore

MUSIC—My God Is So High (Negro Spiritual).....Arr. Dorsey
The College Choir

PRAYER AND BENEDICTION....The Rev. Edward Gonzalez Carroll, B.D., A.M.
Minister of Sharp Street Memorial Methodist Church, Baltimore

* * * * *

FAIREST LORD JESUS

Fairest Lord Jesus! Ruler of all nature!
O Thou of God and man the Son!
Thee will I echerish, Thee will I honor,
Thou, my soul's glory, joy, and crown!

Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing!

Fair is the sunshine, fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer,
Than all the angels heav'n can boast!

Auroravim, 21/3/56 - Dragan State College.

Our heavenly Father, we come before Thee with spirits uplifted, with hearts rejoicing, our very beings filled with total gladness. Thou hast preserved us, hast sustained us and Thou hast blessed us with Thy manifold bounties for we are privileged to have reached this day. As sun, moon and stars move in their appointed courses, as the cycle of Nature repeats itself from day unto night and unto day, so dost Thou remain with us, Thy mortal children. The majesty of Life is Thy handiwork, the Love we feel among us is part of the marvellous work of Thy hands. In security we dwell, for health we are grateful, for the gift of Divine Worship unto Thee we raise our voice in gratitude. May Thy presence be nigh unto us, now and always.

At this moment of solemn assembly we stand before Thee in awe and humility cognizant of Thy power and glory. Thou hast given Man the opportunity to turn his mind to thought and belief, Thou hast endowed Man with reason and ability, Thou hast granted unto Man the knowledge to distinguish between right and wrong. But, above all, Thou hast permitted Man to grow not only in terms of the physical but, also, in the manner of thought and the spiritual. Those who have studied here have searched ~~in~~ the lore of yesteryear for lessons needed today; those who have dwelt amid these teachers and sages ~~now~~ have looked into the future with eyes enlightened by expanding knowledge and every increasing horizons. ^{for} These young men and women face ~~the future~~ ^{tomorrow} with strength and assurance; may the love which Thou hast implanted in every man come to the fore so that, on the basis of merit alone, they may make their way in the world. May these, Thy children, learn to apply the pearls of wisdom gathered here to the struggles which they will encounter in days to come. Grant them, O Lord, strength of purpose, courage of conviction and the uncompromising faith that their high hopes, cherished dreams and unblemished visions shall, one day, come to speedy realization. In this endeavor may they ever reflect honor upon themselves, their loved ones and their school.

Heavenly Father, may the light of their truth ever shine brightly and may they never forget the paths charted ~~form~~ them here. Grant them Thy blessing, they shall surely be sustained. Amen

Funeral of AMANDA BENJAMIN, June 6, 1956.

We have gathered together this day to mourn the death of AMANDA BEN-
JAMIN who has been ~~gathered by~~ ^{called by} our Heavenly Father in the 75th year of her
life. We opened this service with a reading of the eighth Psalm, one of
great beauty and deep meaning. One of the verses reads: when man dieth he
shall carry nothing away, his glory shall not descend after him. This is
thought which we might all well heed for it provides us with a lesson for
the days allotted unto us. The honors, the ~~prideful~~ ^{good} achievements, the ma-
terial possessions of Man will avail him nought when he sleeps the lasting
sleep for, in truth, his glory shall not descend after him. What, then,
becomes of his glory? It remains with those who are yet alive, it is the
living who profit from the merit of a good name, from kindness, ~~not~~ ^{not} decency,
from the wholesomeness of a man's life. Therefore, it is incumbent upon
every man so to conduct his waking hours that he always reflect honor and
glory upon those whom he leaves behind.

The worthiness of AMANDA BENJAMIN, your loved one, also will not descend
after her but will remain as a living memorial among you, the living. Her
long life was not an easy one; she lived and worked alone for many decades
bringing up her two sons in a manner of decency and goodness. She was full
of kindness and although she kept much to herself, it has been said that no
occasion in the lifetime of her family every passed without a note or gift
from her as a sign of remembrance. Other people, not of her family, also
felt the touch of her generosity: she helped others without hesitation and
in doing so, earned the respect and love of those with whom she came into
contact. Here again is a lesson for you the living; her glory remains with
you. If you are to bring blessing upon her name and memory, you also shall
be of help to others, shall spread the kindness of deed which was so much a
part of her and you shall be of comfort to one another at this time of your
loss. In this way shall the memory of AMANDA BENJAMIN never be forgotten.

It was not given to me to know ~~this~~ your loved one personally and so I
must have neglected many an aspect of her person. Consequently, we ask you
now to bow your heads for a few moments of silent meditation as you call to
the fore the memory of her who lies before us this solemn day...

Funeral of LLOYD LACHMAN, April 5, 1956.

The eighth Psalm with which we opened this sacred service is one of the most beautiful and one of the most meaningful hymns in all of religious literature. It speaks of man's place in the world; that, because he has been created in the image of God, he is truly little lower than the angels. But within this Psalm there is an overpowering verse which, in truth, characterizes the span of our lifetime. "In the morning he flourishes and groweth up, in the evening he is cut down and withereth." The author here examines his own, and other lives, with great understanding; in the beginning of a man's life, he seems to say, there is struggle and hardship but these contribute to progress and growth and maturity. Man, during his stay on earth, is to do good and act in a wholesome manner toward his God and his fellow man. In this way he flourishes. But all life must come to an end and so, in the evening of our life, we are brought back to the earth from whence we came. Nothing remains of man except that which he leaves behind: his good deeds, his honored name, his love for man and his dear ones. Although the physical man must die, his glory shall live on in the minds and hearts of the living.

The verse of the Psalmist may well be applied to the life of LLOYD LACHMAN, to whom we pay our last earthly respects this day. "In the morning he flourished and grew up"; that is, his 67 years among us were spent in fruitful activity. His early years were difficult and trying; his parents died when he was at an early age and all that he attained was brought about by the work of his hands and by the efforts which he expended. He grew and matured as he worked to fulfill himself; for this task, he had the devoted help of his beloved wife, to whom he was married for 45 years. Although he was in ill health for the past few years, prior to that time he was active in several organizations: the Brotherhood of our congregation and the Masons. In fact, this day we mourn the loss of one of our oldest members of the congregation for LLOYD LACHMAN was a part of us for 45 years. To you, his children and loved ones, and to his friends, he was always known

as a kind and generous person who was well liked and respected by those with whom he came into contact. The loss of your father, husband and loved one is a loss to us all.

But in the evening, man is cut down and he withereth. He now sleeps the eternal sleep, but his memory is, and will be, alive and part of you. He has given you a good name, a great love, an understanding personality and the memory of these good attributes should, and must, now sustain you. His glory, according to the Psalmist, shall not descend after him; indeed, it shall remain with you in the lives you live and in the memories which are precious to you.

It was not given to me to know LLOYD LACHMAN personally and so there must be many an aspect of his personality which I have not been able to bring to the fore. As such, we now ask you to bow your heads for a few moments of silent devotion as you call ~~the~~ to mind the memory of him who lies before ~~us~~ us this sacred day...

Funeral of SADIE KANN, April 12, 1956.

In the traditional Haftorah portion to be read this Sabbath in our Houses of Worship throughout the world, we are confronted with a very wise saying. One of the greatest of our sages, Rabbi Jochanan ben Zakkai, once asked, "Go forth and see what the good man shall cherish most." After due consideration his students arrived at a number of possible answers. One maintained that the good man should cherish a loyal friend; another said, a good neighbor; a thrifid, a good heart. Thereupon our sage weighed these answers and commented: "I prefer the answer of the last student for in his words are yours included." The rabbis teach us, in other words, that "a good heart" is the most important asset of a human being for all other qualities which make for goodness and wholesomeness are already included in this single attribute to be found within the individual. This lesson was not only relevant for those who lived in ancient times but is applicable to us as well. That man should cherish (most) "a good heart" is no less than a philosophy of life which speaks to us of softness, of beauty, of love and of kindness. In our time it is a state of being found in all too few of us.

At this sacred hour we are assembled to pay our last earthly respects to SADIE KANN, who now sleeps the deep and eternal sleep. She was blessed with the attributes of strength, decency, warmth and a generous personality; in truth, she walked the earth for 78 years and her life among us can be characterized by the "good heart". This light, which has burned brightly, has been extinguished; all of us mourn her passing. You who have known her intimately for so many years have truly walked the righteous path with a noble spirit. SADIE KANN was the matriarch of her family and she ruled her household with a fine and gentle spirit. She had been a widow for almost a quarter of a century, she leaves behind a brother who is the sole survivor of a large family. Although she was not granted the pleasure of parenthood, her nieces and nephews became her children and she was as a true mother to them all. She is respected and beloved; she was

esteemed and held in high regard by those who knew her. The "good heart" which spoke for her life was evidenced by her charitable acts, by her love and affection for her dear ones, by her constant alertness to the affairs of her intimate circle as well as the world at large.

But we, of the congregation, shall miss her also. While in good health no Sabbath passed without her presence at Divine Services and it may be truly said that she felt her religion. Faith, to her, was a matter of life; we shall find the seat of SADIE KANN empty and forlorn. We join you in bowing our heads in sorrow. But, surely, we shall remember her for good in years to come; her life was more than a watch in the night, she leaves a precious heritage for which we are grateful and from which we draw that comfort and strength which shall sustain us. Her life has been an example to us, one and all.

It was not my privilege to know SADIE KANN as intimately as you did and, therefore, there may be many an aspect of her personality which I have not been able to call to the fore. Thus, we ask you now to bow your heads for a few moments of silent devotion as you recall the living memory of her who lies before us this solemn day...

Sister Hannah - C.

Funeral of SAMUEL HARRIS, April 27, 1956.

During these weeks which occur between Passover and Shevuoth we Jews read special Haftorah selections which mirror the ethical laws of our faith. On each Sabbath, in ^{our} ~~the~~ Houses of Worship throughout the world, we now read from the "ETHics of the Fathers", a collection of moral teachings which are applicable in our day as they were pertinent for those who lived centuries ago. One of the great lessons which we shall encounter in the near future reads as follows: "He who learns from his neighbor a single chapter, a single rule, a single expression ought to pay him honor." This verse tells us that every man has something of value which, in the course of his lifetime, he transmits to his fellow man. Some of the human beings who inhabit the world are able to leave great ^{store-houses} ~~treasures~~ of wisdom but for most of us it is a matter of leaving, as the rabbis implied, only a single expression, a single rule or a single chapter. But, in the final analysis, the quantity of our heritage is unimportant; rather, it is the depths of our message by which we gain our ^{honor} ~~good name~~. This, after all, is the purpose of man on earth: to leave something precious and vital to those about him and for those who will come after him. The "Rthics of the Fathers", then, \$eaches us a philosophy of life which has not been superceded in the centuries which have passed since these moral sayings were first formulated. Their wisdom and practicality are enduring.

This day of sadness we have come together to pay our last earthly respects to SAMUEL HARRIS, whose life might also be characterized by the saying of our ancient teachers. His physical being lies before us; his spirit is as immortal as his basic philosophy of life. SAMUEL HARRIS was a native Baltimorean whose 60 years among us were spent right in our city. He had been married for close to 35 years and the love and devotion which he was able to shower upon his devoted wife and children are examples of filial affection which all of us might well learn to emulate. But, before severe illness took him out of the stream of public life, SAMUEL HARRIS left a grand heritage for all of us. His single chapter, his single rule and ex-

pression, through which he mirrored the teaching of the rabbis, was his
^{his parents} enthusiastic love of life; the way he embraced his loved ones and friends with an open heart and charitable mind. He belonged to several organizations, notably the Odd Fellows and American Legion and he grew up in our congregation where he ^{observed} ~~passed~~ the important milestones of his religious life. Without doubt, the great lesson he leaves behind is his charity, goodness and love of man; in this day of sadness and inner turmoil we can well look back to his smiling ^{mien} face and wholesome attitude and thus face the difficult trials still ^{before} ~~ahead of~~ us. To you who mourn his death this day we say: you his wife, children, sister, relatives and friends, look back upon his life with gladness of heart, embrace the example of his goodness and thus, your lives will be enriched and you will bring honor and credit to his name.

, It was not given to me to know your loved one SAMUEL HARRIS personally and, consequently, there must be many an aspect of his personality which I have not been able to call to the fore. As such, we now ask you to bow your heads for a few moments of silent devotion as you call to mind the living memory of him who lies before us this solemn day...

Funeral of BLANCHE GOLDHEIM, April 17, 1956.

In our tradition we have an ethical literature which is both beautiful and inspiring. One such book is called "Ethics of the Fathers" and we read its ~~chapters~~ ^{selections} during the period which falls between Passover and Shevuoth. Each Sabbath we read another chapter and the sayings of our fathers are as pertinent in our time as they were in days gone by. This Sabbath, in our Houses of Worship throughout the world, we shall be asked to dwell upon this meaningful sentiment: "Where there is no wisdom, there is no piety; where there is no piety, there is no wisdom; where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge." These few words, formulated by our ancestors, are no more and no less than an entire philosophy of life. Wisdom and piety, knowledge and understanding: these four qualities surely have the power to transform each and everyone of us into more perceptive, more dedicated and more sensitive ^{souls} individuals. Rarely is a person blessed with each of these god-given qualities for their presence within a human being lift him above the realm of the ordinary and make him beloved, respected and esteemed by Man. Wisdom is a sensitivity to ones fellow man, Piety is the feel of ones Religion, Knowledge is an awareness of forces within and without, Understanding is the appreciation and love of your dear ones.

When a person, possessed of such qualities, passes from the earthly scene our lives lose a bit of their richness and vitality; we who have come to mourn BLANCHE GOLDHEIM feel this loss deep within us. She lived a long and full life which covered a span of almost 73 years. During this time she experienced all the joys and tragedies which afflict the human being. She was married for 31 years in deep and true devotion, she was blessed with a son who, with his family, gave her honor, love and respect during all of her lifetime. Your loved one never lost her youthful zest nor did she surrender her interests; she was full of energy and vitality almost to the very end. During the 16 years of her widowhood she worked for herself, for others and was always a source of strength and comfort to those who knew her. She was

that type of an individual who made many friends because of her warm and charming and kind personality.

But, in truth, one can not sum up a life in terms of facts and statistics. BLANCHE GOLDHEIM's life was more than a watch in the night; her strength and smile are with us even now, at this sacred hour. The ethical saying of our Fathers characterizes her life. Her piety was of the kind which is a credit to us all; even in the hospital during her last stay she had her prayerbook and Bible with her. These two books were worn thin from ^{from} ~~on congregation~~ reading and rereading; she embraced Reform Judaism with the fervor of a truly religious individual. Her understanding of her family was of a nature which would warm the heart of any person for ~~deep in her heart~~ ^{within her} there burned a love for her children which embraced not only her son and his loved ones but all ^{as} ~~mankind~~. Her wisdom was sought by all who knew her for there was a kindness in her being which was evident even to the very young with whom she spent several summers. These children did not look upon her as a matriarch who was aloof and unapproachable but they loved her and with willing hearts came to their "Auntie Bea". She had knowledge and she used it wisely for she never burdened her loved ones by complaining or a recital of her suffering. To the very end of her life, BLANCHE GOLDHEIM remained an unselfish and noble spirit.

Indeed, we are saddened by her loss and this is a day of gloom for those of us who knew her. Yet, sorrow must not linger in our hearts for she has given us a precious heritage, an incentive for life, a philosophy which we might well embrace and we shall be sustained. Only her body lies before us this sacred day; her spirit, her smile, her personality shall live on in our hearts as long as we hold ^{to} her memory. The world is better for having had her and if all of us could only emulate her qualities we could leave a mark of beauty, of love, of faith among all the children of Man. "Where there is no wisdom there is no piety, where there is no knowledge there is no understanding": this is the "Ethics of our Fathers", this is also the life of Blanche Goldheim. Amen.

Lewis

FUNERAL OF JACK SILVER, April 17, 1956.

This Sabbath, in our Houses of Worship throughout the world, we shall read a special Haftorah portion. This is always the case during the ~~time~~ ^{weeks} which ~~falls~~ occurs between Passover and Shevuoth and the selections will be taken from that literature known as "Ethics of the Fathers". The rabbis of days gone by formulated certain thoughts and ideas which, if we obey ^{ad} them, will lend meaning and dignity to our lives. One of the rabbis, with a very keen perception of life's difficulties, said: "Everything is foreseen, yet free will is given." In these few words we are confronted by a philosophy of life, by an attitude to be embraced so that we may leave our mark on the society in which we live. The rabbis here tell us that many factors within and without determine our stay on this earth; after all, we are but human beings who can scarcely appreciate and understand the intricate design of the Almighty's handiwork. We know not what shall befall us, we do not know the beginning nor the end, we can only live and place our trust in the mercy of God. But, although "everything is foreseen", "free will is given". This implies that once we are ~~placed~~ ^{set} upon the earth we must do our bit to make of this a finer place, through our warmth and strength we must leave our mark on those about us. We are confined, it is true, but within this area of confinement, we are allowed to create beauty, warmth, love and decency. This is the task of man; because of it we are "but little lower than the angels."

This solemn day we have come to pay our last earthly respects to one we loved and ~~respected~~ ^{held dear}; and truly, we mourn the death of JACK SILVER. ^{His life} ~~we came~~ ^{was} ~~filled with activities~~ ^{speakest} ~~to those shores as an infant~~ and after a sojourn with his family in St. Louis he came to our city where he lived for 14 of his 42 years. It was here that he met his wonderful wife and companion and they were blessed by two of the most charming children. Their 12 years of married life ~~was~~ ^{an example and} ~~a source of joy~~ ^{we are well aware that} to all who knew them. ~~As we all know,~~ your loved one was afflicted by a most serious illness and there was no hope and no relief. And yet, JACK SILVER fulfilled the saying of our Fathers in that he used the time granted

with

unto him to establish his name and personality ~~on~~ ^{with} those who came into contact with him. A warm and outgoing person , filled with kindness and generosity, charm and a love for people, he made lasting and firm friendships. His love for his family was unequalled and although ~~in~~ his physical being lies before us this day, he shall live on in our hearts for the memory of such a one as he shall never be dimmed nor fade from our hearts and minds. He was with us for but a short time but existence can not always be measured in terms of years; in his early death we see once again that beauty, love, warmth and wholesomeness are not restricted to length of years but are part of the Man. He used his freedom and your lives are enriched; his faith ^{by} lives on and ~~in~~ it you shall be sustained and comforted.

JACK SILVER now sleeps the long and eternal sleep but his memory and life are as fresh as ^{many} yesterday. Remember the lesson and hold it dear for you his wife, brother, sisters (and children) loved ones and friends walked the earth with a ~~noble~~ ^{loving} spirit. It was not given to me to know your loved one well and thus there must be many an aspect of his being which I have not been able to call to the fore. As such, we ask you now to bow your heads ^{meditation} for a few moments of silent ~~devotion~~ as you call to mind the living memory of him who lies before us this solemn day...

Funeral of PAULINE SCHULHOFF, May 3, 56.

During these weeks which occur between Passover and Shevuoth we read special Haftorah selections in our Houses of Worship throughout the world. These readings are taken from the "Ethics of the Fathers" and are a collection of moral and ethical teachings which have shaped the character of our people over the centuries. As we read from these chapters we find that the message of the rabbis of days gone by ~~are~~ as meaningful and valid for our time as ~~they were~~ ^{it was} for those of yesteryear. One of these sayings is a very special verse which teaches ~~as follows~~ ^{that,} "There are three crowns; the crown of the Torah, the ~~crown~~ of the priesthood and the crown of the kingdom but the crown of a good name excels them all". The "good name", then, is most important and we wonder as to the meaning of this phrase. The good name is the reputation one establishes in this world by deeds of love and kindness, by acts of generosity and friendship, by the manner in which one lives so that strength of character and warmth of personality are the dominant traits of an individual. The "good name" includes all those aspects of one's being which make for that type of a person whose life serves as an incentive to all others; whose life is viewed as having served a useful purpose and who is honored by the respect and love and esteem of all. We see, then, that the "good name" which was so important to the rabbis finds its place even among us and that the ancient values are as enduring and permanent as our eternal faith.

PAULINE SCHULHOFF whom we have come to ^{mourn} ~~honor~~ this day was able to boast of the Good Name. This solemn hour we pay our last earthly respects only to her physical presence; her spirit is immortal and remains alive within the hearts and minds of her loved ones and friends. She was part of humanity for 69 years and would have been married to her devoted, beloved partner in life for 48 years this coming July. Surely this is a full and long life; a time span which knew little rest and complacency for it was a life filled with activity, love and devotion to the family. PAULINE SCHULHOFF was blessed with two children and two grandchildren, who gave her honor and the respect which was her due. Originally from New York, she then resided in

~~+ always maintained her religious affiliation in that city.~~ ^{Baldo}
Cleveland for 35 years, and the last 12 years were spent in our city where
~~she~~
~~your loved one~~ continued to work and ~~only~~ retired from worthwhile endeav-
~~ors~~ ^{only} his past February. But these are merely statistics; your loved one
earned her good name by the deeds of love and devotion which characterized
her life. In Cleveland she took several children out of the Orphan's home
and brought them up as her own; she cared for these youngsters and neither
their physical nor their spiritual needs lacked any satisfaction. She was
a mother, then, not only to her own but to all those she knew; she "adopted"
so many that she served the larger home of mankind. Those whom she served
shall carry on her good name and she will always be remembered for goodness
and decency and charity. ~~of the most valuable kind.~~ This must be your in-
centive and remembrance: you her husband, children and friends; let her life
and her good name serve as a rock to which you bind your lives so that as
you further your own good name, you will reflect honor and glory upon her
~~sacred memory.~~
good name.

It was not given to me to know PAULINE SCHULHOFF personally and so
there must be many ~~an~~ aspect of her being which I have not been able to
call to the fore. As such, we ask you now to bow your heads for a few mom-
ents of silent memorial as you call to mind the living memory of her who
lies before us this sacred day...

Intentional Second Exposure

+ always maintained her religious affiliation in that city. Balto.
Cleveland for 35 years, and the last 12 years were spent in our city where
~~she~~
~~your loved one~~ continued to work and ~~only~~ retired from worthwhile endeav-
~~ors~~ ^{only} this past February. But these are merely statistics; your loved one
earned her good name by the deeds of love and devotion which characterized
her life. In Cleveland she took ~~several~~ children out of the Orphan's home
and brought them up as her own; she cared for these youngsters and neither
their physical nor their spiritual needs lacked any satisfaction. She was
a mother, then, not only to her own but to all those she knew; she "adopted"
so many that she served the larger home of mankind. Those whom she served
shall carry on her good name and she will always be remembered for goodness
and decency and charity ~~of the most valuable kind~~. This must be your in-
centive and remembrance: you her husband, children and friends; let her life
and her good name serve as a rock to which you bind your lives so that as
you further your own good name, you will reflect honor and glory upon her
~~sacred memory.~~
good name.

It was not given to me to know PAULINE SCHULHOFF personally and so
there must be many an aspect of her being which I have not been able to
call to the fore. As such, we ask you now to bow your heads for a few mom-
ents of silent memorial as you call to mind the living memory of her who
lies before us this sacred day...

Funeral of DELLAH BAUM, on May 18, 1956.

This Sabbath, in our Houses of Worship, throughout the world, we shall be reading from the Book of Numbers, This is the fourth of the five books of Moses and in Hebrew is known as "Bamidbor". This word means "wilderness" and describes the early wanderings of our ancestors in the desert as they journeyed from the revelation at Sinai to the promised land. It is an exciting story and parallels the life of many of us during the course of our stay on earth. We also wander in a wilderness as we grow from innocent childhood to the maturity of old age; we meet life with its many problems and difficulties and it is these tests which we must learn to meet with strength and inner courage. It is the wilderness of Life itself through which we travel, only to find the eternal peace at the end of the journey. So too with our ancestors for as they wandered it was Aaron, the priest and brother of Moses, who blessed the people in the worlds so familiar to us: "May the Lord bless you and Keep you", and, at the very end, "may He grant you peace". This peace comes to us only after we have gone through the human experiences of life and after we have given an account of ourselves before God and before our fellow man.

This solemn day we have gathered to pay our last earthly respects to DELLAH BAUM, who has now also attained her final moment of sleep and peace. She lived a long life, being with us 94 years; in the course of her days she saw many an event and saw many a change. She was born in Westminster but came to Baltimore very early in her life and there spent the rest of her days. She was married for 43 years and bore 18 children, ^{most} the majority of whom did not attain maturity. Her life was not an easy one and she also knew of the wilderness but her kindness and decency and religiosity never faltered. She was a woman who dedicated herself to her family and silently endured the last illness over a period of several years. Her voice and her mind were so very strong even to the last weeks that she was able to speak in ^{her} graciousness and kindness to me and those about her. Indeed we know that all of us must one day meet our earthly end ^{but} and it is ^{always} equally

difficult to lose a mother. But be comforted in the fact that you had her with you for so many years and that you paid her honor to the very last. As she was good, so are you wholesome in your dealings with her and this knowledge should be a source of consolation to you all. Now she rests in peace, leaving us only a mortal frame for her spirit is eternal and lives on in the minds and hearts of you, to whom she was precious while still alive. By memory and righteousness do we honor our dead; so shall DELIAN BAUM be honored by you who loved her.

"men/.

Where are your children tonight?
For Standard Club - Adults - 1/26/56
Ballets more

2 stories: a) Blackboard Jungle
b) Rebel without a cause

Both on Juv. Delin. but 2 diff themes

a - no security, love, home-life; had
to battle for survival. Lower class -
groups - shows problems as same
for both white & Negro.

b - very diff: good homes, solid citizens,
upper class; here a hunting, security,
home, money but seek excite-
ment in sex & drink & narcotics.
This situation very much like that
of our teen-agers. This becoming
an ever-increasing problem!

Where are your children tonight?
Where were they last Sunday afternoon?
What did they do at first or 2d. meet?
When did they come home aft. Sat. eve?

Jewish home by tradition:

- a) closely linked due to outside
forces - ex. ghettos
- b) religious life very prominent
in home: obs, celebrations
- c) rel tradition always accentuated
ed parents' responsibility to-
ward child + "Honor Thy Father".

Today, in America, this no longer the case

As parents, educators & rabbi's try
to cope with phenomenon not even
dreamed of by our ancestors.

a - TV - movies

b - 16 yr olds drive cars

c - dating

d - G'da - less. out in school,
our kids so busy that they have no
time for us in Temple, School & Home.
Parents are complaining as bitterly as
we're yet part of their life & accepted
with all these Jew. Jew Del has al-
ways been low & in proportion to
our pop. %, was only a fraction of 1%.

Times have changed

1 - we know of heavy drinking ~~that~~
goes on in houses of Bach. Tech. ages.

I know of 2 cases where boys have
become unruly & 1 case where
they had to be disbanded by force

2 - would guess, although I have no
proof, that some are taking dope.

3 - Hark! here is N.Y. Virgin Club -
Frat. have a hooked girl, who
willingly allowed these intimate
relationships & this known. This
group cut across schools & Temples
& is probably multiplied except
that we do not know it.

This is a matter with which you should
be familiar & not to be passed.

... referring to the "other fellows" child. Usually, the parents are the last to know.

This not intended as alarmist talk, do not go home to check arms & kids for hypo-marks - but keep a little closer watch!

What brought all this to pass?

Home, love, money, security, home
But - as always, children mislead
their parents, hero-worship.

Drink, foul talk -- not all strong

Basic problem, however, contained in this
true story. Father worried about
son: He's not at all interested in
making money!!

This the answer: all so material,
commercial,
get-a-head
study for sake of money, not
education per se.

And this not a real incentive
anymore here. They already
have money, usually, ~~more~~,
than enough. Kids, then, look
for excitement, stimulation,
challenge to make up for the self-
fed satisfied secure monotony
of their lives. They have no
goal, no real purpose, no ideal,
no vision. No medium in which
they can channel their energies.

These kids, as name of movie implies
have "no cause". Sad part is that
we are speaking of J. youngsters;
these problem never existed before.

Part of the answer is in Religion, for
you & your children. Because so
many of our adults are not affiliated,
if their children would take
their "the Rel. Today", they could
not be able to answer. Most of
our people are Jews by birth - over
60%. Of Baltz Jews not affiliated. —

Need Rel Today because

- 1 - are part of US + J tradition & we
fulfill one - must also cling to trad.
- 2 - provides a sense of unity. not in
terms of "gangs" or "cliques" but
in terms of dedication to ideals &
sharing of joys & sorrows.
- 3 - Encardize - social mindedness,
give people something to do &
are committed to do it.
- 4 - Tides us all a goal, a vision;
often seems unattainable but the
challenge is in the striving. Teach J.
saturated with ethical &
moral living values.

This not to say that if parent, & child
go to Temple, there will be no J. Rel.
It depends on attitude! If child
must go & parent never go; if parent

- Interest & affiliation is nominal,
- Skills will be very meager in home & life. Experiences won't show this time of gain.

Solution?

Offer above only as a guide in the hope that it might work. Don't call here you go - go somewhere! Am not here to convert or sign you up let your conscience guide you.

Summary:

- ① J. home not as it used to be
 - ② Become aware of problems for they will increase & may affect your family
 - ③ Take more interest in activities, suspensions of your children.
 - ④ Link your lives - morals & destiny to Religion by consecration, dedication and wholehearted participation in the life of the religion chosen of your choice.
-

At ths time of yr, in the read
of the Tor., we deal with the
constrct. of the Sanct. More
spec. this com. Shab. we shall
concern ourselves with the vari-
ous types of cloth & ornamen-
tation to be used by Aar & his
sons, the priests. All is set
forth in exact detail: materie
colors, size, shape, purpose.
But-given all these exacting
~~exact~~ measurements, Gd comman-
M. to seek a "wise-hearted" man
to fashion these things into
a workable whole and works of
art. Not any workman, then, but
a special type of person is
needed to mold & fit these ob-
jects so that they may be used
in the one correct manner in
which the priests are to minister to God.

A sim. situation confronts us
ths eve. In the course of our
studies we have come to know
the facts, the figures, the
names assoc. with our long
st^y in America. But-given all
this data + information, we need a "wise-

hearted" man to mold and fashion them so that we may increase our knowl. and understanding. Such a man is our lect for the eve DR. ABRAHAM G. DUKER. I've known him for 9 yrs, ~~ever since he became~~ my teacher. Since then I've respect. & admired his ~~work~~ work. In a clear, concise manner he is able to reach the heart of a problem & interpret it wth meaning & clarity. Many hours have come to Dr. Duker: is at HUS-JE, Col. U., a writer, edit, histor, sociol; boasts many publ. works, was found. ed. of "Contemp. J. Record", now "Comm Mag", Vis Prof at Wayne U., was at NYU & New Sch was political analyst with OSS

I have listed a bare minim of his achievem; this is the "wise-hearted" man , then, who shall mold, interpret & fashion for us this even. a composite picture of "THE AMERICAN JEW-- A LIVING PORTRAIT".

DR. DUKER.

Introd. Adult Inst., II/21/56

MAN AND MAN; MAN AND GOD.

Creation

- 1 Man has a two-fold Nature
 - a created from the dust of the earth 2:7
 - b created in God's image 1:27 and breath of Life 2:7
 - c thus, man is the mental, moral and spiritual reflection of Divine
- 2 Concept of Body and Soul
 - a soul is something special, see discussion later on "afterlife"
 - b in Judaism both soul and body are of equal importance; blind man and lame man analogy.
 - c J. idea that body too is divine is opposite of Greek and Hindu views that body is impure
 - d still retain Gr. idea that man is a microcosm, a world in miniature, in J. as well as in X.
- 3 Superiority
 - a was to have dominion over all the earth 1:28
 - b "little lower than the angels"; superior even to angels: Midrash Numbers 19:3
 - c it was for his sake that world was created: Sanh 108b.
- 4 Equality of Man
 - a one man created at beginning, thus have common ancestor
 - b took bits of dust from four corners of the earth, thus no one man or portion of man better than another: Sanh 38a
 - c Malachi: "Have we not all one father, , ,"; term "Father" later add. to J. theology because heathens used it for their deities as physical progenitors and left out any reference to moral relationship.
 - d Man is the highest revelation of God, his spirit is like God's; his soul, like God's, has vision but can't be seen, it fills the body as God fills the world.

Freedom of Will

- 1 Element of Choice
 - a Everything is in the hands of heaven, except the fear of heaven
 - b Gen 1:28 implies that if man is worthy he will rule Nature or vice versa. See Rashi to this.
 - c everything is foreseen but Free Will is given: Avoth 3:19
 - d can place man's will in harmony with God's Avoth 2:4
 - e Deut 30:15-19; Deut 11:26ff; Micah 6:8
 - f Philosophers: Man has certain limitations placed upon him but within the confines of these limitations, he can act out his own destiny.
- 2 Freedom as it implies purity
 - a we do not accept doctrine of Original Sin and reject impurity of Man
 - b each person born pure and free to make his own way; indiv. respons.
 - c Jere 31:29ff is exact opposite of hereditary sin as is Ezek 18
 - d U.P.B. "The soul which Thou hast given unto me, came pure from Thee"...
- 3 Wisdom of Creation and its Freedom
 - a Hillel: Better that ~~wxxx~~ man had not been created
 - b Shammai: better that he had
 - c Conclusion: agree with Hillel, better that ~~xixx~~ he had not been created but since it is so, we have duties to perform for the enrichment and sanctification of life.

Duties of Man

- 1 By existence
 - a not good by mere existence but by conduct.
 - b man is co-worker with God: Sanh 119b; Sab 10a
 - c the raw materials are taken by man and fashioned into things of use and beauty: Midrash Gen. 10.
- 2 Conduct in Life

- 2 Conduct in Life.
 - a what man "ought" to be gives meaning to his being and life
 - b he must, in other words, bring his "potential" to realization
 - c in theory, must pattern his life after the perfection pictured by God
 - d brother's keeper: Gen 4., Lev. 18:5 shall live if ye keep C's.
 - e he who saves a life as if he had saved whole world: Sanh 4:5; again, for my sake was the whole world created.
 - f Imitatio Dei, sacredness of life, etc.: Lev 11:45 and Lev. 19
 - g Love of fellow man is corrolary of above, in Lev. 19:18 and rabbis.
- 3 Worth of the Individual
 - a man has reason and potential, to uplift his being
 - b social bond between individuals
 - c none of us are perfect, thus always striving and this makes life B.K.
 - d man realizes more and more of his potential and worth in himself and all the others, thus increases his own dignity and worth.
 - e not just God over me or mine but over all; we, humans, place limitations on Him.
 - f Covenant relationship of old leads to committment on our part today.
- 4 Sin
 - a when man becomes conscious of guilt, discord enters his being.
 - b X: all is evil due to fall, does not recog man's potential as a source of progress; Paul took and made this into Or. Sin which demands a blood atonement for the curse-laden humanity; have parallel rituals to this in pagan ceremonies of dying god. See also Romans 5:12ff.

Man's Destiny

- 1--Various Concepts
 - a Divine in Man is imperishable
 - b Ezek 37 have bodily resurrection
 - c Nidah 30b have pre-existence of soul
 - d Zohar 2 have reincarnation
- 2 Platonic influence
 - a Wisdom of Solomon 8:20 and 9:15 corruptible body; *but the Jewish mind that never changes*
 - b pre-existence of soul, put into body at birth and freed only at death
- 3 Aristotle
 - a Rambam: the soul is "vital to all sentient beings"
 - b soul and body are one but soul has independent life of its own
 - c Rambam: no pre-existence of soul but bodily resurrection
- 4 Rationalists
 - a Mendelsohn: Nature admists only change, never destruction.
 - b Man's soul is indestructible and while body decomposes, soul is indivisible
- 5 Reform
 - a Day of Atonement have reference to Justice of God, need ~~tax~~ to right earthly wrongs in hereafter, indestructibility of all substances
 - b proclamations of Reform Platforms all speak of "immortality of soul"
 - c "Jewish mind has never been obsessed with these ideas": Shusterman, UJE
- 6 Divine Retribution
 - a God's complete ~~mercy~~ ~~mercy~~ mercy do not desire the immediate suffering or death of sinner but allows time for atonement and return
 - b Justice of God demands answer and if not punishment here, then elsewhere
 - c Noahitic Laws: idolatry, adultery and incest, murder, blasphemy, robbery, social injustice, eating flesh cut from living animals.
- 7 Shusterman phrase
 - a "obsession" is key word here for no full idea ever developed
 - b concern is with this life and this determines immortality.

Dec. 4, 1955, Sunday.

Introduction

- A Glasner's talk of last week spoke in general terms, what T. is & what it is not.
- B Since only have his outline, some repetition
- C will speak to you of the historical context in which T. is to be found; will also give you examples of what is to be found within it.

Name "Talmud", and Folios

- A from ~~רָאשׁ~~ to teach, teaching but, also, learning
- B study of Religion is ~~עַמְלָה~~ as contrasted with practice of Religion which is ~~עַמְלָה~~ from verb "to do".
- C 1st complete edition printed of T. as we have it in present form, Venice, 1520. Have it, usually, in 12 big volumes
- D London correspondent in 1915 Zeppelin attack: Here and there you could see a rabbi, sacred T. to his breast, comforting his nervous people. This ridiculous for same as if Prof. at Uni. would comfort his students with Encyclopedia Britannica.
- E Six Orders, Hebrew: ḥe; Agri, Fest., Marriage, Civil L w, Sacr., lurity

History--Palestine

- A with destruction of Temple in 70 C.E. had dispersion, which was Roman custom; slaves, captives, etc. However, not all Jews were taken and some remained to till land but centralized agencies (Temple and Priesthood) were gone for good.
- B Ramifications: no longer had sacrifice & so had to pray and study the only Lit. available i.e. Psalms. This Bible. Since some of the C's could not be fulfilled anymore, had to rationalize them away.
- C One of the most important avenues of escape for the people was ~~מִזְרָחָה~~ "n" "and thou shalt live by them". Therefore, had to interpret bec. no change was allowed.
- D not completely subservient both in politics and study: had some revolts which failed in final analysis and had start of new school in Jabne.
- E Had some great leaders in this setting, notably Hillel and Gamliel but after Justinian's decrees and rise and sweep of X had rapid decline in about 4th century.
- F Debates in school and localities brought with them various differences and shades of opinion, which were recorded. However, while diff. in doctrine was allowed to certain extent, diff. in practice were frowned upon.
- G Diff. were recorded but law was binding in practice for unity of people

History--Babylonia

- A ever since conquest in 586 and return in 539 had Jews who remained there
- B these augmented by Jews who fled there when persecutions became common in Pal. and other, outlying communities. In Baby had their own life which was urbanized and centralized. Refugees brought with them their Pal. learning and this was incorporated into bulk of work being produced in Babylonia.
- C also changed the laws or, rather, interpreted them, for they lived in diff. societies and were faced with diff. problems. ~~מִזְרָחָה~~ still applicable and some means had to be found to give these new customs authority and bring information to the people, as well as young scholars.
- D Start of Academies in Sura, Pumpeditash, Nehardea; head of these schools was rabbi and authority for people
- E During months of Adar and Elul (March & Sept.) when farmers too were free from work in fields had special ed. sessions. Subjects to be discussed were announced in advance so that laymen could prepare and think. Also had special lecturers aside from "head". Recorded that 12,000 students once came to such an institute. *Our Adar did not something unique or new!*
- F helped scholar and layman; no. may be exagg. but shows point well.

Problems

- A had to interpret and answer questions which were pertinent to their day while Bible text dealt with completely different and older society.
- B This process completed by c. 500; added to by Rashi (Bible and Talmud) in 11th cent Europe and then his grandchildren.
- C up to c. 16th cent. in Europe by Karo, "Shulchan Aruch".
- D to present day: electricity, nature and definition of work, Pyrex dishes, medicine and operations; Silver of Cincy even found A-Bomb in T.

Attacks

- A since this Tome so governed life of people and was studied by them so fervently and all community decisions were based on its logic by Judge (Rabbi), it naturally came to attention of Xians.
- B Justinian as early as 3rd century to fourth: wanted heterogeneous empire with common way of life & common faith, destroyed their books and pogroms; ~~same as~~ ~~Rome~~ ~~earlier & recent Hitlerian decrees to synthesize~~
- C France 13th cent. first public burning of T; 1415 Pope Martin V in Italy where not to read T and also burned it, 1575-85: Pope Gregory XIII, 1593 Pope Clement VIII.
- D Why? Because they maintained it was 1) v.s. Xians, 2) v.s. Jesus in particular and 3) tied Jews to Judaism and raised a barrier through which professional converters could not break.
- E Enemies of J. saw power of T. and sought to destroy it.

Cases

- A ~~Kabbalah~~: Legends: why Moses stammered (~~hot~~ coals to mouth)
- B Clarification: why angels "Ascending and descending"? Bec. these guardian angels which accomp. J. from his home.
- C Contradiction: "gathered stones...stone": stones argued with one another for privilege, so God fused them into one.
- D Benedictions for home and syn, etc.
- E Advice to young, on medicine, behavior, respect to elders, etc.
- F Philosophy: Gr. spirit: body or soul responsible, J: fusion of two.

Laws

- A differences of opinion, see Mishnah Berachos Hillel and Shammai; this in early phase of develop. but later could even excommunicate for diff. Note Spinoza
- B from Mishnah to Talmud (Gemara): a--diversion of H.P.: Yoma
b-- ~~Sukkah~~: can supersede Sabbath in favor of life. Yoma
c-- removal of debris - ~~Sukkah~~ shows how discourse wandered: Yoma
d-- eligibility to judge civil and capital cases--shows legalistic device and examination of word "all can judge". Sanhedrin
e-- no decision in "laying on of hands": Sanhedrin.
- C In midst of disc. have much irrelevant material: a thought, scrip. cit., mention of name of rabbi would suffice for other thoughts, other intermaxims, etc. Thread of argument was there but may not come back to it till many pages thereafter.
- D Study of this takes a life time and will never end as world changes. This only an Introduction although some Brotherhood groups have organized Talmud study groups. Two good books for English study The Mishnah, Herbert Danby, Oxford U.P. Press, 1933
The Babylonian Talmud, the Soncino Press, London, 1930's.

SIN AND ATONEMENT.

Sin.

A Philological background

- a Chet: "missing the mark, straying from right path, misstep, shortcoming"
- b Avon: "going astray, iniquity, crookedness, idolatry"
- c Pesha: "wicked act comm. presumptuously in defiance of God's will, transgression and rebellion, defection from God's authority"
- d Morad: "specifically, Rebellion v.s. God."
- e Aveiroh: rabb. term: an act v.s. a Mitzvoh
- f Sh'gogoh: unwittingly comm. act
- g B'yad ramah: with a high hand, defiant, arrogant and insolent
- h rosho: wicked; also, being in the wrong in a lawsuit.

B Causes

- a by forces external of man to be found in his environment
- b actual act of transgression of Divine C. stems from within
- c Kohler: "Sin is an act v.s. the Div. image in man, the violation of his heavenly pattern of nobility".
- d rabbinic interpretation: two forces struggling within man, till death
- e Xian concept of Original Sin: sin of Adam disfigures the perfect image of Divine although did not destroy it. This is not only the "sin" of Adam but transmitted to all his descendants; each man enters the world in a condition of sinfulness.
 - 1-- Judaism is v.s. this concept: O Lord, the soul which Thou hast given came pure from Thee, Thou hast created it, Thou hast fashioned it and Thou hast ~~puffed~~ breathed it into me".
 - 2-- Concept of inherited sin still part of our tradition: see 10 C's.
 - 3-- despite Ezek concept of Indi. respons. have "sins of fathers unto the children" as late as Apocrypha, in Tobit, Judith and Baruch.
 - 4-- this is a relapse to heathen doctrine

C Types of sins

- a I Kings 8:46 "There is no man that sinneth not" is belief.
- b even High Priest said: we have sinned, we have transgressed, we have dealt in wickedness. This paraphrase of Psalmists; formula used first by H.P. and then by individual.
- c even a saint expected to speak like this for sins can be comm. "wittingly and unquittingly"
- d sins of omission (pos. c's.), sins of commission (neg. c's.).
- e Amos: God will forgive only three transgressions of Man but not 4th.
- f worst problem here is that sin attains ever greater power over man and once he sins too often he loses power to redeem himself being in the clutches of the misdeed.

Atonement

A Definition and Purpose

- a KPR to make amends, reparation, obtaining forgiveness; to atone, to expiate, to wash away
- b Purpose is to restore interrupted relationship with God
 - 2-- counteract evil offense committed
 - 3-- prevent offense from being seen by God
 - 4-- to have God forgive, have atone. be equated with forgiveness
 - 5-- honor and entertain God: Judges 6:18-24; 13:15-19
- c Atonement in Jewish theology: i) on part of God by love and forgiving mercy; ii) on part of man by repentance and preparation of wrong.

B pre-prophetic means of obtaining forgiveness.

- a human sacrifice II Samuel 21:1-9
- b accidental murder then a place of refuge Ex 21:13; 28-32: ox cities of refuge more detailed in Numb 35:9ff.
- c Joshua at Ai is good example of communal guilt in 7

- C prophetic point of view
 - a Lord does not want sacrifice but a turn of heart, righteousness, etc.
I Sam 3:14; Hosea 6:6; Micah 6:6-8; Joel 2⁴:13f; Proverbs 16:6
 - b Ezekiel wants a "new spirit and a new heart" 36:24-28; T-Isa 56:7
- D Priestly Code
 - a sin and guilt offerings detailed in Lev 4 & 5
 - b moral evils Numb 15:22-31; 25:1-15
 - c ritual cleanliness Numb 19:7-22; Lev 8:10-12
 - d heifer as a substitute killing for an unknown murderer Deut 21:1-9
 - e goat of atonement ritual Lev 16:7-22
- E Post 70 C.E. means of atonement
 - a study of Torah
 - b recitation of Prysaeer three times a day
 - c repentance, confession, reparation,
 - d charity, fasting
 - e day of atonement
 - f suffering; this led to doctrine of Jesus as bearing the sins of man on his shoulders, would make atonement through death; thus, all Xians today are "saved" through acceptance of Jesus and his death and resurrection, this leads to doctrine of vicarious atonement

State Teachers College, Towson, Seminar Lecture # 2. Feb. 28, 1956
(lect. #1 on "Torah")

WHAT WE JEWS BELIEVE.

Sisterhood Lecture

Temple Oheb Shalom

Nov. 15, 1955

A Introductory Remarks.

- 1 Why are you a reform Jew is a question which must be asked by all
 - a cheaper, more convenient to get to, : this not a pos. identificat.
 - b it is easier, more convenient: def. not so as we shall see later
 - c modern bldg., parking lots, air-conditioning, gym: same in many Cons. and Ortho. religious "plants" but this not pos. either; is this why one joins a religious persuasion?
 - d because of the children: this partially valid but verysuperficial and implies that parents are not part of the religious "way of life"
- 2 How many really know what we believe not only in a negative sense, i.e.
 - a--that we are allowed to eat any and all foods
 - b that we can ride and do other things on the Shabbos
 - c that few religious obligations are imposed upon us, only rare presence at religious services because we are "reform".
 - BUT
 - d ours a very pos. orientation, we have a def. philo and theo and there is a reason for everything we do; a basis for thought and in historical circumstances
 - e have heard "practices" last week, how the "why" of what we do, etc.

B Background

- 1 Haimonidean Creed; 13 articles of faith for Orthodox Jews; "amiam (1135-1204) and validity of Creed to present day, prayer book.
 - a Divided into three parts: 5 on God, 4 on Revelation and 4 on Retribution: "I believe with perfect faith that God is, that he is one with a unique unity, that he is incorporeal, that he is eternal, that to him alone prayer is to be made, that all words of the prophets are true, that Moses is the chief of the prophets, that the law given to Moses was transmitted without alteration, that his law will never be changed or superceded, that God knows all the deeds of Man and his thoughts, that he rewards the obedient and punishes the transgressors, that the Messiah will come, that there will be a resurrection of the dead." (Moore, p. 94)
 - b this valid to present day and is recited every day by ortho Jew. These are cardinal beliefs with all implications. Note particularly those underlined above.
- 2 Historical processes (full lecture devoted to this next week)
 - a Mendelsohn translation of the Bible into German
 - b French Revolution, break-through in ghetto walls, emancipation
 - c Citizenship, Universities, Science, Age of Enlightenment
 - d change of service with music, choir, sermons and hymns in German, elimination of tedious prayers, had deep effect on Orthodoxy.
 - e "Insignificant as these specific issues may seem, they instinctively perceived that behind it lay the question of whether Judaism was immutable in ritual as in doctrine, or was to adapt itself to the changing notions and capricious tastes of the times or age". (Moore p. 102)
 - f Frankfurt Society of the Friends of Reform; in 1843: 1) we recognize the possibility of unlimited development in the Mosaic Relig. 2) The collection of controversies and prescriptions commonly known or designated as the Talmud possesses for us no authority from either the doctrinal or the practical standpoint. and 3) A Messiah who is to lead ~~the~~ Isrealites back to the land of Palestine is neither expected nor desired by us; we know of no fatherland but that to which we belong by birth and citizenship".
 - g this first doctrinal change openly made and spelled beginning of Ref
- 3 Differences in outlook between Reform and Orthodoxy on Torah.
 - 1 Orthodoxy

a T. given by God on Mt. Sinai; thus, divine revelation, this core
 b ipso facto, all laws are binding and unchanging
 c not only for generation at Mt. Sinai but all future generations
 d all subsequent lit., such as Talmud, etc., only extensions
 e would be presumptuous of Man to change what God has given & rev.

2 Reform

a comp. lit., science, archeology, etc. has shown that five books
 of Moses are a compilation of narratives and laws; that it could
 not have been written by one man (or God) at any one time.

b contradictions: Flood Story

40 days and Nights in Gen. 7:4 v.s. controversial readings in
 vv. 24 (150 days); Animals to be taken on ark: have two pairs
 of animals each in 6:19 but in 7:2 have 7 pairs of pure animals
 and 1 pr of impure. This diff, more concrete than above read.
Name of Isaac means to laugh, have three readings of where name
 originated: Sarah laughed 18:13; Abraham laughed, 17:17; others
 will laugh, 21:6

Ten Commandments, have two sets, one in Ex and one in Deut.

Ex: have 7th day Because God rested; 10th: house, wife

Deut: have 7th because of exodus from Egypt; 10th: wife, house

Writing and giving of Tablets: 1st set:

God gives and writes: Ex. 24:12

written by finger of God: Ex. 31:18

not written on tablets but in book (sefer bris): Ex. 24:3-8

2nd set:

Moses makes tablets but God writes on them: Ex. 34:1

Moses makes tablets and M. writes on them: Ex. 34:27

c comparative literature: flood story: Epic of Gilgamesh; Lev.:
 Code of Hammurabi; language: greek thought and words; Psalms:
 Egyptian and other ancient hymns to gods.

d Chronological problems: change of names, towns, areas, monuments,
 "as it is known until this day": must have been written after
 event and not before i.e. Divine Revelation, would imply a for-
 tune teller or a crystal-ball gazer. Ortho. do maintain that it
 was all revealed at one time and God can see into future. We
 more critical. Example: a) Constitution had made provisions
 for 48 states instead of 13 colonies; b) or, "and this is known
 as Eutaw Place Temple until this very day" if had been written
 100 years ago when we did not move here till turn of century.
 or c) in 1492 "and it is known as America until this very day"
 when name did not attain prominence till much later.

e we are much more critical of Bible, can see several strains run
 through its pages (Polychrome Bible), see writers of N. and S.,
 priestly class, prophetic ideas which are very late already in
 Bible. Example: Shema is in Deut. whereas One God idea did not
 originate till D.-I. and became part of rel. much later.

f believe that Torah is a book of continuous revelation, written
 by the inspired geniuses of old, but written and compiled by Man.
 Development continued till Canon was closed c. 250 B.C.E.

g if Torah is not divine, then laws within it are not Divine and so
 we can change it, and they are not binding on Man. Allow for
 change in laws as well as custom and this does not make ethical
 commandments any less sacred. Here have big departure re. Kosher

D Differences in outlook between Reform and Orthodoxy on Messiah Idea.

1 Orthodoxy

- a Messiah will come from House of David, a man; ref. in Ezek 34:23f,
 37:24, Jer. 23:5f, 33:15f.
- b Messiah means "anointed", that is, anyone favored by God: David,
 Saul, Samuel and even Cyrus

- c Malachi 3:23 have first knowledge that Elijah will precede Mess. this carried over into our Seder ceremony
- d In ortho. tradition have two Messiahs: son of Joseph who will wage war and defeat enemies of Israel; son of David who will fulfill lasting mission which is to estab. peace and harmony on earth
- e all good Jews must await his coming for he will bring peace, take them back to homeland, will rebuild Temple, reinstitute sacrifices and will then resurrect the dead.
- f Need him for we are now in Exile, since 70 C.E., due to oursins. Ultra-Ortho will not recognize State of Is. to this day for M. did not come to take them back personally
- 2 Reform
 - a with Emancipation and full citizenship this concept was one of the first to be jettisoned.
 - b "The belief in a personal Messiah appeared to them not only fantastic and irrational but also subversive of their most cherished ambitions" (Cohon, p. 88)
 - c hope of a return, which at one time was dynamic unifying force among Jews, no longer valid for we are not in "exile" but live in world as full citizens. Ours not a personal Messiah but a Messianic Age.
 - d Thus, no need for land, Temple, Sacrifice and have eliminated the ref. to them from theo and prayer book. See Pittsb. #5.
 - e have eliminated chosen people concept, three-fold division among Jews such as K, L, and Is.
 - f ours is a mission through which we can bring Mess. Age about or, at least, bring it closer to realization: Isa. 42:5-7 "For a light to the nations, prisoner out of dungeon, open eyes of blind, and them that sit in darkness out of the prison house."
 - g Resurrection: stems from Dan 12:2, Isa. 26:19, Ezek 37. Ezekiel insisted on individualizing idea of reward and punishment, thus, retribution and resurrection. We, in Reform, only believe in the Immortality of the soul. Pitts. #7, because this is an idea not rooted in Judaism. autopsy + cremation.

E Differences between Reform and Orthodoxy on God idea.

1 Orthodoxy-Traditionalists

- a God revealed himself successively to Adam, Noah, Abraham, I & J, and finally to Moses.
- b Monotheism thus made known to human race early in general and Israel from beginning in particular.
- c not ignorance but perverseness led to recognition of other gods necessitating sending of prophets to reemphasize teachings of Moses, and the facts of the earlier revelation

2 Reform-Modernists

- a mono the final outcome of a long process of rel. evolution
- b Patriarchal times: divine Fatherhood; Tribal times: Judgeship; Pastoral Economy: Shepherd; Monarchic times: King of Kings; Exile and after effects lead to D.*I. and Mono. with "Fountain of Life, Creator of the World, etc". (Cohon, p. 128)
- c evolution from anthropomorphism to polytheism, to henotheism (Y with Moses in wilderness of Sinai in Ex. 3, burning bush, tending flock of father-in-law who was a Kenite), monotheism and concept of holiness. See Pittsb. # 1; from Mi Chomocho to Shema!

F Pittsburgh Platform of 1885 and Columbus Platform of 1937

1 Background

- a rise in American Jewish life, immigration of German Jewry, rise of philanthropic organizations, leaders: Wise, Einhorn, Leeser, etc.
- b UAHC in 1873, HUC in 1875, Pitts in 1885, CCAR in 1889.

- 2 Comparison between the two Platforms.
- a Introduction: "as a guide" in C. but nothing like this in Pittsb. bec. of need and not such diversity brought about by larger no. of congregations and rabbis
 - b Pitts. # 3 "reject" and #4 "entirely foreign" re: Mosaic legislat. Col: # 4: much less emphatic, modified earlier, concise statements, "Being products....life of Israel".
 - c Pitts. #2 "modern discoveries" Cod #1 Para. 2: almost the same but still more refined language.
 - d Social Justice: Moderate Pitts. #8 but huge paragraph in Col. # 7
 - e Israel: not in Pittsburgh because Zionist movement not yet in existence but 50 years later, when thinking of events intervening, have long and intricate declaration in Col. # 5
 - f Religious Practices: Pitts. have nothing at all for "classic Reform" was very rational, cold, no symbolism, matter of the mind in best tradition of science and research.
Col. Section # 3: by this time found that there is more to Rel. than reason and that emotions must play their part as well. So have section on Home, Syn. Prayer, etc. Attempt here is made to add warmth.
 - g God: Pitts. # 1 "developed and spiritualized" but no mention of this in Col.; have generalities in Col. # 2
 - h Messianism: Pittsburgh # 5: all of it; included in Col. under "Israel" with no special notation except for para. # 3 in #5 where it speaks of "historic task" and "mission"
 - i Spirit: Pittsburgh # 7 "Soul is immortal...not rooted in Judaism" but very little on this in Col. # 3 "His spirit is immortal".

G Conclusions

- 1 Basic Differences between Ortho and Reform; have only disc. a few:
Torah, Messiah, Resurrection, Immortality of Soul, God
- 2 All this evident in Divine Service due to
 - a orthodox: hebrew, ref. in pos. sense to above, status of women
 - b reform: translation, shortened, elimination of offending passages, sermons, music, women on equal par with men
- 3 Have a very def. basis for what we believe and why we do so.
- 4 Goal of Reform is to establish and adhere to
 - a doctrine of progressive religion
 - b the adjustment of tradition to the needs of the age in which we live
 - c attempt to synthesize Jewish and contemporary thought
 - d find a rationale for modern Jewish living.
- 5 Where this will lead will be discussed in two weeks on topic "What is Ahead for our Reform Judaism" after next week's lecture by Rabbi Shaw on "What caused our Reform Judaism".

ARE WE THE CHOSEN PEOPLE?

- A Nothing happens in a vacuum, all a cause and effect relationship, in context
 - I Men originate ideas, concepts, actions through what they experience a growth of our own country, expansion, conquest: "rugged individ."
 - b Kaiser, Hitler: "make world safe for Dem.", "four freedoms".
 - 2 Events cause concepts to arise to explain experiences
 - a capitalism, rise of middle class, urbanization: Luther, Reform, Prot.
 - b Africa and superior numbers of colored: racial superiority
 - 3 Conclusion: the experiences of man must be rationalized and/or explained
To the satisfaction of those who experience them.
- B Chosen People concept in Judaism, how did it arise?
 - 1 Others have same idea and belief: Ital, Slava, Chin, Japs, U.S., Jews.
 - a Prof. Orton: * if the Eskimos, the Hottentots, the Bornean and possibly the higher anthropoids have not been heard from, it is probably due owing to some hitch in the means of communication."
 - b in our early history and writings, we were not so much "chosen" as "holy" etc and majority refer to Egypt as start pt. of relationship
 - i Isa 19:25, Bless. be Eg. my people, Ass the work of my hands and Is. mine inheritance
 - ii Amos 9:7 Are ye not as the child of Eth, as Is from Eg, so Phil from Caph and Aram from Kir
 - iii Gen 12:1ff Great nation, and bless thee
 - iv Ex 19:15f a great treasure, a holy nation
 - v Hosea 13:4 Thou knowest no God but me.
 - vi Deut. 26:19 to make thee high above the nations, holy nation
 - c all centered around God figure as He was then imagined: tribal and national and, thus, limited in scope and power; reciprocal agreement
- 2 Post-Exilic
 - a Is and Judah are conquered, the tribal god has either forsaken them or has been defeated; this great calamity for god had been so powerful in conquest of Canaan. Also, first real defeat is with Judah for Israel had broken away long ago and/but Temple remained immune.
 - b Prophets: God has not forsaken us, this calamity is to teach us a lesson, captivity to purify us for his service, redeem us, we must return unto him and we shall be returned to land. Then all to be OK
 - c This made no impression on people till actual return, raised the stature of these men to that of prophets, seers and visionaries.
- 3 Deutero-Isa and Universalism
 - a The return was a great event and dominated our history for generations. Isa: our god not tribal or nat'l but Universal! He conquered other gods to have us returned thus His influence extends over vast areas of world. He rules the world. This a stunning new conception
 - b BUT: Universalists now left a gap in the lives of the people. THEIR god now also had to care for and be concerned with other people.
 - c Crucial question: Is Israel like all the other nations in the eyes of God???? Answer: NO.
 - d Affliction, persecution, calamity, exile, etc: served the purpose as prophets said, for purification, we are chosen by God to be His servants and messengers and thus we were tested. We DO have a very special place in His affections and are not quite like all the other. That is why we had to suffer so much at the beginning and he still remembers us as of old for we were the FIRST to have contact with him
- 4 Scriptural Proof
 - a Isa 48: 10,12,20; Amos 3:2; Isa 40: 1, 9-11, 27-31
 - b to be chosen and ones faith to be redeemed does not imply special privilege but an obligation to fulfill the word of God, the messenger
 - c Isa 42: 5-9; Isa 43: 1, 12, 14, 18-21

- 5 Conclusion ~~considered itself~~
- Israel to be His people, light, messenger, servant; not for special favor or glorification but for service and blessing.
 - Not an easy task and we had suffered but now bring salva. & truth
 - as a necessary corollary, land, people, Temple to be chosen, special and sacred and centralized and all the peoples shall come unto it; "the world of the Lord from Jerusalem" ~~and shall go forth to the ends of the earth.~~
 - Nothing to indicate that Israel is to suffer in the future.

C Development

- Israel personified
 - Isa. 52:13-53 "servant" passage
 - Blank: this personification of a people, not an individual; all is in terms of past suffering and a noble future.
 - Xians: this is Jesus, his suffering yet to be and he shall show the light to the nations. First suffer and then world change, i.e. birth pangs of the Messiah
- Jewish point of view
 - discountenanced Jesus as the Messiah for many valid reasons
 - continued to be persecuted and suffer and found rationale for this by elaborating on this concept: only as things are bad will they be purified and will they be able to spread message.
 - rationalization:
 - despite all, must show truth to the peoples
 - there must be a purpose to our suffering and persecution
 - Chosen People concept thus became basic and found its way into the Prayer Books of ancient times and to present day. This was answer theologically and emotionally, God did not want his own to suffer and explanation was ready made.
 - Birnbaum
 - middle benediction, p. 354
 - Oleinu, p. 136
 - Kiddush for Shabbos, p. 290; Kiddush for 3 festivals, p. 598
 - Torah blessing
 - Gudeman: the character of Israel as the chosen people does not involve the inferiority of other nations.

D Are we the Chosen People

- No
 - we chose ourselves and used our experiences to evolve concept
 - we are chosen because we chose to choose ourselves
- Where does this leave us?
 - are we any less useful as Jews, as citizens and as human beings?
 - NO, must still choose God and then we are chosen; this is the basis for a realistic and workable definition of the concept.
 - Choose God through worship, through study and through action.
 - The first implies faith, the second sacrifice and the last, commitment.

Grief - Guidance

- + the way to copy it.
- 1) Universality of G. - happens to all, st
but this no answer!
- 2) Sympathy is o.k. but not lasting
people have own problems even with
best of intentions.
- 3) Time will heal, not true, will
only dull memory void can't
be filled again.
- 1) Of course, other interests, be busy
make memorial to him who is lost
- 2) Sympathy offer for you can
appreciate their grief; good for people
to cry & get it out but better to-
gether
- 3) Feasting in God w/ VP B
Sal AM Service: "filler of time".
- Show sermon at Can. Rem Serv. @ TX/11/55

IPW

JACK LEWIS, INC.

RABBI'S INFORMATION

Deceased Name

MELVIN E. HESS

Age 58

Residence

3816 HAYWARD AVE

Date of Death 9-9-55

Date of Burial 9-11-55

Cemetery

Hebrew Friendship

Married

Single

Widow

Divorced

Husband's or Wife's Name

Sons 2

Daughters 3

Brothers

Sisters 1

Place of Mourning

3816 Hayward Ave
Through Wednesday

Jewish Name

Remarks

Grief & Griefcare

- + and way to cope with it.
- 1) Universality of grief - happens to all, etc
but this no answer!
- 2) Sympathy is ok. but not lasting
people have own problems even with
best of intentions.
- 3) Friend will heal, not true, will
only dull the empty void can't
be filled again.
- 4) Get time, other interests, be busy
make memories to him who is lost
- 5) Sympathy if you can
appreciate their grief: good for people
to cry, get it out but better to-
gether
- 6) ~~Praying in God's name~~ UPB
~~Praying in God's name~~ Service: "filler of time":
say AM service
- Show sermon at Gen. Rev. Serv. 1/15/55

IPW

JACK LEWIS, INC.

RABBI'S INFORMATION

Deceased Name MELVIN E. HESS

Age 58 Residence 3816 HAYWARD AVE

Date of Death 9-9-55 Date of Burial 9-11-55

Cemetery Holnew Friendship

Married..... Single..... Widow..... Divorced.....

Husband's or Wife's Name.....

Sons 2 Daughters 3 Brothers..... Sisters 1

Place of Mourning 3816 Hayward Ave

Teraple wednesday

Jewish Name.....

Remarks.....

Funeral of J. L. DITTE GOLDSBERG, Jan. 18, 1956.

The Torah portion which we read this week, called "Bo", deals with the Exodus from the land of Egypt. After the people have escaped from the land of bondage, Moses instructs them in the ways of observing this liberation and tells them of the customs which we have come to know as our Passover ceremony. Even the children are given consideration for Moses says that "it shall come to pass that when thy children ask thee, what is this? you shall answer them" and explain the symbols of this ceremony. This question, what is this?, can well be applied to other aspects of our lives; in fact, it is the question which we can well apply to life itself. What is this existence which we lead, what good is it, what are its uses and rewards, how shall we be remembered? And the answer is to be given not only to the children but to all mankind. It is such a question which we shall always confront us, one from the first for we must to know what this life has been and what lesson we can draw from it. Every life is precious to us and in the light of God and in the light of the cross we ask what is this? or, what good can we gain from this life which we are about to spend.

feeling which was carried over into the life of all who came in contact
with her and educated her son through religious school. This was a part of
our sisterhood and her activities only ceased when she succumbed to ill-
ness. It was a rich and rewarding life which led to peace and love.

This is the lesson we can learn of life; as practiced by one person.
~~she~~ taught us of charity, of Jewishness, of love, of devo-
tion so in the eyes of those who loved her, her memory shall remain as
fresh and vital as in former days. Your wife and mother are loved. She
left this life in spirit, it is only the body we lay to rest.

I do not have the privilege to know ~~she~~ personally and so
there will be many a factor which I have not been able to call to the fore.
All the same, we ask you to bow your heads for a few moments of silent de-
votion as you call to mind the living memory of her who lies before us this
day....

Funeral of BERTHA BENESH, Dec. 16, 1955

In our Torah readings at this time of the year we come into contact with the heroic ~~family~~^{figure} of Jacob, our ancestor. Within the biblical narrative the ~~experiences of his large family are enumerated; joy or sorrow, happiness or misery, all stand out; Joseph becomes very real, Benjamin is beloved by us all~~ experiences of his sons stand out; Joseph becomes very real, Benjamin is beloved by us all and we can readily understand the trials and tribulations which are part of the life span of this great biblical family. Without denying the merit of others, however, we must conclude that the dominating figure of our story is Jacob; the elder, the wise one, the leader, the one who is constantly concerned with the welfare of all his charges. It is he who cares for them, he gives the security, he suffers and rejoices as their fortunes alternately rise and fall. He is, in short, the binding force of this family and he is the rock to which all cling for comfort, inspiration and life. He dominates the personalities of our patriarchs in every age of his long life and when we have done with the examination of this individual we feel that Jacob is one of us and part of our own family circle. This is true because his type of person is to be found in every age; and his likeness is mirrored in the lives of those whom we have learned to know and love.

BERTHA BENESH, to whom we pay our last earthly respects this day, is like the figure of Jacob. Her life was one of goodness and decency; her concern for others was not a duty in her eyes but was simply part of the stream of her existence. She was blessed with a long life on earth, for seventy years she graced the fellowship of Man and she brought comfort and hope into many a heart. To her husband, with whom she enjoyed the blessings of wedded companionship for 51 years, she was a source of strength and joy; to her daughter she was the epitome of kindness and sacrificed for her education as ~~any~~^{only a} mother can ~~only~~ give to one she truly loves. Certainly, her life was not an easy one but we know all too well that Life is not a path strewn only with flowers and happiness. Those who have come to know the later years understand that trials, distress and illness are all part of the earthly pattern. And so, BERTHA BENESH, was ill for many years and yet

kindness and courage did not desert her. When she was well she did much for others: in hospitals, in charitable endeavors, in religious settings and not the least of her activities were confined to the Golden Age Club of our Jewish Community Center. There, ~~for~~^{and} her husband ~~was~~^{is} one of the founders of this group, she was loved and respected as she was by all who came into contact with this good and wholesome person. She was an influence for good and all who profited by her presence will^{always} invoke her memory for a blessing. This must be a source of comfort to you^{who mourn.}
~~husb + daughter + brother~~

It was not my privilege to know BERTILA BENESH personally and so there must be many a factor which I have not been able to bring to the fore. Consequently, we ask you now to bow your heads for a few moments of silent meditation as you call to mind the living memory of her who lies before us solemnly this day.....

Funeral of BERTHA BLUMENTHAL, Nov. 18, 1955.

Life is the most precious of all earthly possessions; it is the breath of life which elevates us, sanctifies and blesses us. Surely, billions of human beings live on this earth and yet we feel that each of us is ~~precious~~ ^{beloved} in the sight of God. When a new life is born we rejoice in singing and gladness, we predict an unparalleled future for the child brought into the world. When a life is gone from our earthly habitation it is as if a link had been broken in the chain of existence which binds one to the other. When this link is taken from our own midst the dearness of life becomes ever more evident. In our Torah portion for this past week, called De'ah, we have Abraham, our Father, mourning for his wife Sarah. She was a matriarch in the truest sense of the word; she had lived a full life well into old age and had been blessed with children and stability. And yet, even after such a long life we have Abraham and his family in deep mourning for, in the light of our theme, each life is vital and of concern to all. It is in this spirit that we bow our heads in memory of BERTHA BLUMENTHAL.

This matriarch of a large family rests before us this day, sleeping the deep and lasting sleep. We think of her life which was complex in nature and difficult in execution. She lived into the middle of her eighth decade and was blessed with children, grandchildren and great-grandchildren. Although she had lived in Baltimore for the major part of her life she was one of those who fled the European shores of persecution. From Riga, Latvia, she came to the United States in 1906 and built here her home. In the latter part of her years, she was married to a good and wholesome man for over forty years and concerned herself solely with the raising of her children, which was an occupation in consonance with the best and finest in Jewish tradition. It was a long life and an eventful one; the cares and trials of former years are forgotten now. A life has been taken from us in the person of BERTHA BLUMENTHAL and in obedience to God's inscrutable will we bow our heads and praise His holy name. The Lord has given, the Lord has taken; may her soul find shelter and comfort in His loving arms. Amen.

Funeral of JEWELL V. HESS, Sept. 11, 55.

Friends, we have gathered here at this hour to pay our last respects to the man who lies before us, JEWELL V. HESS. A source of comfort and joy has been taken from your midst; the veil of darkness has descended upon your family. It is difficult to find words of comfort when such a man as your husband, father, grandfather leaves this earthly scene for he was, in truth, devoted to one and all. His love was great and without measure. We think at this hour of the words spoken by Job, that great figure of Biblical times, who was tried almost beyond reason by our Heavenly Father. Job uttered strange and yet remarkable words: The Lord giveth, the Lord taketh away, blessed be the name of the Lord. Of course, at such a time as this we can only think of the second of these three phrases for the Lord has taken away and the emptiness will never be filled again. It is, however, only the physical presence which has gone the way of all flesh for the spirit of your loved one can never be forgotten and will always remain.

This brings us to a closer look at the first of the three we have chosen to mention, "The Lord giveth" and, certainly, he has given you in abundance. JEWELL V. HESS was born in Baltimore and lived deep into the fifth decade of his life. Most of his ~~life~~ ⁵⁸ ~~years were~~ years were devoted to the insurance business but he was also able to give enthusiastically and wholeheartedly to the Masonic Order. His family knew him as a loving and gentle man; he was married to his life's companion for over forty years and this union was truly a blessing and an inspiration to all who knew them. Their marriage was further enhanced by five children, all of whom brought credit and honor to the family and your father must have been justly proud of you all. But more than that, he was blessed with seven grandchildren and one can just imagine what joy and happiness these must have brought him. So you can see, that his life was full and even though he had been ill in the last years he maintained his interest and enthusiasm and love to the very end. The Lord, then, had given him much of life and he ~~lived~~ ⁴² it to the

fullest; the Lord has given you a father and husband who is worthy of your eternal respect and reverance.

For these joys, then, we can thank the Lord for having given us REV. V. H. H. and we mingle our sorrow with gratitude. The Lord has given, the Lord has taken away but blessed be the name of the Lord for all the good which He has or ordained unto us. You who remain, your duty is to be seen reflected in your way of life, so that in deeper religiosity ~~that~~ you may transfer the crown of his life unto your heads and unto his children's children.

It was not my privilege to have known REV. V. H. H. and so there ~~were~~ ^{may} many aspects of his life which I have not been able to call to the fore. Consequently, we ask you now to bow your heads for a few moments of silent meditation as you call to mind the living memory of him who lies before us this solemn day.

Funeral of GRACE HECHT, on July 31, 1955.

The world-renowned, Jewish philosopher Baruch Spinoza lived in 17th century Amsterdam. His life was not an easy one; he came from modest means and all his life he was gripped by the demands of his profession, the grinding of lenses. In fact, he rarely ventured from his native Amsterdam and then only a few miles to this or that neighboring community. You can see, then, that his life was virtually completely governed by the physical limitations imposed upon him. And yet, inspite of the narrow confines of his environs, he was able to transcend the boundaries imposed upon him from without and with his mind he reached across time and space. He culled from the treasures of this era and that land and with his own originality and insight to guide him, he formulated a system of philosophy which must be reckoned with even in our own day and era. His message is timeless and, in the light of his day, his courage is unforgettable.

GRACE HECHT, to whom we pay our last respects this day, also labored under severe physical handicaps. She passes from the earthly scene in the 58th year of her life and your presence here is a fitting tribute to her years among us. She contacted the dread disease of polio when only ten years old; 48 years of physical limitation, almost five decades of braces, crutches and wheelchairs. It was the type of affliction which would have ground into the dust many a weaker individual. But GRACE HECHT, as Spinoza, was able to overcome ~~the~~^{her} physical handicaps and limitations. Primarily, she used her mind to transcend the boundaries of time. She was one of the originators of a club of intellectuals ~~which~~^{who} met in this city on a monthly basis, to discuss in the broadest sense, the "Arts". Her interests were many: music, literature, philosophy and the theater, to mention only the most vital. With her rich and groping mind she took an interest in all that went on about her; the word "invalid" was not in her vocabulary.

But GRACE HECHT was also a religious person. Her home was kept according to dietary laws, no food passed her lips without the ancient benediction. She was friendly with several of the rabbis of this city and her thoughts

on questions concerning Religion were stimulating and provocative. As part of her love for Judaism, she also became interested in Zionism and ~~only~~ her many travels abroad, she did not fail to visit the land of our fathers, Israel. In this sense, she transcended the boundaries of space which normally would have kept such an afflicted person in confinement.

But there was also much to be done at home and GRACE HECHT did it. She worked for the Woman's Civic League but, ~~more~~^{as} important, she did a great deal of work with new-comers to these shores. She taught them English (being an accomplished linguist) and guided the bewildered novice and encouraged him. Her life, truly, shall be remembered for blessing. And then, the last, fatal disease attacked her and perhaps during this time of great trial and, again, confinement, she rose to her greatest heights as a human being. I visited her quite often in the hospital but she never complained. Her concern was with the sunlight outside her room, with the ~~walked outside in~~^{about there with} humans who walked ~~outside in~~ whom she was so vitally concerned. Again, she sought to overcome her physical limitations, the physical presence of those four walls and her spirit carried her to far-away regions. Even the doctors, internes and nurses marvelled at her courage, fortitude and will.

Now she is gone; now she rests in peace, released from the terrible torment of her illness. To you who mourn we can say only this: learn from her life, take the lesson of GRACE HECHT to heart. You xxxx were privileged to know a great person. Be strong and of good courage. Be ye comforted and using her as an example and inspiration, in the ~~finest~~^{finest} sense, walk forth in the light of the Lord.

Amen.

Funeral of ETTA BAER, on July 29, 1955.

The scriptural reading this coming Sabbath is taken from the fifth book of the Torah, and is a truly amazing chapter in our literature. Moses, that great leader of ancient times, has assembled the people before him and he has recited for them the events which have dotted their history. Now he speaks to them of that which will come their way in years ~~to come~~ ^{ahead}. As part of this recital, the leader reviews for the people the most important parts of our laws and commandments and, consequently, in this chapter we also find repeated the ten commandments and are presented with the key prayer in our entire liturgy, the Shema. But, as if this were not notable by itself, Moses makes a further point. With great emphasis he warns our ancestors that these laws are not only for them to obey but that they must transmit this wisdom of God to future generations as well. In explicit terms he states, "And thou shalt make them known unto thy children and unto thy children's children". This, without doubt, is the key phrase and carries with it certain implications. In other words, the people must adhere to these laws in order to find favor in the eyes of God but they must also pledge themselves to carry these ideals, principles and commandments to the next generation. This is vital for our people, for all Jews must be familiar with the way of life as ordained by God; this generation and those who will come after until the present era.

At this hour of mourning we have come together to pay our last earthly respects to ETTA BAER, who lies before you, her loved ones. In her life we can readily see a parallel to the incident which is to be found in our Torah portion. ETTA BAER was born in Baltimore and lived deep into the fifth decade of her life. She had been married for 31 years when the Almighty called her unto Himself ~~and~~ ^{baptized} she had the pleasure of seeing her son grow into manhood, marry and bring to her a beloved grandchild. These are the events in the life time of a human being; but your loved one went one step further. She indoctrinated her family and loved ones with the laws of decency and honor and respectability which are to be found already in ancient

times as part of our people's development. She was always a god-fearing person whose religious emphasis tended towards liberality; she lived the ideals and principles which are a part of our great and lasting faith. In her own way she carried those thoughts to the future generations as she cared for and loved the ~~baby~~^{child} who was in her arms until the very last.

It is now up to you who remain, to carry on the meaning of her life. Your mother, wife and sister has not passed from this earth as long as you keep her memory alive and as long as you live in the way ~~in~~ which she intended ~~you~~ for you. Let this thought sink into your hearts this day and hour.
^{but} ^ It was not my privilege to know ETTA BAER in her lifetime and so there must be many a factor which I have not been able to call to the fore. As such, we ask you now to bow your heads for a few moments of silent devotion as you call to mind the living memory of her who lies before us this day...

DAVID SONDHEIM & SON

RABBI'S RECORD

Name:— Salie Frankel

Residence:— Sinai Home

Date of birth:— Dec 16, 1866

Age:— 88-6-24

Date of death:— July 9, 1955

Place of death:— Sinai Home

Funeral:— Monday July 11, at 3³⁰ O'clock

Place of funeral:— Ohel Shalom cemetery 3³⁰ o'clock

Interment:— Ohel Shalom cemetery

Survivors:—

Bronside

SOL LEVINSON & BROS.

RABBI'S RECORD

Name:— JAMES BARRY LEVIN Residence:— 747 Lake Drive

Date of birth:— July 12, 1953 Age:— 1

Date of death:— Monday, July 4, 1955 at 2 P. M.

Place of death:— 747 Lake Drive

Funeral:— Tuesday, July 5, 1955 at 3:30 P. M. Graveside Services.

Place of funeral:— Graveside Services at Oheb Shalom Cemetery ~~██████████~~

Interment:— Oheb Shalom Congregation Cemetery, Odonnell Street

In mourning at:— 747 Lake Drive 2nd Floor

Survivors:— Parents: Mr. & Mrs. Cyril Levin

ROBERT W. BELLER
JOAN ROTHSCHIID July 10, 1955

I'll betr, thee unto me ~~fareve~~
Yea, " in righteous & justice
& in lovingkindness & compassi
& " in faithfulness

And thou shalt know the Lord.

What do these words mean?
Forever: good & bad, sick & ha
success & despair

R & J:that yr lives may be tem
pered one for the other wth
kindness, mercy, understand,
compassion; that harshness,
bitterness & pettiness may
never dominate yr lives. No
probl be ever so great that
the 2 of you can not overcom
it and solve it together.

Faithfulness: faith in yrselv
as decent, mature, capable
who walk road of life handin
hand--faith in your loved on
who have brought you to this
day, have given of themselves
their love and energy so tha
you may set out on the cours
" Life is complek human beings."
You complement me another as
that you will here + inseperable.

Know the Lord: This rel. cer.
ask G. to guide you and lead
He be in yr. home so that you
may be strengthened and you
build up that reservoir of
faith which is so imp. to you
and those to follow. Let Him
be yr. ethical guide for a
home without God is ripe for
quick and complete destruct.
But home with God, leads to
even greater love, understand-
ing and self sac in the cause
of a happy married life which
we know you will both be bles-

Cup of wine: rel. symb of
home, also here where we use
it to denote the cup of life
from whichm henceforth, both
of you will drink...

Funeral of FRANK L. STEELE, July 17, 1955.

This week we commence with the reading of the last of the five books of Moses, called Deuteronomy. Many consider this to be the most significant volume~~s~~ of the Torah for it deals in terms of history, set in a religious framework. The people of Israel are assembled and hear the words of Moses, ~~these~~ as they are inspired by Almighty God. It is a fascinating discourse which Moses delivers for he deals in terms of past, present and future; all phases of man's life are discussed and taken into account. Primarily, there is a review of our people's history, the deeds and incidents which have brought them to this very day. Both good and ~~bad~~ ^{evil} is brought to the fore but it is the continuance of our faith which receives prime emphasis. Next, the condition of the people at that very time ~~are~~ ^{is} brought under scrutiny and they are reproved or commended ⁱⁿ accordance with justice and equity. Finally, and one can picture the awesome attentiveness of our ancestors, Moses speaks to them of the future, of the land which they will inherit, of the problems which they will have to meet and the ultimate triumphs which will come their way if they only adhere to the way and law of God. As such, our leader runs the gamut of Time and in a sense we can feel the lasting influence which he had on our predecessors.

The man to whom we pay our last earthly respects at this time, FRANK L. STEELE, was also one who was concerned with the essence of Time. This, of course, he did in his own way for few of us are ever chosen to be leaders of such stature as was Moses. And yet, your loved one also had this insight and it is worthy of our attention. He was born and raised in this city and was not called from this earthly scene by our Heavenly Father until the ²⁰ ~~21~~ decade of his life. Most of the time, he was merely concerned with his business affairs as most people are. However, there is another, more interesting aspect of his personality. One of the ways in which he broadened his life was with the reading of books, concerned mostly with historical data. The events of the past were vital to him and his wide reading accomplished this purpose ~~of his~~. FRANK STEELE was also concerned with the present, in the

in his religious obligations

life he lived, and in his travels which took him to different parts of the land. Thus, he saw how others, in diverse communities, lived and fared. But, most important of all, his interest lay also in the realm of the future. Consequently, he was fond of the little children ⁱⁿ ~~of~~ his family who supplied him with a healing balm in his last years. It goes without question that their laughter and childish joys caused him happiness and fulfillment. So you see, that although he was a simple man, he lived for both past, present and future and, for all we know, his life was complete.

It was not my pleasure to know FRANK STEELE during his lifetime and so there may be many an aspect of his life which I have not been able to call to the fore. As such, we ask you now to bow your heads for a few moments of silent devotion as you call to mind the living memory of him whom you knew, and who lies before us this day...

DAVID SONDHEIM & SON

RABBI'S RECORD

Name:— Ferd Strouse
Residence:— Emersonian Apt 3-A
Date of birth:— October 27, 1878 Age:— 76
Date of death:— July 2, 1955
Place of death:— Emersonian Apt
Funeral:— Sunday Afternoon, July 3, at 3:30 O'clock
Place of funeral:— Graveside Services
Interment:— Oheb Shalom Cemetery
Survivors:— Two Sisters and Two Brothers

Funeral of BEN SAVAGE, July 3, 1955

This past week we read a most tragic chapter in the Scriptural lesson. The Torah portion, called IPN, was taken from the 20th chapter of the Book of Numbers. It tells not only of the death of two of the great leaders of ancient Israel, Aaron and Miriam, but also of the great disappointment which falls to the lot of Moses. ~~In the course of the dynamic events~~ ~~Because of his disobedience to the word of God,~~ Moses is told that he will never be privileged to lead his people into the land flowing with milk and honey. However, because of his worthy acts in the past, as the messenger of God, he is not doomed to complete despair but ~~would~~ ^{will} be allowed to at least see the Promised Land. ~~Consequently~~ As such, he will never attain complete success in the work to which he was originally dedicated but will be granted something that is, perhaps, of equal value. He will be allowed a vision; a vision of a land which is to be the fulfillment of all the people's dreams, in which they will grow from strength to strength and where, eventually, they will make their mark on the course of human history.

This Torah portion finds its analogy in the life of BEN SAVAGE, to whom we pay our last earthly respects at this time. He was taken from our midst at an untimely age, being only 55 years old. His was a life filled with activity both commercially and in the framework of the Mason organization. He lived here in Baltimore for most of his life and leaves behind a loving wife and companion to whom he had been ~~married~~ for almost 19 years. But more than that, he helped to raise three children to maturity and all looked upon him as a devoted and sincere parent who would not withhold the full extent of his love from any one of them. This was his task in life: to care for these children and his wife, to love them and establish ^{to see them} ~~them~~ as upright and conscientious citizens of our society. As with the case of our ancient leader, BEN SAVAGE, ~~he~~ was not privileged to ~~see~~ ^{realize} the completion of his work, particularly in the case of the one son who is far younger than the rest. But he was also blessed with a vision: that of seeing his family well on the way toward maturity. But, you his loved ones must realize at this

solemn moment that the work of BEN SAVAGE requires effort also on your part.
The time has come for you ~~all to work together~~^{to intensify your love for one another}, to knit your family in ever closer ties and so to pattern your lives that all you ~~do~~ⁱⁿ, your very thoughts and actions, shall be a credit to the memory of him^{whom} you loved. Use his vision as your incentive, as your guide, as your comfort and you shall bring honor and glory to this husband, father, brother whom you called your own.

It was not my privilege to know BEN SAVAGE personally and so there may be many a factor which I have not been able to call to the fore. As such, we ask you now to bow your heads for a few moments of silent ~~devotion~~^{meditation} as you call to mind the memory of him^{who} lies before us this day....

Funeral of MARTHA BLOCH, June 30, 1955.

The Torah portion which we ^{will} read this week in our Houses of Worship throughout the world is called Numb and is taken from the 20th chapter of the book of Numbers. It is filled with sadness, weeping and mourning, as both Aaron and Miriam-leaders of the people-are laid to their eternal rest. In God's infinite wisdom two of the ^{great personalities} pillars of the children of Israel have been called to their heavenly Father and our ancient forefathers stand without their lasting and guiding influence. It is at this time that Moses takes it upon himself to teach the people a lesson: they are to mourn for thirty days and are told that the duties and responsibilities of the deceased will be carried on by those who remain behind. The people are, thus, charged with a sense of dedication, holiness, and determination to keep and obey those laws and commandments of God which were part and parcel of the lives of Miriam and Aaron. True, the two human beings have passed to the better world but their ideas and works remain behind as an everlasting incentive to those who must yet travel the long and often difficult road to the Promised Land.

It is in this setting of sadness that we mourn the loss of your beloved MARTHA BLOCH. She lived into the eighth decade of her life and was an influence ~~to~~ ^{on} all of you gathered here to pay your last respects. The youngest of ten children, she was born in Baltimore and made her home here. It can be said in truth that she ^{lived} a full and understanding existence; she ~~was~~ blessed with three grandchildren and four great-grandchildren, aside from the four daughters and their husbands ^{by herself} who are a part of this solemn congregation. But while she lived her life to the fullest in seeing these ~~many~~ ^{the} children offspring grow to maturity, her life was not without its setbacks in that her beloved husband passed from this earthly scene over thirty years ago. And yet, ~~this~~ ^{the} loss of her life's companion did not prevent her from teaching her children lasting and meaningful values, in the realm of the Jewish faith. She, as well as her family, ~~has~~ been an integral part of our congregation for close to half a century and, as such, we have not only lost

an individual but we of Oheb Shalom mourn the loss of MARTHA BLOCH As a dear and loyal member whose very death removes a vital part of our history. She was symbolic of the finest in Jewish tradition, keeping a Jewishly oriented home, causing her children to grow up in the midst of our religious school and seeing them all married happily by members of our congregation's clergy. The illness which caused her to leave the midst of her loved ones, brought sorrow to us all.

And yet, as in the case of Miriam and Aaron (and MARTHA BLOCH bears the Hebrew name of Miriam) she leaves much for you. She ~~leaves~~ ^{bequeaths} her Jewish way of life, her dedication to the principles on which our faith rests securely and she leaves for you a lesson in conduct which can be an inspiration not only to you her family, but to all who knew and loved her. This is a precious heritage and whereas your homes may now be empty of her physical presence, her memory will never die as long as you keep her alive within your hearts and minds. In this sense, we now ask you to bow your heads for a few moments of silent ^{meditation} ~~memorial~~ as you ^{re}call to the ~~fore~~ the memory of her who lies before us this day...

Funeral of BENTON A. DAVIS, June 30, 1955.

The prophets of Israel who lived many centuries ago were faced with a grave problem which existed among their people. Our ancestors believed with all their hearts that the only way to worship God was by means of idols and sacrifice, by means of incantations and an ornate priesthood. It was then that these brave men rose in the market places and preached the word of the living God. Not sacrifice but good deeds, not idols but a commitment to a specific way of life, not magical formulas but belief and faith in One God who ruled the world with justice and equity. It was a long and vigorous struggle in which these men of God were often near defeat but emerged, finally, triumphant. Micah was, perhaps, the greatest exponent of this new philosophy of religion when he asked the question, "What does the Lord require of thee? Only to do justice, to love mercy and to walk humbly with Thy God." This is the essence and the rule of life, to be obeyed by us all, man, woman and child. If we have these meaningful words before our eyes it does not matter with which trying situation we are faced or of what generation we are a part. The basic philosophy is the root of our faith and is as eternal as the religion to which we pledge allegiance.

This day we mourn the death of BENTON A. DAVIS; husband, brother, father,^{son}, who has passed into the great beyond. The verse of Micah might well be applied to him for he was one of the many millions who live the good and decent life of Man in a quiet, humble and yet dedicated manner. What meaning did the words "to do justly" have for BENTON DAVIS? That he was always concerned for the welfare of those he loved, that he brought up his children to live decent and god-fearing lives in the way in which they chose to do so, that in his lifetime he won the friendship of many by his acts of kindness and warm gestures of concern for their welfare. He had been ill for seven years and was truly tried by our Heavenly Father but this only served to emphasize his dedication to the second phrase of Micah, "to love mercy". He gave freely to charity, turned no one away from his door who sought aid and solace and gave not only material substance to those in need but also of him

self. And, finally, what does it mean to "walk humbly with ones God"? To BENTON DAVIS this presented no great difficulty for he knew no other way of life. He took great joy from the presence of his children and grandchildren he was devoted to his intimate family and concerned with their affairs. His ~~was~~ a humble and yet dignified abode; his life was unspectacular and yet full of riches, his influence was limited to the circle of his family and yet so much a factor in your lives that he and his words and his ideals shall, surely, be never forgotten. You mourn the loss of your loved one; all of us, without exception, mourn the loss of a decent, upright and gentle human being.

It was not my privilege to know BENTON A. DAVIS personally and so there must be many^a factors which I have not been able to bring to the fore at this time. As such, we ask you now to bow your head for a few moments of silent meditation, as we call to mind the memory of him who lies before us this day....

Funeral of FLORENCE GLEN, June 28, 1955

Ever since man was placed on this earth by ~~almighty~~ God he has tried to express his feeling of awe and wonder in regard to ~~His~~ ^{God's} magnificent creation. Some enter worthy professions and try to help their fellow man in every manner possible; others use the gift of speech to utter words of praise and beauty. There are still others who create by the work of their hands and who, by means of their ~~work~~, seek to enlighten the lives of others. These are ~~the~~ painters, ~~the~~ sculptors, the artists who draw, in vivid colors, that which appeals to them so that others, ~~too~~, might be able to appreciate that which has found favor in their eyes. The painters of long ago and of our present day attempt^{to} to mirror life; ^{they} seek to perpetuate its scenes for future generations. These are the ~~great~~ ^{renowned} artists. But, there are those of us who are not able to produce great masterpieces; we have to be content to place on paper that which appeals to us and which expresses our point of view in regard to the society in which we live. All of us in one way or another, try to speak of that which we feel in whatever way has been granted unto us.

We have gathered here this day to mourn the loss of your loved one, FLORENCE GLEN. She was a woman who passed from this earthly scene in the latter years of the seventh decade of her life on earth and her ~~life have~~ ^{day} not been ~~an~~ easy ones. Difficulties, illness, confinement: these, particularly, were a part of her existence in the last years. She was not one to participate a great deal in community life but, still, she as the rest of us, attempted to convey her feelings about life ^{in her own special way} to ~~to the rest of us~~. As those who knew her have told me, she was a kind and decent person, one who enjoyed living in the fullest sense of the word and whose kindness was the mainstay of her personality. This consensus of opinion by her friends and family is substantiated by the work of her hands, by the expression of her beliefs to be found in the paintings and needlework which were her favorite past-time. I have seen some of this work, it was an interesting experience. For one who was confined to her home for years, she chose to

paint

flowers and greens and other manifestations of an eternally growing Nature.

For one who was isolated from the world in her rooms for so long, her paintings showed a grasp of colors, of vivid reds and greens and other light and gay shades. Perhaps this was the basis of her being: light, love of life, joy ~~and~~ happiness, so much which by virtue of ~~her~~ illness was denied her.

We can learn from FLORENCE GLEN, all of us. Life does not end with ^{vision beyond ourselves} illness, setbacks or confinement. Life is part of ones very existence and love of life is our greatest asset. Yes, your loved one is gone ~~xxx~~ but this lesson which she has ~~tak~~ taught us, continues to abide. I did not have the privilege of knowing FLORENCE GLEN and thus it is not given to me to speak extensively of her. As such, we ask you now to bow your heads for a few moments of silent devotion as you call to mind the memory of her who lies before us this day....

orig. name H S
... now
86916-8H7

for teacher's meeting - X/30/55

PRIMARY BELIEFS OF REFORM AS V.S. ORTHODOXY.

A Torah

1 Orthodoxy

- a given by God on Mt. Sinai, divine revelation, this core and basis
- b ipso facto, all laws are binding and unchangeable
- c not only for generation at Mt. but for all future generations.
- d presumptuous of man to change it.

2 Reform

- a comp. lit., archeology, science, etc. have shown that the 5 books of Moses are a compilation of narratives and laws; that it could not have been written by one man (or God) at one time.
 - i many contradictions
 - ii many repetitions
 - iii chronological problems, historical problems, "unto this day".
- b believe that Torah is a book of continuous revelations, written by inspired geniuses of old, but written and compiled by Men. Development continued till Canon was officially closed.
- c if not divine then laws are not divine and thus laws are not binding on Man. Allow for change in laws as well as customs. Particular reference here to laws of Kashruth.

B Messiah

1 Orthodoxy

- a Messiah will come from house of David, will inaugurate an era of peace and brotherhood, will be a person!
- b all good Jews must await his coming for he will return them to ^{the} al.
- c this particularly important due to fact that we are now in exile, i.e. not in Holy Land; he will also rebuild Temple and we will then reinstitute sacrifices. Are in exile due to sins of the past.
- d Messiah will not only accomplish above but also resurrect the dead

2 Reform

- a do not believe in a personal Messiah but in a Messianic Age. We are not in "exile" but live throughout world as full citizens;
- b have the historic task of spreading message of God to the peoples, this is our "messianic goal" and will bring about "messianic age". see Schwartzman p. 93 for Philadelphia Conf. (1869), p. 119 for Pittsburgh Conf. (1885), p. 138f for Columbus Plat. (1935).
- c no need for rebuilding of Temple, to reinstitute Sacrifices; have eliminated odd^z distinctions of Kohen, Levi and Israelite.
- d do not believe in bodily resurrection but only in immortality of the soul. Do not interpret Ezek. 37 literally (valley of dry bones)
- e land of Palestine is of no special importance to us; at most, a spiritual homeland.

C Service

1 Orthodoxy

- a all in Hebrew; reference to Messiah, Holy Land, Sacrifical cult,
- b no sermons except twice a year; prior to Pesach and holydays
- c women separated and not part of Minyan, not to be called to Torah
- d service involved with poems, acrostics, mystical references, etc.

2 Reform

- a shortened ritual and eliminated many of offending passages
- b translated service into vernacular with great opposition by Ortho. see objections to Mendelsohn's translation of Bible, Schwartzman p. 23: have three reasons for orthodox bitterness. All understand.
- c sermons every week at service to explain and enlighten
- d women on equal par with men; call to Torah (Bas Mitzvoh), sit with men, part of choir, can enter HUC to study for rabbinate.

D Philosophy of Reform

- 1 See Schwartzman summary, p. 173: a) doctrine of prog. rel. b) adjustment of trad. to needs of age c) synthesis of Jew. and contemp thought d) a rationale for modern Jewish civ.

the main body
is very broad.
The left side
is very shallow
and waterless and the
other side is very deep
not just the valley
but also further than
the plain below, etc.

Intentional Second Exposure

and cleaner
not easier to do at
first but after
how many become like
the 57 belief?
people know balderies like
+ understand they are like
other ~~but~~ help too
not just wanted of doing
more cleaner further than
they pain lot a well etc

"WHAT CAUSED OUR REFORM JUDAISM"

Some Questions To Be Considered

1. Is Orthodox Judaism the only truly "historic Judaism"? *Torah-dome; orthodoxy 1500 to today
many have principles of preservation & change present in form of traditions, customs, etc.*
2. Are there any of the beginnings of Reform in the Bible? *the Prophets - eg. Jer. 31, gifted us
ideas on existing acts.*
3. Can Moses be related to the Reform spirit? *not a good case!*
4. What Biblical group after Moses continued the Reform tradition? *prophets vs priests had
cult of p. influenced by prophet. New Era, a person of cult.*
5. How did the spirit of Reform continue after Biblical times? *-Talmud reflects Babylonian & Biblical Period
new relationships. Sec; b.c.e., followed by plagues & Babylonian Captivity*
6. Were there any elements of Reform in the early European period? *Rabbi Leibson or polygamy? Spx:
polygamy*
7. How did Jewish life in the ghettos affect the Reform tendency? *negatively, if we do, for
isolated, isolation. Ignorance brought diversity; isolated, occupied & became preoccupied with themselves; sterile*
8. How old is Reform Judaism as a specific movement? *18th cent although has antecedents, esp. worship & certain attitudes which would
allow for more equality*
9. What were some of the forerunners of Jewish Emancipation? *rel., manners, age & merit, Lessing
and others like Voltaire, Diderot & Voltaire equal; but Voltaire & Diderot were equal*
10. Was Moses Mendelssohn the first Reform Jew? *only philosophically but not in practice, b. 1729 d. 1785*
11. Is it true that Mendelssohn's efforts resulted in wholesale intermarriage? *too many although never
found & also not religiously - only intellectually*
12. When and how did Emancipation come for European Jewry? *diff in various communities, prepared to
diff parts of Europe.*
13. Who were some of the leaders of early European Reform? *Layman! & those schools with innovation.
but leading with Berlin in 1815 - Dr. Hamburg*
14. How inclusive were these early Reforms in Europe?
15. What was some of the early opposition to European Reform? *Leopold Brodsky vs Haiger
Koenigsberg*
16. What were the internal problems for European Reform? *no clear direction, only going to extremes
Frankfurt Society, National Judaism vs Cosmopolitanism - Zionists; Com. Zionists*
17. How did Reform counteract the lack of direction in its efforts? *Judaizing movement*
18. How did Rabbinical Conferences help develop European Reform? *work out a modern, circumscribed
charity; direct 1874-6, 1869, 1871; setup authority*
19. What happened to the European Reform Movement after 1871?
20. Why did the Reform Movement falter in Europe? *Polarization, spread of modern antis, other firmly
entrenched, able to stop Rel. hostile acts, Jews weak now: no Seminary, Jews left Europe & came here*
21. Did the same European Reform problems also prevail in America? *no - no reaction but freedom
of expression, therefore no religious services - few had been here for 2 cent before, Orthodox pris. states here*
22. What was American Jewry like in 1871? *9 million, 3/4 Central Europe, organization, etc. New York
in Philadelphia, etc.*
23. What were the first Reform efforts in America? *Charles L. S. C. Harvey;*
24. What inter-congregational Reform activity was there by 1871? *had w. S. them. had early General
Assembly, 1869 vs 1869 Philly to 1885 at Kolnburg.*
25. Who were some of the early leaders of American Reform?
 - a) Max Lilienthal; b) David Einhorn; c) Isaac M. Wise; d) others? *Leeser
1815 - d. 1882 L. 1809 - d. 1819 f. 1850*
26. Has Reform Judaism in America greatly changed in the last half-century?
*See Phila & Col differences. East Europe influence, more & little Jewish program
national - emphasized content. Present Today an American movement to*

C. New - 1/2 hrs.

intellectual ghetto - 1st. f.

Chanukkah and Wars.

Hist: After Grt dict., kingd^m was div. between N & S: Syrian Selucids and Egypt Ptolemies. Full geogr import bcc could be used as buffer state & both had a constant war for it Antioch. Ptolemy IV had internal diff and sought to consolidate the Empire: pol, ideol, cultur. This brought about by wars wth E, internal uprisings, and upstart country call of Rome.---

Jews: Many Jewish bcc, i.e. centralized & most active center of Rel was in Temple in Jer and this buffer state one of 1st to feel syr decree bcc of its strategic importance. Started to enforce in outlying districts as well as in Jer w/ all 100 desecrated Temple by estab pagan idols in ways of practice. -- some in countryside. Adin put up pig as idol, this mathena to Jews as well as being sacred animal to the form of worship. Matt rebelled, killed a Jew about to bow down & his clan had to flee. Thus began

"WHAT CAUSED OUR REFORM JUDAISM"

Some Questions To Be Considered

1. Is Orthodox Judaism the only truly "historic Judaism"? *Traditional; orthodoxy, 1500 to today*
2. Are there any of the beginnings of Reform in the Bible? *Exodus - Deut. - Leviticus*
3. Can Moses be related to the Reform spirit? *not a good case*
4. What Biblical group after Moses continued the Reform tradition? *prophet reformist had influence*
5. How did the spirit of Reform continue after Biblical times? *Galilee reflects Babylonian Captivity*
6. Were there any elements of Reform in the early European period? *Rabbis like Hirsch no tolerance*
7. How did Jewish life in the ghettos affect the Reform tendency? *negative, if at all*
8. How old is Reform Judaism as a specific movement? *1770 through 1810*
9. What were some of the forerunners of Jewish Emancipation? *all over Europe, all the time, and all over the world people equal*
10. Was Moses Mendelssohn the first Reform Jew? *philosophically but not in practice*
11. Is it true that Mendelssohn's efforts resulted in wholesale inter-marriages and conversions among Jews? *intermarriage should be one of the main goals*
12. When and how did Emancipation come for European Jewry? *if in power communists, try to do it*
13. Who were some of the leaders of early European Reform? *Lorenz, Hirsch, etc.*
14. How inclusive were these early Reforms in Europe?
15. What was some of the early opposition to European Reform? *Conservative, religious, etc.*
16. What were the internal problems for European Reform? *no clear direction, lack of funds, lack of people, etc.*
17. How did Reform counteract the lack of direction in its efforts? *young, forward-looking*
18. How did Rabbinical Conferences help develop European Reform? *moderate, modern*
19. What happened to the European Reform Movement after 1871?
20. Why did the Reform Movement falter in Europe? *persecution, spread in modern anti-Semitism, etc.*
21. Did the same European Reform problems also prevail in America? *yes, similar, but fewer*
22. What was American Jewry like in 1871? *poor, scattered, unorganized, immigrant*
23. What were the first Reform efforts in America? *Charles L. Harris*
24. What inter-congregational Reform activity was there by 1871? *Adelaide Levitt*
25. Who were some of the early leaders of American Reform:
 - a) Max Lilienthal; b) David Einhorn; c) Isaac M. Wise; d) others? *Lorenz*
26. Has Reform Judaism in America greatly changed in the last half-century? *radical differences, east in spiritualism, west in socialism*

Very
Intellectual shelfie

Jav. Students Association
S.D.L. Teachers' College,
Towson, Md.

XII/13/55

Shelby S. Lee

v.

when it larger, made official. Tree & lights also have origin in antiquity and later Teuton customs. Thus have stands of lightness in early days. ---

Matter for thought: Whether J or K how much have we dedicated ourselves to idea of either holiday J: ded to Temple, study, liberty, freedom, social justice, pos asso and identi with J & clauses?

K: love, other cheek, kindress, humanity, ethics, etc? Present problem each must solve but is good time to give it thought

Other matter, Church & State! are future teachers: A real. should not teach either for it

viol. C a s. b) teach both J and Chan c) only J in cert. areas. This prob'l vital today esp. with Cath campaign to introduce Released time in schls and desircus of fed. aid to ed what of school predom J or K? what of sensitivities of kids, parents, administrators, objective presentation, esp by teacher!

J tried to clothe ancient fest
or rites with ethical content
and take it into pattern of re
Mas.

today observe 25 Dec as birth
but this nowhere substantiated
in Gospel! Simply have no date
and 25th not prominent till 2
cent and not official till 4th
Early X had problems too: Paul
procl. J. as mess. but appeal
could only be made to Jews & pe
-ans. Jews: Jews & Judeo-X
-pagans: already had their fest
of this time of year & much mor
nourished in their culture thi
in Jewish. Early X probably
chose birthday & set it into the
time already given to rejoicing
& thus did same as Jews: added
rel. content to pagan rites.
This helped draw pagans to X
for it combined elements of
old & new rel & allowed them to
continue with old ways of obs.
Also, prob. took this time of
yr to counteract beauty of J.
holiday of lights which had strong visual &
emotional appeal to pagans. Later

iii.

problem: what happened between time of mass & dec. to make it a fest of lights, which is a custom that has remained with us till this day? Shemini: 6
1st night of Chanukah; Tikkel: 1st eve up to & on this followed a lit. - to L. S. Hagar. is written.

Expl: winter solstice always a vital holiday to pagans, marks time of renewing of sun. We have 1st D.D. as shortest day of yr after which sun stays out longer each day to. Sun etc of course, Jews follow calendar but setting of yr. -- pagans had this festival & marked it by burning flames, torches, special fire celebratn, etc. Pythagorean cults had festivals this time, etc. All, bcc. in time of darkness, had emphasis on light. Jews probably also observed this winter solstice festival and in course of cent had occasion to combine these two: not only ded Temple but also fest of lights. - This not unusual in

Guerrilla warfare, as well as a war directed at apostate Jews. This was at first strictly local but when successful there, the flame of faith was kindled elsewhere and success. The reason for success was trouble with external enemies of Rome who were deployed to protect interests of country elsewhere. ---

Temple: ded of Alter I M 4:59 purif of Sanct II M 1:18, all for 8 days. This simply a holiday with mention of light of other significance. Only "light" was the menorah which was kept lit in Temple anyway. Cruse of oil for 8 days only a legend. That is not in original account. --however, Josephus (Ant. XII:7) calls it "fest of light" and in John 10:22 it is festival of dedication. ---

Commentary: prin. purp for observ. Holiday is not to commemorate revolution but to recall dedication or re-dedication of Temple. This is so x original purpose as given in Books of Kings & by Judah. --

Charny Charny

Hi 5: 11/5: Got 100,000 francs
to buy. Other 100,000: given
to Indians who took & stole horses.
Fall 1862: I got 100,000 francs
in gold & offered to L. B. H.
He said "Wait till we get it
settled". When he did not
come back I sent him a telegram
telling him about the
gold & asked him to come back
so he could get his money. In
July 1863 he came back. Suite one
of last to 1st wyr decree bcoz
of it. Charny import no.,
start to practice in Abidjan
in strict as well as in other
in 100 decacred land. To pay by
estates. Charny. Many of
the citizens were in country side
and in put up pillars with
mathematics to draw a wall as the
sacred animal to the form of was ship.
Math. rebelled killed - Jew about to blow
down & his dear had to flee. Thus hand

Intro: happy to be with u; grt
u & am glsd to be part of O.S.
family. Nice to be part of n.
act. this due to kindn ss
u said. so visitingly wrote. fr
kelbi shw

I of yrs. is 17th wr, son
toward which I pr visted due
to my own yrs. I could like to
be able to tell u all well,
wonderful and active, + +
is arre, onth cect' + it is
dyn. This not true picture.
I have still drog out, fr. fr
not as before. Mr. still has
elements toward which we are
not fav. disposed.

Lessons: Ilce of loc, loc &
trng. a) Vestry or bud can't
comote with glitt'r & sim-
modernity of other loc. b) loc
is such that young no-
do not want to come at night,
bft. & or collie soft. c) our
parents are afraid to send us to
the latter b/c such 'fly as in
synd' will pro ran. d) jn
c) traps: some drive but most
not old enough; have to perch ~~some~~
blocks away + this loc. probl. again

parents do not let them have cars & their del and kicking up kids not always good for adults do not want to break up their fund, even if they do stop, & don't care in the other parents of kids is been worried and next month it is not sure by parents.

Just going: 2nd year
level club for h.s., col-
lege time surely to go
no more to fight our boys
on them, part. the boys will
start after first of yr. Movie
advisor; yrs, syn and will
be will be --S--r. Rev
of rule, first, will not be
arrest, will not. will not
transf. school for in, but at
being called 'fires of a
train bound. --S--r. Building
is small but sound for us. It
will be built in yr
last with notice of future
use always of continuing
train if we went to 2 or 3

quantities.
But most here more than there: well
with open spaces & facilities of P.H.R.

I never left Eliza. This used, less
especially places them near cities
and surroundings, each in their
sphere, parents more willing to
help and give off in time
a shorter distance. It will
not divert, improve time an-
d is, in several ways, a
pleasing young people: contraries
with those of age, to take care
of all, own care to their ad-
vice, filled with activity &
enthusiasm, in their outward
pursuits. -- The Tailor
is now, with the most in-
constant within the age in
the 17th Legion School: and
out those days. correct
from 2 months to a year.
but spirit of 17th here or
want! Here is said for me
let us set our young men
out there, think of him
as first for his vision will
be fulfilled in 17th. in
which they honor their land &
resounding in the halls you will
know that you have not only for-
saken a land by the work of your

hands but have built a home
for future generations of &
and an everlasting memorial to
yourselves. So may it be! -
may God bless the work of yr.
hands and may yr. efforts be
dedicated to the great work
which lies ahead.

Thank you.

102nd Annual dinner; Ter
Hotel, 21st., Dec. 11, 1951

Benediction: 102nd Annual Dinner - X-11-55

Our God and God of our Fathers, may the work of our hands be strengthened. As in days of old, the vision has been placed before us and the inspiring challenge rests upon our shoulders. May we be ready to toil for the glory of Thy name so that ~~the~~ House of Worship will rise speedily for our sake and for the edification of our children. May we never fail in our holy task and may we be dedicated to the building of that Sanctuary which will inspire this and future generations to praise Thy holy name. And may this spirit of promise and of a glorious future be vouchsawed unto all Thy children. 'IS'?' 'EYN' 'IS'?' 'IS'?' 'EYN'

'IS'?' 'EYN' Estab. Thou also upon us the work of our hands, Yes, the work of our hands, estab. Thou it. Amen

CALENDAR OF BROTHERHOOD

Sunday Breakfasts

**Come and enjoy yourself! Only 75¢ per person, book of ten, \$6.00.
Bring your friends, 9:45 A. M. in the Gymnasium!**

November 13

Dr. John C. Payne
Executive Director of the Baltimore
Goodwill Industries

November 20

Dr. Leonard Scherlis
Professor, University of Maryland Medical School
"Diseases of the Heart"

November 27

**Combined Program!
You are welcome to either and both!**

Breakfast and Service

**Breakfast at 9:45, Gym & Service at 10:30, Main Temple
Rabbi Samuel Glasner, "Introducing Laymen to the Talmud"**

December 4

Rabbi Robert Lehman
"Study of the Talmud"

December 11

Don't Miss THIS One!

Dr. Wilson Shaffer
Dean of Johns Hopkins University

**Sponsored by the
Brotherhood - Temple Oheb Shalom**

I(NTRP)

Happy & proud to share this moment
with you

Happy bcc I rejoice in this wedding of a
member of my Jem, a Jem into which we
welcome you, R, with open arms. Very
Proud: bcc you have selected me to add
the rites of sacred matrimony as a
friend & relative but as your rabbi
Good & wholesome feeling to know that our
families stand reunited in love; that
they have come from far parts of this
city - Elevation to witness the exchange
of your vows.

VERSE: PS. 127:1 אָמֵן יְהִי רֹאשׁוֹ וְעַל־
בְּנֵי יִשְׂרָאֵל יְהִי כָּלֹת
Except the Lord build the house, they
labor in vain that build it.
✓ what word shall we bring to you that it
may sustain you in the rest of yr likes?
Verse means: no home is truly estab,
nor does it rest on firm ground. un-
less God be in integral part of yr
thoughts, actions & ideals.

How can God be with you from this day
onward?

- ① In remembrance of things past
- a- Vera: background is due to be
envied: love of faith & worth adored
by grandp, strong comp of Eugene,

• we are happy to note that
this day is the occasion for a double
double - your wedding & your
grandmother's very special
birthday. May the dignity,
courage & refinement of the
elderly always be an
example to you. Ronnie.

In your own home you have seen
the requirements of a true
mother fulfilled within the
last few years. Provider, parent,
gentle guide & companion - all
these have been accomplished
with great dev. & sincerity.
Turn this lesson of life into
stepping stones for your deli-
cated future.

every care & consideration. You come to
this home fully prepared as a resposnse,
upright, lovely young woman. -

I've known you since you were little
girl. I know that God has always
walked with you & yours. Your p't.
grandf. was a noble, own dad made
a part of his daily life. In yr home,
clos. & clos. were obs., & books & music
were part of your parents cult. pattern
& both yr m & f. rec. in the name of hu-
manity to help the oppr. downtrodd, & to
bring them to those free shores. I know
bec. my par. & I am living example
of yr parents kindness. worthiness.
In this way have God, faith & Rel been
with you since birth. You have seen &
esp. a living faith. You stand here not
merely as a bride but com. also of J
ways & resp.

b. Ronald, we have only known you a short time
but the same of the strength of yr character,
the warmth of yr plss, & the honesty of
yr being have impressed you. We knew you
before we met you. - I'm very glad that
so many of yr dear ones could be with
us this joyous home for it demands. The
bond of love & in fealty which binds
you Jesus. together. Parents, brother, grand-
children, aunts all have given you a
heritage of which you can be justly
proud. Their concern, their love,
awareness of things worth having

prepared you for the ~~unseen~~ way in which
you now face the future. yr heritage is no
longer linked to cult, Ed + appear. of reality.
Yr life + love's are now linked with our
blessings; in faith, in mutual trust, trust,
+ in great love.

- ③ God can be with you in awareness of this
moment. - Cup of wine from which
you sipped a few mous. ago; wine a
sacred symbol of home, signs this care.
God abides in by means of this act.
God teaches us by means of this act.
a. Drink of cup today, so taste of life today.
b. - we wish you long, happy, healthy life today
+ may yr married days alw. be as sweet
as the wine you tasted. But - should
trial + hardship come yr way, think
back to this mom. to the cup from which
you drank today. Today is a prop. word, for
life & the trust, faith, love for one another.
Why? - The 2 of you are linked in holy
union will you prevail vs all obstacles.
+ you shall meet test of future with
strong hearts + good courage. Be today
not only in body & mind but also in
the realm of the spirit.

- ④ God can be with you as you look to future.
a. Let all of your serve as lesson -
guide posts along path of life: love,
strong fam. ties, unmeasures of per.,
awareness of teach, reliance on
yr heritage of Ed, strength & character

• optimistic outlook.

6 - Take with you less of being together. have
faith in me another, deal in compassion,
be just & merciful; may your love
grow stronger. more beautiful everyday,
may the Lord be with you always.

concl.

Except the Lord build the House, they
labor in vain that build it.
these are the words we bring you this day
wherever yr home may be, whatever its size,
or splendor, no matter what life shall
bring to you, never esch. the presence
of God from yr hearts & lives. - If you
build the house without Him, you
shall labor in vain; but if you lift
up yr eyes unto the Heavens, you shall
prevail & you need never fear. "In the L.
is your refuge & those that call upon him,
that call upon him in Truth."

Amen.

VERA - Ronald Dotbeck
Wedding - Dec 25, 1955, N.Y.

BASIC CONCEPTS OF JUDAISM.

Westminster Theological Seminary

Feb. 15, 1956.

Within the tradition of Judaism, there is a slight, little tale which I would like to relate to you. It appears that long ago a Roman matron approached Rabbi Yose ben Halafta and asked him, "In how many days did the Holy One, blessed be He, create the world?" And the rabbi answered her by saying, "In six days." She then said to him, "And what has he been doing since that time?" and the Rabbi spoke as follows: "The Holy One, blessed be He, is sitting and making ladders^{although}. Now, you will surely agree with me, when I say that this is certainly an amazing little story for the implications are many and, on the surface, the import of the tale is slight. However, as is so often the case with the stories told of and by the rabbis, the moral is to be found as we seek beneath the obvious and we can gain its meaning and significance as we peel off the layers of superficiality which abound. I cite this story in this sanctified setting for we, in our attempt to understand each other, can gain from its wisdom and insight. The Almighty is sitting and making ladders through which he enriches this man and humbles that, raises this man and lowers that one. What a strange way or manner by which God occupies himself; it is certainly not the type of work which we would assign him in our day. And yet, the rabbis were not disrespectful nor cynical; they were deeply devout and dedicated individuals. And we can understand their great religious fervor as we pose two questions: one, what is the purpose of these ladders which are being fashioned by the hand of God; and secondly, what are these ladders which seemed so important in the eyes of the rabbis?

In the first instance, we could well say that these ladders serve the purpose of linking heaven and earth, man and God, the material and the spiritual, the human and the Divine. In this setting, these ladders became very familiar to us for they mirror the great event in the life of Jacob as he placed his head upon a rock to sleep at night and dreamed a dream. He saw angels of the Lord ascending and descending and upon awaking he

he was moved to declare, "Surely, the Lord is in this place and I knew it not. How full of awe is this place; this is none other than the house of God and this is the gate of Heaven." In such a setting the story of the rabbis takes on new meaning for each of the ladders created by God is another link ^{by} upon which man and the divine may be joined in a spirit of great devotion and sacred commitment. After all, is this not the purpose of Religion: to achieve a type of communion with God, so that the life of Man may be enriched and enhanced, and he will become a more wholesome individual. This, then, is the more veiled purpose of the ladders which the Almighty has been fashioning since the sixth day of creation. But when we approach the ~~problem~~ ^{matter} of what, exactly, are these ladders, it is then that we encounter a more difficult ^{problem} ~~matter~~. These ladders, it would appear, are the means or ways by which man can come ever closer to the Divine. These ladders are simply another designation for the concepts and ceremonials and theological beliefs which we espouse for thus, we believe, we shall attain ~~communion~~ ^{closer} ~~to~~ with the Divine.

In the Christian religion, these ladders are the very things which you believe with all your hearts and souls. You believe in Jesus as the Messiah, in communion, in Original Sin and in the validity of vicarious atonement. These are the ladders which fashion your belief: as you climb them, ^{help yourselves as persons —} rung by rung, it is your firm conviction that you will ~~achieve blessed~~ ^{thus, are linked} communion with the Maker of us all. Naturally, as you have your beliefs and basic concepts, so do the Jews have their own ideas and principles; and, we are ^{as} certain that our ladders lead us to our goal as you are convinced as to the efficacy of your religious beliefs. And here we gain even a more powerful ^{insight} into the story of the rabbis for although God may fashion many ladders, the purpose and the ^{vision} ~~goal~~ is always the same. You worship your way and allow me to worship in mine but our goals are of equal validity and the most precious achievement which can be granted to us is ^{the} ~~feeling~~ ^{by} ~~the~~ ^{comforting influence in} ~~guardian and shepherd of~~ all our actions days.

I wish to speak to you this day of the ladders which we employ in order to attain communion with the Divine. Allow me to use a somewhat different approach than is usual in such instances; there is no great advantage in my listing the many ways in which your beliefs and ours differ. Or, should I list these, there is no great gain in our discussing them. I had rather deal in the realm of thought and theory so that you may ~~gain~~^{have} some insight into the motivations of the Jew, ~~as all~~^{after the} specific dogmas and beliefs are yours for the asking in any current book dealing with Jews and Judaism. As students of Religion, it is my belief that you will apply yourself ~~for~~^{to} not only to the Methodist ~~beliefs~~^{creed} but that, in our day and age, you will ~~also~~^{seek} out the basic concerns of other faiths. Living as we do in the twentieth century, we have to ~~concern~~^{occupy} ourselves with all the peoples and religions and creeds of the earth for a compartmentalized faith in 1956 is not only impractical but impossible. The religious leader today must be aware of the problems facing all the people in his community; he can not afford to be exclusive or, ostrich-wise, stick his head into the sand of his particular persuasion. In short, while you believe in the Trinity, Virgin Birth, Immaculate Conception, Vicarious Atonement, Jesus as the Messiah, Original Sin, ~~and~~ Communion and Baptism we believe almost the exact opposite. We do not accept Jesus as a Messiah but regard him as ~~a~~ great Jewish teacher he was, we affirm our belief in the Unity of God to the exclusion of all other concepts, we believe that Man was born good and free of taint and thus discard any idea of sin, purification and cleansing of the spirit of the infant. ~~and~~, furthermore, we hold that every man is responsible for his own wrongdoing and must make amends with his fellow man before he can approach God on the Day of Atonement. But these are simply highlights of our beliefs; all further and more detailed explanations may be yours by consulting any of the many books which have been written on the subject. You will find such volumes as "Basic Judaism", "What We Jews Believe", and "Judaism as a way of Life" in any

large, general, modern Library.

But now we must thoroughly examine some of the basic ideas which are prevalent within the realm of Jewish thought. So that our discussion will have a semblance of continuity and logic, we shall commence with an investigation of the differences between the Traditional and Modern interpretations of Judaism. Tradition might be equated with Orthodoxy; Modernity could be synonymous with Reform Judaism. Both of these movements are very much in evidence within Judaism although that segment of our faith which describes itself as "Reform" is a very recent innovation, being no more than 150 years young. Prior to the 18th century and its period of Enlightenment, Judaism was steeped in orthodoxy and while ~~this~~ interpretations differed slightly in various local settings, ~~its~~ origin might well be traced to the time of the canonization of the Old Testament, c. 250 B.C.E. Slightly over two thousand years ago, then, the Jews had their Bible in the form we know it today; it was not only a time when their religious literature was codified but, in keeping with the same trend, the entire religious setting of the Jews was centralized. There was a kingdom which was motivated not only by political (considerations) but by religious as well. There was the main Temple in the city of Jerusalem, a Priesthood and a unified culture which was based on the religious literature in existence at the time. The people of Judah, or Palestine, were united in all major aspects of life and a coherence characterized their lives which has not been equalled by our people in centuries. Religion, as is so often the case, served as the unifying force and the many rules and commandments incumbent upon the people were obeyed ^{in great} ~~in great~~ ^{faith}. The Temple was the center of their faith; the ~~city of~~ ^{sanctified} Jerusalem was more than a capital, ~~for~~ it was the ~~centralized~~ city toward which all Jews made their pilgrimage three times a year according to Biblical commandment. It was on one of these pilgrimages that Jesus came to the city, in order to fulfill his obligations toward the religion of which he was a part.

Several attempts were made to break this great unity which characterized the Jewish nation; one of the most determined efforts being the Syrian domination under Antiochus IV. This event is thoroughly described in the Apocrypha in the books of Maccabees and to this day we celebrate, (every year), the feast of Dedication as we commemorate the ^{restoration} ~~rededication~~ of the Temple in Jerusalem by ~~Judah the Maccabee~~ ^{for purposes of Jewish worship}. We call this feast ^{12/11} and it occurs during the winter season of the year, often in close proximity to the Christmas festival. The dates for this ^{holiday} ~~festival~~ may fall within the months of November or December ^{and} ~~but do~~ vary from year to year since, for religious purposes, the Jews follow a lunar calendar ^{while} and western civilization adheres to the solar system of reckoning dates and ^{events} ~~years~~. The next great attempt, however, to break the unifying force of the Judeans occurred with the Roman period and here that great empire was all too successful. Judea was reduced to the ^{status} ~~stature~~ of a province and it was during the period of the Roman procurators that Jesus was executed by means of the cruel Roman law^s of punishment. In the year 70 C.E., the people were defeated in battle, the last great uprising was squelched and the inhabitants of the land were taken captive and scattered to the far corners of the earth by means of the Roman system of dispersion. The kingdom, the Temple, the Priesthood had all come to an end. However, although the land was no longer theirs and the unity was no longer a vital factor, the people still remained ^{alert} ~~alive~~ and adhered even more strictly to their traditions. ^{a reminder of} ~~for now~~ These were the only links now available to them, with respect to their former glories. They had unity of purpose and tradition although no centralization

Orthodoxy now came to the fore. In place of the Temple liturgy it became obligatory to recite certain Psalms, in lieu of priests and levites there was substituted a great longing for the Hebrew language which was now considered as the "holy tongue", and although the people were no longer physically present in Jerusalem, their prayers and forms of worship spoke in longing terms of a return to Zion and at each service the direction

of worship was toward the East. A ~~longing~~^{yearning} for Judah became evident in their prayers, music, hymns, poetry and ceremonial ways and it was a bond which was not to be denied. This was to become ~~a~~^{the} link which bound ~~Jews all over~~^{our people} and ~~the world for~~ with the inclusion of these ideas in the prayerbooks, codes and moral legislation, the people were still united and could feel a moral kinship with Jews all over the world. To give you one very pertinent example which is still in existence today, the reading of the Scriptural passage highlights this spiritual bond. The ~~five~~ books of Moses, in Jewish tradition, are divided into fifty-two sections, one to be read each week during the year. Now, when I read the particular passage assigned for this week, I know that in every Jewish house of worship, all over the world, ~~Jews~~^{rabbis} are reading the exact verses in Hebrew which ~~I~~ am reciting to my congregation. As such, we are joined on a religious, spiritual level and, of course, this kinship was even more important centuries ago than it is in our day.

But the Age of Enlightenment, during the latter part of the 18th century, changed the picture for the Jew. In western Europe, the walls of the confining and restricting ghetto crumbled and Jewish men and women were able to obtain a glimpse of the outside world. They began to learn the language of their country, desired to become citizens, entered the Universities, studied ~~or~~ science, literature, mathematics, philosophy, theology and philology and soon began to question the now obsolete practices of their ~~religion~~^{faith}. It was at this point in our millenia-old history, that a new factor was introduced into our ~~faith~~^{religion}: Liberal~~y~~, or Reform, Judaism began to make headway and since then, through storm and distress, has grown and prospered. It was the theory of these liberals that the old had to give way to the new, that modern conditions had to be met on their own terms and that many of the laws of Judaism had to be changed so that the new and the religious could be reconciled. That this ~~new~~ trend met with the greatest opposition on the part of the orthodox element goes without saying. But the liberals were not to be denied. They built upon a philo-

sophy of Law which had been a part of our tradition for centuries. Long ago, our rabbis had formulated the principle that all Laws were to be regulated by this concept: *"And thou shalt live by them"*. In other words, laws and regulations and ceremonies and obligations had to be ~~of~~^{on} such a significance that the people could carry them out and could live ~~on~~^{their} lives in accordance with a modified religious orientation. Consequently, the Liberals introduced into Judaism the principle of "change"; not only their practices underwent a transformation but also their beliefs. In more concrete terms the idea that a Messiah would come from the House of David was changed to the concept of a Messianic Age; that Zion was the homeland for all Jews was reconsidered, for now Jews pledged allegiance to their secular states as ~~they~~^{they} were given the privileges of citizenship; Hebrew prayers became a minor part of the service for the people could the better comprehend the ideas of worship in the vernacular; obsolete concepts were eliminated from the prayerbook and beliefs and the new prayers^{thought} mirrored the needs of the times, and are constantly being revised; we introduced the music of the organ and instituted singing of hymns, through a mixed choir which was unheard-of previously. In orthodoxy, men and women had always been seated separately and hats had to be worn but now we allowed mixed seating and removed the hat upon entering the House of God. These are just a few of the changes which have taken place within our religion in the last century or more and it all mirrors the idea that we are conscious of, and permit, change in our traditional outlook and philosophy. A few sentences from our Prayer-book will, surely, highlight this philosophy which is so vital to us in the Reform Movement. We read, "O Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations or reaching us through the seers of our own time; for Thou hidest not Thy light from any generation of Thy children that yearn for Thee and seek Thy guidance". This is one of the

cardinal themes in modern Judaism; we are ever progressive, not bound by a multitude of dogma ^{and} as fervently as we believe in One God over all mankind, so do we insist that Truth is not yet fully revealed. ^{and} Only as Man ~~matures~~ ^{grows}, man with a capital "M", will he come closer to God through insight, wisdom and spiritual enlightenment. This element of Change or Search is truly one of the ladders which lead us closer to the Divine.

There are, of course, other aspects to be considered within the broad general topic of "Judaism". Again, to recapitulate, we are not attempting to describe or discuss basic concepts as such for these are readily available to all interested parties. Rather, we are dealing here this day with ideas and thoughts and beliefs ^{as} these are present within the mind of the Jew and as these germinate over the years to bring us to present day Judaism. Within this context we must direct our attention to a basic misconception which has been plaguing Jews for many centuries; it is a belief which is still being taught erroneously in many of the universities and even seminaries of our land. The Christian, fallaciously, has interpreted Judaism to be harsh, unrelenting faith based ^{solely} on the "letter" of the Law and he has pictured Christianity to be, in direct contrast, a religion which seeks to live by the "spirit" and by Love. For us to suitably explore this premise we must return, if but for the moment, to our earlier discussion of Tradition versus Modernity. As has already been explained, our Unity has always been based on the literature of our people, the text, the Bible. In Judaism, we know this Holy Book as "Torah". It is the scroll which is to be found in every Jewish House of Worship the world over; a scroll written in Hebrew, written by hand and written from ~~the~~ right to left as is the custom with all Semitic languages. The Bible, of course, was considered to be of Divine Origin; written by the finger of God and handed to Moses on Mt. Sinai. Because of the acceptance of this belief, there followed this very important corollary: namely, that not only were the Ten Commandments of Divine Origin but all else within the Bible was god-given. ^{and}, furthermore,

all later laws, ^{since} as these were based on Scripture, for authority, were considered to be binding and not subject to change. In its largest sense, "Torah" implied all of orthodox Judaism; in its more narrow sense, "Torah" only stood for the five books of Moses only. You know, of course, that within these five books we have not only the history of the people of Israel and a portrayal of the great personalities of yesteryear but, also, the many laws and commandments and injunctions which regulated the lives of our ancestors from the time they left the land of bondage, through their wanderings in the wilderness, to the establishment of the Sanctuary! The laws are not only moral obligations of parents to children and vice versa but also laws pertaining to the treatment of strangers, orphans and widows and not the least of the laws, pertain to the exact specifications needed to build a Temple, offer sacrifice + deal with the criminal. ~~to carry out a successful sacrifice in the Sanctuary.~~ These laws are to be found in the books of Exodus, Leviticus and Numbers primarily.

But with the onset of a modern point of view, in keeping with scientific scholarship, many of these beliefs have been revised and subjected to the searching gaze of the liberal thinker. Even in olden times, the rabbis felt that some of the laws were too severe and demanding and, consequently, devised ways and means of circumventing their applicability. And the liberal, when faced with the discoveries of Bible scholars, knew once and for all that the Bible was not given as a Divine Law but was a document of the highest ethical content composed, edited and compiled over a period of centuries. ^{by human beings} These editors are known to us as "redactors" and that this theory is a valid one is agreed upon today by all modern Bible scholars. and the greatest men in the biblical field no longer deny the existence of the various Codes, editions, emendations and the like. Only the most fundamental of Christian sects, as well as the hard-core orthodox element in Judaism, refuse to see the light of modern scientific research. The Liberal naturally tended to seize these new discoveries ^{but} and, instead of alienating him from the Bible, they only served to strengthen the ties. The modern

man no longer cared about sacrifices, agricultural tithings, various methods of judgement and the like; his concern was one of ethics and morality and his emphasis gradually shifted to the message of the Psalmist and Prophet. At the same time, he neglected the stern realities of Moses' legal codes. This shift in emphasis is not a particularly recent phenomenon but has been part of our tradition for so long a period of time that this new philosophy has become deeply imbedded within the Jewish consciousness. But the Christian will often refuse to acknowledge this point of view; ours he labels as a stern and uncompromising God, a religion based on strict legalism. He sets Jewish Justice against Christian Love, Jewish sternness in contrast to Christian kindness, Jewish Punishment at odds with Christian Mercy. It is a false and misleading picture and not worthy of the great Christian brotherhood with whom we attempt to channel the moral duties of western civilization. There is as much Love, and Mercy and Kindness in our God and Religion as there exists in the theology of any Christian persuasion!

That we believe in the Spirit of Religion or in Love of our fellow man is a vital point in our modern day. We know that the phrase "an eye for an eye, a tooth for a tooth, a limb for a limb" is to be found within Exodus and often this very phrase has not only been used as a means to explain the Jewish point of view but, with slight inuendos and sharp thrusts of the pen and word, has been used as a decided anti-semitic accusation. It may sound fantastic that such things happen in the middle of the 20th century but fantastic as they may sound, these incidents are very real. So the second idea by which we live and which regulates our lives is one of the spirit and love of God and Man; taking our place beside the great teachings of the Christian faith. The unknowing individual who accuses the Jew of stern Justice and uncompromising reprisal should never forget that the Jesus' teachings of Love had their origin within the Old Testament and that the Love shown by an Hosea is as great, if not greater, than any other similar expression to be found within the literature of the world. Leviticus

declares, "Love Thy Neighbor as Thyself", Deuteronomy commands, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy might", and Micah pleads that man, to be truly religious, is obliged to "do justly, love mercy and walk humbly with thy God." In this setting we envision a Messianic Age when true brotherhood shall be established among all the peoples of the earth, when love and decency and ~~justice~~^{equity} for one and all shall be an integral portion of our daily lives. This is the spirit of ~~our faith~~^{Judaism}, brought about through our emphasis on liberalism, to be consummated with all men of whatever ~~faith~~^{belief}, by truly living the life of faith. It is, in other words, a second ladder leading to the Kingdom of God which, if our dream be realized, we shall establish on earth.

But, having mentioned the concept of Justice, let me, in a few last words, emphasize its positive application within modern society. There is such a thing as "social consciousness" which, especially within the Reform Movement, is of primary importance. Now here we speak of a ladder where you and I have a common meeting ground. ~~for~~ ^{for} this spirit of social equality is very prominent within the Christian religion as it was espoused several decades ago by the great Dr. Rauschenbusch of Rochester. He sought to implement the teachings to be found within the Gospels and apply them to the problems so very much in evidence in his society. Of course, the Jews had no real need to go to the New Testament for their inspiration since all the ideals were presented to us^{in earlier} centuries, before the writers ~~of~~ ^{edited and} compiled the Christian Bible. We turn to Amos, Isaiah, Jeremiah and Ezekiel and the lesson leaps at us from out of the pages of the past. It seems, however, that the "past" is not to be characterized as something obsolete for the cry of Amos resounds in all its ancient eloquence today as it did in days of yore: "Hear this, O ye that would swallow the needy, and destroy the poor of the land, saying, 'when will the new moon be gone that we may sell grain, and the sabbath that we may set forth corn?' Making the ephah small and the shekel great and falsifying the bal-

ances of deceit. That we may buy the poor for silver, and the needy for a pair of shoes." Or the words of an Isaiah, have they lost the import of the message merely because of the passage of time? "What mean ye that ye crush my people and grind the face of the poor? Your new ~~new~~ moons and your appointed seasons my soul hateth, They are a burden to me...wash you, make you clean, Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well, Seek Justice, relieve the oppresed, Judge the fatherless and plead for the widow." These are dynamic words and give~~s~~ an indication of the tasks yet before us. In Judaism we seek to come to grips with the problems of Society for our entire emphasis is on the life lived here on earth with very little concern for ^{"other-worldly"} theologies. ~~which~~
~~attempt to explain the after-life.~~ Judaism ^{stands} is rooted in reality; we realize ~~the evil~~ that ^{we} exists, and seek no short-cuts to circumvent it. I dare say that I need not remind you of the many social problems still ~~exsiting~~ within the ~~confines~~ of our own borders; the recent occurence at the University of Alabama, ^{where the cross was used as a symbol of hate rather than love,} is only a slight indication of the currents of unrest so very much in evidence in our day.

Indeed, Christianity and Judaism face a herculean task in the years to come. We need to understand one another for only as we work together shall we be able to overcome the many obstacles placed in the way of peace and true respect for each other's beliefs. We teach our children, for example, the best of the moral tradition within both of our faiths and then, upon entering the world at large, they are faced with cut-throat competition, prejudice of race and religion, unethical practices in the professions, quota systems in schools, unfair immigration laws and ~~arch~~-reactionaries shaping the policies and future of our country. And all along, we have taught our youngsters that all is rosy and cheerful and kindness in the Adult world. When these young men and women reach maturity, it is then that they will come to us and ^{they} have every right to ask: where is Christianity practiced according to the teachings of Jesus; where is the message of the Jewish pro-

phets become an actuality? And, as ministers and students of the ministry, we had better be prepared to answer or we stand in danger of losing the finest of the next generation, be they of your faith or mine. This then is a third ladder to God: social consciousness as it attempts to translate the words of our great, respective teachers into terms which the ordinary mortal can understand and appreciate. But, more than that, he must see the benefit of these teachings for ~~an~~ religion to have any concrete meaning. As religious leaders we are faced with this task, it is another ladder to God.

These, then, are a few of the ideals to be found within Judaism; this is what we believe in very broad and general terms. God is making ladders; their purpose is to enrich, enhance and raise the stature of man on earth. Within Judaism, these ladders are the spirit of change, the idea of Love, the concept of social justice. The purpose of the ladders is also to link heaven and earth, man with his God so that communion and understanding may be achieved. Within the confines of a lecture such as this we can only hope to gain a glimpse of a fragment of one another's faith. Let us, however, not part this day without a thought to link us in the future. Surely we can find no better words of courage, of faith, of trust and promise ^{than} ~~within~~ the words of the Psalmist: "Shout unto the Lord, all the earth, Serve the Lord with gladness; Come before His presence with singing, know ye that the Lord is God, It is He that hath made us and we are His, His people and the flock of His pasture. Enter into His gates with thanksgiving and into His courts with praise, give thanks unto Him and bless His name. For the Lord is good, His mercy endureth forever and His faithfulness unto all generations."

The Jew in American Life.

Always been a part of it; came just 34 years after Pilgrims 1654 in N. Amsterdam; Asser Levy and fight to keep watch with others. came to U.S. continent due to persecutions in Spain; Col. diary when Inqui came to Brazil, took flight. built there, Syn and Cem, expanded to other colonies, many began as peddlers and farmers and became merchants and land owners, at least in those states where this was permissible. these were Sephardic Jews, those of Sp. origins; were instrumental in fighting of Rev. War: Solomon, Newport Congre, Shepftal, etc., Franks were only couple of thousand in number till middle of 19th century.

Second immigration to U.S. from German Jews; fled to reaction of Bib of '48 "landsmanshaften", "vereine": led to organizations and institutions great renown due to philanthropy, not only for their own but others too followed J. principles of charity and good deeds and built up huge organizations upon which others were built also peddlers, as far as mid-west & Ohio Region; merchandising large department stores took care of many needs of their own, not only financial: "Y"s, Cult.

Third immigration to U.S. from Eastern Europe; May Laws of 1880's. garment and needle trades in New York; very poor, Lower east side Yiddish lit, newspapers, journals, theater, was unifying force labor movement and Unionism: sweat shops, long hours, children, wages were forerunners of many acts of social legislation for all industries were active in arbitration moves

People and Names

Government: Morgenthau, Lehman, Neuburger, Baruch
Law: Frankfurter, Brandeis
Music: Berlin, Bernstein, Bloch, Jolson, Heifetz, Stern
Theater: Paul Muni, Benny,
Sciences: Einstein, Oppenheimer, Salk
Lit: Wouk, Irv. Shaw,

Sisterhood Lecture

THE FUTURE OF REFORM JUDAISM.

Baltimore

Nov. 29, 1955

With this meeting we bring to an end our four lectures on Reform Judaism. We have discussed observance, theology, history and now we shall engage in a look to the future. It is my sincere hope that you will pardon this reading of my manuscript but the field is so broad and the implications so vast that I hesitate to speak to you from an outline form, much less ^{an} extemporaneously. Only in this manner ~~will~~ I be certain that all subjects will be covered and that amid the wealth of material no thought shall go unexamined. May it be said at the very beginning, I take my stand at the side of the great prophet Amos. He maintained, when asked to predict the future that "I am neither a prophet nor the son of a prophet". The present speaker has been burdened with a colossal task for to gaze into the crystal ball as pertains to the future of Reform Judaism is quite an undertaking for one who has been in the active rabbinate no more than $1\frac{1}{2}$ years. With this in mind, I have found it necessary to go back in time and to search through dozens of sermons, pamphlets and speeches which have been ^{written} made by the great leaders of our movement. I have taken their predictions, comments views and attitudes and have combined them into a whole. It is only this "whole" which I have interpreted in the light of my own observations although some of the views which you will hear are mine exclusively and then they shall be cited as such. In presenting the views which ~~shall~~ follow, it has occurred to me that we might well divide our material into three ^{major} large sections, for the sake of clarity and for the sake of stimulation and organization. Therefore, allow me to lead you through three areas of our Jewish life: 1) the Religious Life, 2) the Intellectual Life and 3) the Active Life.

1) The Religious Life.

The Jewish community in the United States, and particularly the Reform Movement, has seen a tremendous growth in the last few decades. We have always been an urban religion and although a few Jews may be engaged as farmers, the majority of our people ~~have engaged~~ ^{later} in trades and professions which

have ~~the~~^{their} basis ~~of their~~^{in the} economic life ~~in~~[✓] the cities. True, there are many small communities[✓], particularly in the South and Mid-West which are composed of Jews who follow the reform orientation, but the stimulation for progress has, and always will, come from the cities. Since we are speaking in the year 1955 we must, however, pause for a moment to define the word "city". Had we spoken of this subject ten, fifteen or twenty years ago, we would all know that the reference is to such metropolitan ~~cities~~^{centers} as New York, Philadelphia, Chicago, Los Angeles and the like. Today, however, "cities" encompass the suburbs and, as we shall see, this new area of residence will surely play an important part in the future of our movement. ^{therefore,} When we speak of "cities" we shall have the suburbs in mind as well. Take for instance, Long Island which is nourished in its Jewish population by those who emigrate from the ~~sidewalks~~ of New York proper. As late as 1949, L.I. had not more than ten reform congregations whereas today, in 1955, there are 31 congregations affiliated with the UAHC. The overall picture shows that this fantastic development is true in every major city of the country so that we can boast today of having over 500 congregations affiliated with the Reform Movement.

It is, as you can well see, a great resurgence of religion; we are fortunate in having these people affiliate with Reform. And yet, this religious revival which is sweeping through every corner of the U.S. is of a dubious ~~nature~~^{sort}. We might well ask, with Rabbi Feinberg of Toronto, "to what extent is the mathematical growth of Reform congregations and membership a permanent leap of faith, or a leap on the band-wagon "for the duration"?" Again, what is the price for expansion? The Synagogues which are built with ever more magnificent modernistic designs, with swimming pools, Menorah Towers, and embroidered arks, still stand ~~as~~ empty as heretofore. The Synagogue, ^{should be} which ~~is~~ the very center of our religion nowadays is dismissed not only by the upper, pseudo-sophisticated circles but also in so-called lower, labor groups as something which is symbolic of superstition and stupidity. The membership of the Synagogue is composed of supporters who give it their name,

their dollars, their children but rarely themselves. As Mordecai Kaplan said, it has become a place where the "high holidays have come to be observed by many of our people as a kind of Jahrzeit for the Judaism which died with their parents". And yet, to borrow a phrase, we have not given up the ghost. While most of our people use the Sabbath for purposes of shopping expeditions for golf, cards, movies and dancing lessons we have come together to seek ways of ameliorating the emptiness of pew and heart which characterizes the Synagogue in our time. We have brought back the lighting of candles, the Kiddush, the Friday evening Torah service, the participation of lay men, the presentation of Certificates for any and all occasions. We now have certificates which honor every event in the lifetime of the Jew, except his death and that surely shall be rectified as soon as we find a suitable biblical quotation! The Sabbath, in other words, has become everything but what it originally symbolized: a day of rest, a day of spiritual refreshment, a day when parents and children gather together to enjoy the advantages of a Jewish home. This return of ritualism, although heartily endorsed by every major congregation, brings with it, however, some disturbing thoughts. You may recall that we preach the ~~theory~~^{idea} that ours is a prophetic religion, based on the ideals of Justice, Mercy and Love as stated by Amos, Hosea, Isaiah, and Jeremiah. Yet, these same prophets spoke in the most condemning terms of ritualism and all it implies. These are disquieting thoughts for these great men desired morality, ethics, righteousness and not sacrifice and the rendering of empty phrases. For instance, in a recent survey of reform Jews it was discovered that 34% observe the Seder in their homes but it was also noted that 34% hang up their Christmas stockings. You will note that this is the same percentage but, we trust, not the same people. In other words, while we may feel that the return of these rituals is a good idea and creates ~~for~~ "warmth", "folksiness" and "Yiddishkeit", the more basic question is one of purpose. What do we hope to accomplish by these innovations and shall these really elevate us spiritually? Are they, for instance, an aesthetic

auxiliary of Judaism, a catharsis of sincere emotions, the living garments of divinity or an anaesthetic, an escape, ^{asym?} a moral and spiritual bankruptcy. Is ritualistic elaboration always healthy or is it a sign of waning moral energy. Are we flighting superficially from psychiatry to ceremonialism? Must we not admit that the basic ingredient of the Synagogue and religion is ^{or revived} "piety", that Rituals can not be manufactured for they depend on the existence of genuinely-shared common values! To summarize, then, the future of the Synagogue as the prime force in our lives depends not on the presence of people who light Shabbos candles or are handed certificates, nor on the heaping platters of lox and bagels ^{which grace} on the breakfst table but on a genuine wholehearted effort on the part of our people to share in Judaism religiously.

We have spoken previously of this great revival of religion so evident in our land today. Great crowds hear noted speakers, they push and trample into the Protestant cathedrals, they stay glued to their TV sets and rush to buy the latest book by Norman Vincent Peale--all to be told how evil and sinful they really are. In the words of the theologians, they are damned and can only ~~be~~ attain salvation through Jesus. This theology is one which is totally and completely alien to Judaism ^{but} ~~and~~, strange as it may seem, much of this Christian point of view was fostered by three Jewish thinkers. Marx thought man to be a machine, Freud conceived of him as a puppet of the subconscious and Einstein pictured him as ultimately a mathematical formula. All this has raised the cry for a revision of theology ^{the} ~~and as~~ we discussed, two weeks ago, ~~the various platforms of Reform~~. It is almost a certainty that in the not too distant future, the CCAR will busy itself with a new formulation of matters theological! We have already begun in one area and that is in the realm of ritual, as we have had occasion to note before. Not only do we do these things but we have written various guides by which Reform Jews will be able to judge the minimum standard of their observance in both home and Synagogue. Still, there is a great controversy raging within the ranks of the ^{our} Reform leadership for Reform, by its very nature, is opposed to any kind

of a "Code". The reasoning is that once we ~~would~~ set down what we should ~~should~~^{not} do, we would become dogmatic and thus depart from our very ideal of flexibility. Rabbi Feldman of Hartford has ~~already~~ circulated such a "Guide" in his congregation and the response has been favorable. Other congregations have asked for his little booklet and the trend is in evidence. The years to come will undoubtedly produce such a work, ^{rather than a "Code"} a Guide for Reform Jews, and the emphasis will be on the word "guide". In other words, this will be a minimal standard for observant Jews but those who will do more than is required and those who will do less, shall certainly not be excluded from the Jewish brotherhood.

Many people lightly speak, (in lay circles,) of ^{an} eventual merger of both Conservative and Reform. They maintain that our revigal of ritualism is bringing us back to orthodoxy and that their liberalism is bringing them in our direction. Now we must first understand that uncertainty, ambiguity and indecision are not on the level of, and are not synonymous with, the principle of Jewish living. It is my firm conviction that these three orientations within Judaism will never be able to merge into a single unit unless the common denominator of their merger would be one of ideological unconcern. This is something which I could never accept for, as we have pointed out at a previous lecture, the rift between Reform and others is so vast on theological and philosophical levels that they can never be bridged. It would be the same as if Christians and Jews would merge into a single religion. Can you imagine the Protestant, not to speak of the Catholic, reducing the figure of Jesus to the level of an ordinary human being or, on the other hand, Jews accepting him as a ~~divine~~ Being? It is impossible. However, it is conceivable that Conservative and Reform Judaism work together on the level of community projects. This has already been done and will gain momentum in the future. Not religiously, but community-wise shall Jews be united in years to come. Incidentally, I speak specifically of Reform and Conservative Judaism to the exclusion of Orthodoxy. The last will rarely work with us. This very

community offers a perfect example of orthodox secularism ~~for~~ real cooperation, even in the most humane areas, is virtually impossible. On the national level, there is the Synagogue Council of America, composed of all three phases of Jewish life. Its presidency rotates among rabbis of orthodox, conservative and reform affiliation. These rabbis serve for a two year term and their installation is always in a House of Worship which is in consonance with their particular view. Recently, a reform rabbi was elected ~~as~~, but while our representatives came to orthodox synagogues, the orthodox ^{their} rabbis and lay leadership refused to attend the installation of Rabbi Feldman at Temple Emanu-El in New York. Such is the chaotic state of Judaism on a national level. To go back, then, to Reform and Conservative elements, ^{their} possibility of working together is much stronger and can take the shape of ~~the~~ Community Center work. There all groups ^{would} ~~may~~ gather for work, study, (prayer) and relaxation but for us to join on a religious basis is out of the question. If we are true to our theology, to our beliefs and reasons for existence, we shall never be able to accept the orientation which Conservative Judaism espouses.

So much then for the Religious Life. The future, if our people return to the Synagogue, shall find us motivated in our actions by reason of piety and religious understanding. Once ~~on~~ a new theology has been formulated, our people educated and have been convinced as to the validity of their point of view, reform Jews shall come to Temple not to partake of refreshments ~~at~~ of the Oneg Shabbos but to worship. And that, after all, is our prime purpose.

8) The Intellectual Life.

We must now deal with the second phase of our look into the future, the "intellectual life". It has been said, and I feel that this is not an understatement of fact, that not only has the Bible become a closed book for our people in Hebrew but to the same degree in English. In other words, our people, on all age levels, suffer from the greatest degree of ignorance which has ever manifested itself in the history of Judaism. The ~~every~~ limited number of people here highlights my statement. Were I, however, to re-

view "Marjorie Morningstar", the attendance, I am certain, would be doubled or even tripled. One of the main themes, then, of Reform Judaism today, and of the future, can be summarized in one word: "Education". In this respect the three central agencies of Liberal Judaism have accomplished herculean tasks. CCAR, HUC, UAHC have given unstintingly of their time, effort and ingenuity so that this problem can be solved. We begin with our very young ~~young~~ ^{young} ~~value~~ ^{value}. For the Religious school, we have developed new text books, films, cartoons, song kits, records and all types of pedagogical devices and tricks. For the Youth, we have a completely separate department in the Union which devotes all its time to attend to the needs of our teen-agers. The National FTY sponsors three summer camp institutes, regional conclaves and conventions, urges young men to make trips to HUC, has employed rabbis to be full-time field directors in the East, Mid-West and West and is constantly enlarging its program. This congregation, and our Sisterhood particularly, helps in these programs: we have sent one youngster to a summer institute in Wisconsin, we subsidize trips to other cities for purposes of conventions and we shall send, this year, one boy to orient himself in Cincinnati so that he may drink of the spiritual atmosphere so prevalent there. Two other boys ~~were~~ ^{were} S.S. may also enter the rabbinate but this, again, is within the realm of possibility only. In the field of Adult Education, great strides forward are also in evidence. A Director of Adult Education has been appointed to full time ~~position~~ ^{position} as part of the Union organization; Adult Institutes dot the land, retreats for Brotherhood members are becoming commonplace and soon we shall have women leaving their busy surroundings for a weekend of study and worship. Books for Adult study are being published, pamphlets are being distributed, the Commission on Education is active and very soon, it is felt \$, these activities will seep down to the congregational level and then to the individuals. In the realm of Christian education, great things are afoot. The Chatauga organization is sending rabbis to seminaries and other Christian ~~groups~~ ^{furthering} groups, brotherhood exchanges of lay-men and pulpiteers are common and at the HUC we have young Christian ministers studying the Old Testament

and Hebrew for purposes of greater understanding and comprehension of things Jewish. Radio, TV, newspapers are full of Jewish activities and in the larger centers of Jewish life the days ~~revolving about~~^{before, after} a holiday are filled with rabbis making guest appearances on any of the ~~many~~^{numerous} organs for the dissemination of public information. The magazine "American Judaism" today has over 160,000 subscribers and is read by almost every liberal Jew interested in the questions of the day. "Commentary Magazine" enjoys a fine reputation ~~is~~^{and} is to be found in every leading library throughout the land.

All this points to only one fact which is ~~related~~^{relevant} to the future. These many activities which have now been cited are all part of the American Jewish Reform scene by virtue of three central organizations, with which you are naturally familiar: CCAR, HUC, and UAHC. It is my contention that in years to come these three institutions and their purposes will become familiar words and concepts in every Jewish home for in this matter, although congregations will continue to remain autonomous, there will be a measure of dependency and centralization. This, perhaps, is the key to the future: centralization. It will become evident in organizational life, community affairs, philanthropy and religious life. ~~In the smaller communities particularly,~~ It is evident, or at least possible, that as these national organizations ~~shall~~^{are} be the fountains from which we shall draw the living waters of spiritual re-vitalization, ~~so shall~~^{on a large scale,} the Temple become the center of religious and social life. It is the natural meeting place both by virtue of tradition and modern circumstances. Let us hope and pray that the ~~eater~~^{banquet hall} shall never displace the Temple. But these three organizations reach further in their influence than merely through our land. There is, as well, the World Union for Progressive Judaism. This organization embraces every reform congregation in other parts of the world; such as England, France, South Africa, Australia. Their religious leaders are members of the Conference, their religious leaders are more often than not graduates of the College and their guidance is derived from the Union. Even now, as we have established preliminary schools in various parts of our land for students preparing for the rabbinate, so do

we have actual seminaries sponsored by us in France and soon in Israel. With the help of the Sisterhoods, we have brought to our College young men from such distant places as Turkey, Bombay, Australia, France, Poland and Israel who will study for the rabbinate here and then take back their skills for the development of Judaism within their own country.

This, of course, brings us to the matter of our tie with Israel. Certainly, we have separatists within our own camp but, it seems to me, these will disappear in time. The adherants of the American Council for Judaism will soon lose their initiative, despite the rantings of Elmer Berger. I say this because ~~these negative~~^{many of the} anti-Zionists have shown themselves to be something much worse: negative Jews. They claim that they are Jews only by religion and yet they do not take any interest in what we have to offer. At services, they are in the minority; in organizational work, they are missing, and whenever their voice is heard, it is in the spirit of criticism and negativism. But, even more important when looking at the present scene, the struggle which gave purpose to Zionists and Councilites has long become obsolete. Today we realize that we are spiritually linked with those in other parts of the world, be they in Israel, France, or any other place. Jews are Jews no matter what their place of residence. We shall evolve, in the years to come, a philosophy which will enable us to help those in need, which will permit us to share in the advances of those in Israel, we shall rejoice and mourn with them as occasion demands. A great cultural and spiritual exchange shall take place between our two Jewish communities and if our effort to establish a Chapel and school in Israel are successful, Reform shall have gained^{here} its first foothold. This may not happen in a year or two but, the next generation, I am certain, will easily be at home in the land of our fathers.

There is, however, one disconcerting note and we would not be very honest in our evaluation if this were not mentioned at this time. Ever since
 #U
 The College has been ~~established~~^{centralized} in Cincinnati and has merged with the school
 N.Y.

founded by the late Stephen Wise a struggle has existed between what may loosely be termed "east" and "west". The College in Cincinnati by virtue of superior facilities, faculty and library has taken predominance in the training of rabbis and the center of Seminary life has shifted from New York to the Middle West. The discontented elements in New York, however, have not remained silent. Only recently, Rabbi Louis I. Newman has established a new rabbinical seminary in New York, which meets at Rodeph Shalom Congregation on 83rd street. It has great advantages over the school in ~~New~~ Cincinnati in that its course of study is only four years, in that diversity of Jewish life is at ones finger-tips and in that opportunity for in-service training is abundant. Rabbi Newman, who is a disciple of Rabbi Wise, has called this seminary "The Academy for Liberal Judaism". This is their statement of purpose: "The Academy for Liberal Judaism has been established in order to make it possible for men who wish to become Literal Rabbis to study and be ordained in a full course of instruction and field work in New York City, the great laboratory of Jewish religious and community life. Such facilities for uninterrupted study leading to Ordination are not now available in New York City. The Academy seeks to fill this vacuum." It is, for us, a matter of speculation whether this school will flourish or whether it will die within a number of years, or sooner, for lack of enthusiasm, financial basis or dearth of students. Should the Academy fail, the ill-feeling which now exists between east and west may soon disappear and no great harm will have been done; should, however, the Academy flourish, then a schism shall have arisen among the Jewish groups of this land which shall have sharp and lasting ramifications. Congregations shall have to vie for rabbis from the one school or the other; rabbis will compete as graduates with different backgrounds and orientations; liberal Judaism will have suffered a blow which might affect its desired unity for decades or generations to come. It is, as you can see, a new and trying situation and the outcome is one which is viewed by responsible individuals

at the present time

with fear and trepidation. Judaism is divided enough as is, need we be diversified to an even greater extent? Whatever the outcome may be of this new project, and there are many nuances which ~~are~~ ^{had} better ~~remain silent,~~ ^{be left unspoken,} it does not enhance the prestige of Liberal Judaism.

In summation, then, the outcome of this struggle does not interfere with the positive tasks undertaken by our three central agencies. Education is the big field of the future and the progress which is being made will serve us well in years to come. The children shall know and understand, the parents shall be willing to learn and heed the commandments of the Law, and the grand-parents shall be amazed at the fact that their loved ones have ceased to be "goyyim" and, now, can even speak a word or two of Hebrew with little or no embarrassment. The future, then, in the realm of the intellectual growth of our people, looks bright and promising.

3) The Active Life.

We must now look to the Active Life, having examined the pros and cons of the Religious and Intellectual Life. By the "Active Life" I have in mind the broad, general sweep of activity which comes under the superficial heading of "social justice". This, however, is not a trite and boring phrase which, when heard by our people, causes them to yawn and say, "Oh, no, not again!" You see, the problem of social justice goes very deep and is part and parcel of the very fiber of our being. We must examine ourselves, our pronouncements and, a very important part of this general heading, the position of the rabbi as a spokesman in, of and for the congregation and community. We are a religion, as has previously been asserted, which places its emphasis on the message of the prophets. They claimed ^{ethical way of life} ~~rights of religion~~. What quality, righteousness, justice, morality and the ^{socio-} ~~religious~~ ^{setting} ~~undertaking~~? For instance, on Yom Kippur we read from Isaiah, "Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free?" And yet, when Rabbi Jacob Weinstein attempted to apply these

beautiful sentiments in a campaign for better education among the Negro population ⁱⁿ Austin, Texas, the congregation which had joined wholeheartedly in the reading of the Isaiah passage not too many weeks previously, bitterly denounced its rabbi ^{for} preaching politics from the pulpit. A few short weeks ago, the Till case in Mississippi made the headlines and when I had the "audacity" to mention this problem from the pulpit on the High Holydays some of our members were extremely vocal in their criticism ^{while} and a Christian minister in that state was voted out of his pulpit! In our Union Prayer Book we read of those "who struggle and even bleed for the triumph of righteousness among men" and yet, in Norfolk not too many weeks ago, the Regional Conference of Reform congregations was fearful of making public a resolution which endorsed the recent decisions of the Supreme Court in regard to the ^bsegregation issue. What then, is the place of the rabbi and minister in this setting, today and for the future?--Of course, some of our congregations want rabbis only for purpose of speaking to the gentiles, they want goodlooking, tall and scholarly men who can be counted on to be "good fellows" and thus make a favorable impression on the community level. In many cities, ^{were} the rabbis have become emissaries ~~to the gentiles~~, rather than spiritual leaders of the Jewish community. The rabbi, ^{then}, unfortunately, has become a mere symbol and is so busy with the giving of invocations, benedictions, talks, counselling, and board meetings that he has hardly the time, and sometimes not the energy, to devote hi self to the leading of prayer which is, after all, his primary function. I often feel, when delivering the Priestly Benediction, at the ^{close} of a service, that ^{the} my words are without meaning and empty. This time-honored and hallowed prayer is an individual one; we ask God to bless and keep "you", the "you" being in the singular. And yet, with such large congregations we do not even know the individual. ^{we are} ~~I~~ blessing strangers and the benediction, which is meant to inspire and consecrate, bids well to become a curse, the curse of bigness in congregational life, the curse of the remote-control rabbinate.
 * Perhaps you are not aware of it but many of our people now consult the lawyer or ^{the} rabbi on matters Jewish, rather than the rabbi.

We have, then, touched upon two important aspects of the Active Life. First, the rabbi must again become the conscience of his people, he must be dynamic, forceful and demanding and the people must support him. It is all well and good to compliment ~~the rabbi~~^{him} when the congregant agrees with ~~me~~^{the sermon} but the acid test occurs when ~~he~~ touches their conscience and highlights the evils of which they are guilty. Congregations ~~must~~^{must} see their rabbis in a new light, not as a figure^{and} but as a leader, not as a "jack-of-all-community trades" but as a dedicated teacher of Judaism. It is my feeling that in the years to come the congregations shall take up this point of view and that the social justice movement shall make headway in all areas of life. We shall fulfill our ancient promise and we shall be of comfort to those in need. The second aspect of our examination reveals an equally trying situation: the curse of bigness among our congregations. It is my feeling, and here the suburban trend will ~~be~~^{appear as} a large factor, that in the future our congregations will no longer be of such unwieldy size. No congregations should be larger than four-hundred families, at most five-hundred. In this way, the rabbis shall come to know their people and will be able to minister unto them as was their original function. This I foresee as the years will pass us by: that congregations will become smaller and that the people within them shall be happier and that the rabbis will be capable of rendering greater service.

And yet, we must examine one more thought; namely, shall Jews in America gain courage in the future? At the moment, it seems to me, we are as hollow men and are fearful of speaking our minds and afraid of being called a minority. The people who trembled in Norfolk, the Jews in our own city who evaded responsibility for the race riots ~~here~~ last year, the Jews who ~~shake~~^{quake} in their boots every time a Jewish name appears in an ill light in the newspapers have outlived their usefulness. With congregations forming local social justice committees and delving into the problems of their own communities, things, I predict, will change for us on the American scene. When

we, of this very congregation, issued the call for participation, exactly three people answered the summons. We may have been ahead of the times but I venture to say that in another few years this type of group will be a vital force within the Cheb Shalom congregation. At the moment, however, we are afraid and timid and dread the curse of being called a "loud and vociferous Jew". A Jewish organization would not ~~have~~ dare~~d~~ to publicize a statement such as was issued several years ago by the ~~National~~^{wored} Council of Churches in Amsterdam where they cited the evils of both Communism and Capitalism and went on to say, "The cause of the West may be our cause because we happen to live in the West...but it is not therefore necessarily God's cause..." These are startling words and, surely, a realistic evaluation of conditions existing among us today. When the Jewish organizations or institutions or, God willing, even congregational committees issue such forth-right statements, we shall have made a step in the right direction. That will show the Jews in the light of courage, conviction ^{with} and a desire to obviate the ills so prevalent in our society this very day. Then we shall have realized, not through ~~sermons~~^{vague ideals} but by reason of action, that America is a land of freedom and that every minority has the right to speak of that which is its concern. The years to come will bring with them this realization for the Jewish community of the United States.

The future, then, augers well for the Active Life. We shall have ~~realized~~ our inconsistencies and shall have made amends. The congregations, led by their dynamic rabbis, shall have made progress and the congregations, led by their spiritual leaders, shall find peace and serenity under his leadership. He shall minister unto his people and they shall receive his ministrations with gladness and open hearts. We shall know who is in need, we shall be aware of those desirous of comfort and the people shall not at all be hesitant about asking their rabbis to share in both joy and sorrow as it affects their families. By means of a personal experience allow me to illustrate the point I am attempting to bring to the fore: Not too long ago a family enjoyed the blessings of a wedding. The rabbi of this particular congregation ^{x In other words, the future will see a return to a personal ministry by the rabbi.}

received the wedding invitations weeks in advance and great effort was made to have them in attendance. It was a magnificent affair; the champagne was in abundance and we joined in good fellowship. The rabbis were wanted and their presence appreciated. Several months later, tragedy struck this family group. A young girl was rushed to the hospital for an emergency brain operation. It was not till three days after the operation that news of this happening became known to me. Not ~~only~~ one person in that large family had thought of calling the rabbi at a time when they were surely in need of spiritual guidance or simply in need of the presence of their religious leader. Thank God, the girl is well on the road to recovery but the point is this: this type of situation will, I pray, lose its predominant status and there will come a time when rabbis will share in both good and evil, in both joy and sorrow, in gladness and in times of trial. That is the value of ~~the~~ ^{it} spiritual guidance and the congregation will one day recognize his great worth.

Conclusion.

We must now conclude our sojourn into the realm of the future. We have dealt with three areas of our lives: religious, intellectual and active. We see that the future is diversified but, on the whole, shows signs of promise. We have not remained ^{solely} within the realm of reform ~~solely~~ for ours is a faith which is intimately connected with the main stream of Judaism and with the American way of life. Some of the sentiments expressed may have been unduly critical but the sole responsibility remains with the speaker. We might also add at this point that all the previous observations have been made with the thought in mind that this will remain a world of peace and dedicated to the enrichment of life. Should war or peril come close to us, any guess ventured in the preceding discussion would be null and void. But, then, if we are embroiled in the next war, we need have no worry for Reform Judaism for the atomic weapons shall wipe us all off the face of the earth.

We have spoken of the Religious Life: the situation now is in a state of transition with rituals and other paraphernalia dominating the scene.

Only when we shall find a purpose and reason for their existence, rooted in theology and in the will of the people, shall their presence have any effect on us and those to follow. They will remain with us but ⁱⁿ the light of new and more stimulating currents of Jewish thought. The Synagogue stands virtually desolate today and our people have become negligent in observance and enthusiasm. On the other hand, what with shorter work weeks ahead and ~~the position of~~ standards of living continually on the upgrade, it appears that our people shall return to our Houses of Worship in ever greater numbers. Piety and "Worship" shall again become dominant in the Jewish community and we shall join with the more liberal trends of Judaism in working on a community level for the good of all adherants of our faith. A Code of Jewish practice will undoubtedly be established in the generation to come but this will serve merely as a guide and not as dogma. Thus, we shall know what is expected of us and how we are to live and, on the other hand, we shall still be able to retain our precious individuality. In the smaller communities the Community Centers shall gain in prestige and shall be patronized by all who seek positive identification with the Jewish faith.

In the field of Education, the outlook seems most promising ~~of all~~. The great strides being made are all in the forward direction and both old and young will profit in the years to come. Our people shall once again be able to speak of their heritage with understanding and shall be able to appreciate the beauty of their ~~heritage~~ ^{Tedidim}. The present-day cry of "Rabbi, teach my child" shall be forsaken for the more promising plea of "Rabbi, teach my child and us, the parents". By work such as is done by this brotherhood, young men shall continue to embrace the rabbinate and shall repay in terms of dedication what you expend in terms of financial offering. Reform Judaism shall be a vital force in the land of Israel and by means of a school and chapel we shall have free expression for our point of view. Then the interchange of ideas will ever increase and we shall be united with our brethren overseas in one common brotherhood of Judaism. We shall give

and give gladly and the "double-loyalty" curse shall be abolished. Through out the world we shall find our brethren and Liberal Judaism shall become a dominant force in every corner of the globe. It is a bright and magnificent future for one and all.

Lastly, in the field of social justice and the position of the rabbi as a leader, we need only recapitulate with a few simple words. Congregations shall become smaller, the rabbi will devote more time to his people, the people shall speak on matters affecting their society and their voices shall be heard as ~~they~~^{these} are raised without fear and trepidation. The HUC in Cincinnati shall contue to reign supreme although the Academy in New York may make an impression upon the Americar Jewish Scene. We shall, however, find our goal and purpose defined and illustrated through the three great organizations which even now rule our congregational lives: CCAR~~Z~~, HUC, and UAHC. The rabbi shall cease to be a mere symbol of what the well dressed man shall wear but will become a voice to be reckoned with and one which will surely be appreciated as time goes by. Justice shall well up as waters and righteousness as a mighty stream and the Jewish people shall irrigate the desert of their ~~immobile~~^{opathetic} lives.

Perhaps, in a final paragraph, a word about the future of this congregation. The picture is already painted on the wall and it speaks well for those affiliated here. Under the fine and steady leadership of our rabbi we shall move to greener pastures and there^{we} shall continue to make our presence felt in every area of community and Jewish life. Progress shall be slow steady but it shall be progress nevertheless; and, who knows, your assistant rabbi ~~may~~, with the help of God and assistance of the Sisterhood, may even find himself a life's partner and then these two shall labor together in the glorious future which we predict for Judaism in general and the reform movement, in particular. I am neither a prophet nor the son of a prophet but toward that end we shall work and for the realization of that goal we shall lift our voice in prayer.

Thank you.

Book Review of GIFT FROM THE SEA, by Anne M. Lindbergh.
zoans, Baltimore

Dec. 10, 1955, Sat.

Several months ago, in the magazine Saturday Review, there appeared a cartoon which delivered a sharp thrust at contemporary society. While being very funny was, at the same time, deadly in its commentary on present day American life. Two men were seen emerging from the elevator of a large office building. One turned to the other and said, "I must be getting old. It seems to take more and more courage every night to leave the cozy security of the office for the stern realities of home!" Here we have drawn in sharp focus one of the great reversals of modern times: the home, in which the mother and wife reigns, is becoming as complex and as fatiguing as the man's office was once believed to be. In fact, when we glance about us we shall easily be able to recognize the stern realities to which the character of our cartoon referred. The woman today is burdened with more detail, responsibility and obligation than is usually assigned to the top ranking executives who hold sway in the large corporations of our land. "It involves food and shelter; meals, planning, marketing, bills, and making the ends meet in a thousand ways. It involves not only the butcher, the baker and the candlestickmaker but countless other experts to keep the modern house with its modern simplifications functioning properly. These are: electricity, plumbing, refrigerator, gas-stove, oil-burner, dish-washer, radios, car, and numerous other labor-saving devices. It involves health; doctors, dentists, appointments, medicine, cod-liver oil, vitamins, trips to the drug store. It involves education, spiritual, intellectual, physical; school school conferences, car-pools, extra trips for basket-ball or orchestra practice; tutoring; camps, camp equipment and transportation. It involves clothes, shopping, laundry, cleaning, mending, letting skirts down and sewing buttons on, or finding someone else to do it. It involves friends, the husband's, the children's, ones own, and endless arrangements to get together; letters, invitations, telephone calls and transportation hither and yon." As you ladies will surely recognize, this is a very good and

valid description of the modern day woman's world, particularly if she is a resident of a suburban community.

Anne Morrow Lindbergh, whose book Gift From The Sea we are about to discuss, is such a woman also. She lives in Connecticut with her husband, five children, various pets and all the problems and paraphanalia which she has cited so well in the passage I read only a few moments ago. She is one of those who are part of this trend toward the suburbs and she is one of the many millions who suffers and bears the burden ~~as~~^{do} most of you. The only difference between Mrs. Lindbergh and most other people is that she is a truly poetic spirit and has been able to set down ~~her~~^{the} impressions of her life and daily routine with a flair for the written word which has been unequalled in recent literature. Her book is one of simplicity, her sentiments flow easily from one thought to the other and ~~were~~^{had} this book been written several thousand years ago, it would today, I believe, be included in most university philosophy courses, as a requirement for all students wishing to study the concept and idea of the word "perspective". For in truth, the work is one of philosophical insight; not in the dry, scholastic sense but in a very real and dynamic setting where the reader can readily achieve kinship with the author. A woman reading this book, which is in reality a very thin volume, might well pause in her absorption and say, "I know just what you mean." No greater tribute could be paid to any author. Mrs. Lindbergh, almost with a vengeance, lists the multiplicity which is characteristic of her life and she goes on to say, "My mind reels with it. What a circus act we women perform every day of our lives. It puts the trapeze artist to shame. Look at us. We run a tight rope daily, balancing a pile of books on the head. Baby-carriage, parasol, kitchen chair, still under control. Steady now!" Perhaps the best word by which she describes the state of modern women today is "fragmentation"; there are so many things to do, activities are so diverse, demands are so manifold, time is so precious, problems are so pressing that the woman can understand the

subtle humor of the cartoon: "It seems to take more and more courage every night to leave the cozy security of the office for the stern realities of home". The simple, whole woman of early years is now torn apart by her many duties and responsibilities; she divides herself to take care of all the needs of her family; she has become splintered and her life is one of fragmentation.

Often, as many of you will understand, this type of a life is hard to the extreme and frustrating. It is a setting which is keyed to false values and where simplicity of purpose, and meaning and mind are frowned upon. The new category of suburbanites, as so many recent books have told us, is dominated by the urge to live better than the others, to put up a brave, and often false front, to live in accordance with the standards set up by the neighborhood whether one can afford it or not. There is also a great deal of insincerity in the realm of personal relationships; ~~as~~ the sweetness of ~~expression~~ conversation face and ~~expression~~ is only a mask which hides the true feeling of dislike. Frequently, as Mrs. Lindbergh asserts, the most exhausting thing in life is insincerity; that is why so much of social life is exhausting. I think you will have to agree with her when you think back over the parties which you have attended recently, when you bring to the forefront of your mind the many false impressions you or others have sought to create at recent cocktail gatherings. But the sad part of our narrative is that too many of our women today do not stop to pause and take stock; the race for bigger and better, toward complexity and complicity continues at a rapid pace. So much valuable energy is expended on goals, purposes and values which lead to emptiness and nothingness. It is characteristic of our society. We hardly if ever give our lives a second thought, until it is too late. Our author, however, is one of those blessed souls who has taken time out; she is one of the few who has stopped in order to gain perspective and that is the purpose and reason for her book. She says, "I want first of all to be at peace with myself. I want a singleness of eye, a purity of intention, a central core to my life that will enable me to carry out the obligations

and activities as well as I can... Basically, the problem is: how to remain whole in the midst of the distractions of life; how to remain balanced, no matter what centrifugal forces tend to pull one off center; how to remain strong, no matter what shocks come in at the periphery and tend to crack the hub of the wheel".

With this purpose in mind, Mrs. Lindbergh has found a way to gain that perspective or, at least, a means of taking a step in the right direction. Every year she leaves her home and family for a period of two weeks and goes to the seashore, by herself, for quiet, peace, calm and meditation. Her stay at this beach, at the edge of the sea, is the story of her volume. As she lies on the sand during her first week alone it is only the body which finds relaxation; the mind only slowly begins to unwind from the tension to which it has been subjected over the past 50 weeks. But then the mind begins to function again and sees things in a new light. Our author looks about her on the seashore and finds various kinds of shells which have been cast up on the beach, as gifts from the sea. She takes up a few of these shells, examines them and draws a lesson from their shape, color, purpose and former inhabitants. As the whelk, for instance, which is a snail-like creature, has shed its shell and has gone its own way, so does she, the woman, shed all the shells of her normal life and begins to go her own way, as far as her mind will allow. She starts with the outside shells: ~~freely~~ clothes are no longer very important and one sheds vanity; a cottage with no telephone, gadgets, rugs, curtains and little furniture and one sheds pride of possessions; one does not care about grey hairs or the cob-webs on the rafters and one sheds superficiality. In other words, one dons the garment of utter simplicity. But this is only the outside, now one must seek simplicity within, and then one is free from the ~~outer~~ shell. But this simplicity, we are cautioned, "must not be sought for or dug for. The sea does not reward those who are too anxious, too greedy, or too impatient. To dig for treasures shows not only impatience and greed, but lack of faith. Patience, patience, patience, is what the sea teaches. Patience and faith."

One should lie empty, open, choiceless ~~as~~ as a beach--waiting for a gift from the sea." Only in this manner shall understanding and comprehension come to the human mind, with patience and faith and the new insight, if only a single thought, shall be its own reward. This is the treasure we seek, this is the gift from the sea we await amid our lonely vigil on the sand by the side of the ~~black~~ ocean. Like faith, it comes to us only in the course of a lifetime.

As Mrs. Lindbergh allows her mind to refresh itself and her thoughts to wander, as she contemplates the shells which have been cast up as gifts from the sea, as she seeks to draw a lesson from their existence, she goes back over the years and examines the various phases of her married life. First, the early years. "It is true, of course, the original relationship is very beautiful. Its self-enclosed perfection wears the freshness of a spring morning. Forgetting about summer to come, one often feels one would like to prolong the spring of early love, when two people stand as individuals, without past or future, facing each other. One resents any change, even though one knows that transformation is natural and part of the process of life and its evolution. Like its parallel in physical passion, the early ecstatic stage of a relationship cannot continue always at the same pitch of intensity. It moves to another phase of growth which one should not dread but welcome as one welcomes summer after spring...both men and women feel the change in the early relationship and hunger nostalgically for its original pattern as life goes on and becomes more complicated. For inevitably, as the relation grows, both men and women, at least to some degree, are drawn into their more specialized and functional roles: man, into his less personal work in the world; woman, into her traditional obligations with family and household. In both fields, functional relationships tend to take the place of the early all-absorbing personal one. But woman refinds in a limited form with each new child, something resembling, at least in its absorption, the early pure relationship. In the sheltered simplicity

of the first days after a baby is born, one sees again the magical closed circle, the miraculous sense of two people existing only for each other, the tranquil sky reflected on the face of the mother nursing her child. It is, however, only a brief interlude and not a substitute for the original more complete relationship". It is here that Anne Lindbergh has made a telling comment: that just when the simplicity of two lives is part of the fabric of their daily existence, it is then that multiplicity and fragmentation make their disturbing appearance. Children must be cared for in any of the thousands of ways with which mothers are familiar, personal relationships tend to become more hurried and harried with each passing day. The home is enlarged, the demands greater, and both mother and father are subjected to all that worldly pressure which leads away from their early and blissful simplicity. No more being alone, less frequent moments of intimacy for the simple concept of "love" must now make room for the obligations which it has brought into being. After a number of years of this type of life, or after a number of children, after a while of this fragmentation, our author suggests a cure for the parents, in an effort to recover their early simplicity. They, too, should have the opportunity to regain sight of themselves. "One way of rediscovering the double-sunrise is to duplicate some of its circumstances. Husband and wife can and should go off on vacations alone and also on vacations alone together. For if it is possible that woman can find herself by having a vacation alone, it is equally possible that the original relationship can sometimes be refound by having a vacation alone together. Most married couples have felt the unexpected joy of one of these vacations. How wonderful it was to leave the children, the house, the job and all the obligations of daily life; to go out together, whether for a month or a weekend or even just a night in an inn by themselves. How surprising it ~~is~~ was to find the mirage of the sunrise repeated. There was the sudden pleasure of having breakfast alone with the man one fell in love with. Here at the small table, are only two people facing each other.

How the table at home has grown. And how distracting it is, with four or five children, a telephone ringing in the hall, two or three school busses to catch, not to speak of the commuter's train. How all this separates one from one's husband and clogs up the pure relationship. But sitting at a table alone opposite each other, what is there to separate one? Nothing but a coffee pot, corn muffins and marmalade. A simple enough pleasure, surely, to have breakfast alone with one's husband, but how ~~many~~ seldom married people in the midst of life achieve it." How true this statement really is can only be judged by you, sitting before me. Whether any or all instances of her recital applies to your specific life is not important; what is relevant, however, is the phrase, "to clog up the pure relationship". How many of your early and present relationships are clogged up and are no longer pure. Would not such a breakfast help us all to see one another, free from the burdens of life, unencumbered from the masks we often wear, beautiful in our simplicity, recalling the early years of love and life. It should be a mandatory thing for each married couple and, I believe, families would be a great deal happier and more secure.

We now come to deal with the "afternoon of life". Here we examine the oyster shell which is a gift from the sea. It has fought for its place on the rock to which it clings and so most couples in the growing years of marriage struggle to achieve a place in the world. A philosopher once said: Love does not consist in gazing at each other but in looking outward together in the same direction. On this bit of deep wisdom, the author comments, "In fact, man and woman are not only looking outward in the same direction; they are working outward and here one makes oneself part of the community of men, of human society". Here the web of marriage is fashioned. "It is made up of loyalties, and interdependencies, and shared experiences. It is woven of memories of meetings and conflicts; of triumphs and dissapointments. It is a web of communication, a common language; a knowledge of likes and dislikes, of habits and reactions, both physical and mental. It

is a web of instincts and intuitions; it is the day to day living side by side, looking outward and working outward in the same direction." And, yet, how often do we abuse this blessed time of our lives. So much to do, so diverse our interests, so many the causes and all draw us away from home, family and centrality. All too frequently, organizational work and community projects become substitutes for the lack of warmth and love which are not to be found within the confines of our homes. Sometimes we are forced to ask ourselves, what motivates some of these people to throw themselves haphazardly into any and all kinds of activities, without equilibrium, without balance, without goals? And, again, Anne Lindbergh takes us back to fundamentals, "There is the afternoon opening up, which one can spend not in the feverish pace of the morning but in having time at last for those intellectual, cultural and spiritual activities that were pushed aside in the heat of the race. We Americans, with our terrific emphasis on youth, action and material success, certainly tend to belittle the afternoon of life and even pretend it never comes. We push the clock back and try to prolong the morning, overreaching and overstraining ourselves in the unnatural effort. We do not succeed, of course. We cannot compete with our sons and daughters. And what a struggle it is to race with these overactive and under-wise adults. In our breathless attempts we often miss the flowering that waits for afternoon...One might be free for growth ~~and~~ of mind, heart and talent; free at last for spiritual growth."

At last, however, we gradually emerge from the simplicity of early life of the sunrise, through the afternoon of functional and dependent life toward the dawn of an age which is characterized by the "meeting of two whole ~~persons~~ fully developed people as persons." These are the contented late years of ones stay on earth and here we can find ourselves. ~~again~~. Life is simple ~~again~~, cares and anxieties have been shed, we live for ourselves and in various attitudes, we await the coming of evening. At this stage of life people begin to understand the lesson which the poet Rilke taught many years

ago, "A complete sharing between two people is an impossibility and whenever it seems, nevertheless, to exist, it is a narrowing, a mutual agreement which robs either one member or both of his fullest freedom and development. But, once the realization is accepted that, even between the closest human beings, infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole and against a wide sky". This, perhaps, is an ideal relationship which is pictured but the attempt to realize it is all important. One must search with patience and faith and as each member of the partnership attains wholeness so, then, may each see the other in true proportions and perspective: Part of this wisdom is to be found in the acceptance of the fact that life must cease one day. And yet, we are so small and taken by ourselves that we demand that life continue (not so much even for the other person but for ourselves.) "We have so little faith in the ebb and flow of life, of love, of relationships. We leap at the flow of the tide and resist in terror its ebb. We are afraid that it will never return. We insist on permanency, on duration, on continuity; when the only continuity possible...is freedom, in the sense that the ~~dancers~~ are free, barely touching as they pass, but partners in the same pattern." This journey over the years, then, concludes the reflections on the beach. We have sought and examined, we have been patient and full of faith and the answers have come to our minds slowly and surely. We have had the opportunity to glance at our lives as ~~these~~ lie in perspective. We are refreshed in body as well as in spirit.

But now we must examine directly the central idea which is inherent in the book Gift from the Sea. The theme, the essence, the centrality can all be summarized, and can be seen in their totality, as we turn our thoughts to the one concept she so wisely espouses: the merits of loneliness. Loneliness: this, after all, is the lesson her book teaches; man, in the large sense, must or should be alone for a short period of time during the course of every year. We need this short span of being alone for purposes of re-

freshment, revitalization, the recharging of our energies, an evaluation of the lives we have lived, the problems we have faced, the promises of the future. Is this good for man or woman, is it helpful, is it plausible, must the concept of loneliness be qualified with restrictions, and is her premise, that loneliness helps the person to gain perspective, a valid one? First of all, let us look at the problem realistically. In the world in which we live, as the author states, ~~the~~ being alone is frowned upon and, what is even worse and more devastating, the individual is quite often very much afraid to be alone. "How one avoids it. It seems to imply rejection or unpopularity. An early wallflower panic still clings to the word. One will be left, one fears, sitting in a straight-backed chair alone, while the popular girls are already chosen and spinning around the dance floor with their hot-palmed partners." But the world today does not understand the need to be alone. "If one sets aside time for a business appointment, a trip to the hairdresser, a social engagement, or a shopping expedition, that time is accepted as inviolable. But if one says: I cannot come because that is my hour to be alone, one is considered rude, egotistical or strange. What a commentary on our civilization, when being alone is considered suspect; when one has to apologize for it, make excuses, hide the fact that one practices it--like a secret vice." I think that this is a fair appraisal of our society's attitude toward loneliness; I feel that the author has stated the truth when she says that the desire to be alone, whether for a week, a day or even an hour, would be considered strange and eccentric. But the need does exist, if only for a short span of time. For, as she states, "when one is a stranger to oneself then one is estranged from others, too." And there is ~~truth in her observation~~. The individual, if he gives in to this curse of fragmentation, has little or no chance to evaluate himself in the course of his daily existence, he ceases to know his ~~self~~ and thus, becomes a hidden human in the eyes of others. He is devoid of spiritual content, empty of feeling, lacking in understanding and this

deficiency is mirrored in his daily life and activity. "Only when one is connected to one's own core is one connected to others"...and, for me, the core, the inner spring, can best be refound through solitude." Mrs. Lindbergh, then goes on to examine the position of the Church in her whirl of activity; she looks upon this institution with kind eyes. "No wonder woman has been the mainstay of the church. Here were the advantages of the room of her own, the time alone, the quiet, the peace, all rolled into one and sanctioned by the approval of both family and community. Here no one could intrude with a careless call, "Mother", "Wife", "Mistress". Here, finally and more deeply, woman was whole, not split into a thousand functions. She was able to give herself completely in that hour of worship, in prayer, in communion, and be completely accepted. And in that giving and acceptance she was renewed; the springs were refilled."

But, I personally, wonder whether a Jewish woman could have written this paragraph. Is it not true that with all the many activities in which our Temples and Synagogues engage, the hour for contemplation is the least stressed and often least important. The Sisterhoods of our congregations do valiant work in many fields, both Jewish and secular, but how many of our people come to worship and for how many of our people is the Temple a place of worship as well as a place of meeting. From where, in the final analysis, do our women draw their strength of purpose and their goal for action? Is it not from that faith which we teach; is not all rooted in the sentiments expressed by our teachers? And yet, so many of our women's organizations forget the very cause of their being, they think that a new project is unique with them, that they are the sponsors of ideas which will change the complexion of our society. How futile their bragging and egotism for the faith of our fathers was concerned with the welfare of all long before the existence of our women's organizations which, more often than not, draw their largest attendance at times of social activity and not at times of community and congregational work. The inner springs of their motivating force have long run ^{dry} ~~dry~~ but the House of Worship or the hour of meditation

is ignored. But, perhaps Mrs. Lindbergh is right, for she asserts in one of her most penetrating statements that "Our daily life does not prepare us for contemplation. How can a single weekly hour of church, helpful as it may be, counteract the many daily hours of distraction that surround us?" But, we must go back to a previous comment which you may have passed over lightly in your minds. We, for the most part, are afraid to be alone! Reflect, if you will, on this thought. What would we do, what would we say, what would we feel if all the chatter and activity and busyness of our daily lives would suddenly cease for but one hour. Could we fill the void with the inner music of our own being? Or, do you retain that inner music with which to fill the void? Perhaps your well\$ of dreams, spirit and love of life has run dry. Is that not the most horrible thought! A philosophy teacher of mine once said that if he had to devise a cruel punishment for a person he would shut this individual in a room, by himself and leave him to the emptiness of his thoughts. To be very personal at this point, and referring to our authors experience, if you were to find yourself at the breakfast table alone with your husband after all these years, would you still have a common meeting ground? What would you say, think, do? Would there be emptiness and failure or would the waters of your old love spurt forth to draw the web of wholesome marriage even tighter? This is the philosophical problem, and realistic problem, which Anne Morrow Lindbergh poses! Have you forgotten how to be alone, when were you last spiritually refreshed? I firmly believe that the occasional hour of solitude for which our author pleads, is essential to the well being of mankind. And she does not ask for the impossible. "Every person, especially every woman, should be alone sometime during the year, some part of each week and each day. How revolutionary that sounds and how impossible of attainment. To many women such a program seems quite out of reach. They have no extra income to spend on a vacation for themselves; no time left over from the weekly drudgery of housework for a day off; no energy after the daily cooking, cleaning and washing for even an hour of creative solitude...but...if women were con-

vinced that a day off or an hour of solitude was a reasonable ambition, they would find a way of attaining it." It is her contention that this getting to know oneself and thus, being able to attain ~~the~~ sensitivity and get to know others, is only the beginning of an ever widening ~~circle~~^{arc} of influence. The individual, leads to the mass, to the world, to the future. When we start at the center of ourselves, the time will soon come upon us when^{we} discover that there are things on the periphery of our lives toward which it is well worth while extending and reaching. And this is Mrs. Lindbergh's positive lesson. It can be done; we must seek the time; it will be of help; solitude and loneliness for even a short period of time is beneficial to oneself, to ones fellow man and, then ultimately, for all. It is the way in which we shall realize a purpose and we will see a goal. Most important, we shall, once again, be able to see ourselves in a true, uncolored and objective setting.

Of course, there is also a danger in this philosophical system; while it may be well for a person, be it man or woman, to retire from the furious activity of daily living for a certain period of time, it should be remembered that man must then ~~return~~ return to the world at large again. In other words, the person should not seek ~~x~~ permanent solitude, should not retire from life indefinitely, should not retreat from the combat and challenge which the realities of life offer. It is easy for a nun or a monk to find peace of mind in their solitude but this inner spirituality does not contribute to the well-being of mankind. These dedicated souls remain behind their high walls and the world can not profit from the peace they have gained. Therefore, we who have spent a moment of quiet and have experienced the pleasure of calm, we must go back to reality again. Otherwise, we seek solitude to the exclusion of our fellow man. In speaking of this problem, Mrs. Lindbergh cautions us ~~on this matter~~: "In its essence, the pure relationship implies exclusion. It excludes the rest of life, other relationships, other sides of personality, other responsibilities, other possibili-

ties for the future. It excludes growth. The telephone rings in the next room. One also wants to talk to friends. When the muffins are cleared away one must think of the next meal or the next day. These are realities too, not to be excluded. Life must go on. That does not mean it is a waste of time to recreate for brief holiday periods together-alone experiences. On the contrary, these one-and-only moments are both refreshing and rewarding. The light shed over the small breakfast table illuminates each day, many days. "The race on the beach together renews one's youth like a dip in the sea. But we are no longer children; life is not a beach. There is no pattern here for permanent return, only refreshment." Yes, we must go back to Life again and we can only hope that the period of retreat will have given us something tangible to take back with us. Our author found shells which pictured for her the different phases of life; whatever our gifts from the sea, we must also keep them about us as a constant reminder of the beauty and simplicity and validity of life.

The poet John Donne said, No man is an island; our author improves on this statement: "I feel we are all islands, in a common sea". The common sea is humanity in its largest sense; the island is man of and by himself and yet caught up in the churning ocean of life. We must seek our moment of solitude and then seek new challenges and ways for improvement. Of course most of us tend to select friends and people who are like ourselves; it is a very monotonous diet. "All hors d'oeuvres and no meat; or all sweets and no vegetables, depending on the kind of people we are...we usually select the known, seldom the strange. We tend not to choose the unknown which might be a shock or a disappointment or simply a little difficult to cope with. And yet it is the unknown with all its disappointments and surprises that is the most enriching." This is the island of man in a common sea. With a few moments to look within we may gain the courage to search out that which is challenging and new and rewarding. Let us not always look for the known and monotonous but once we know ourselves, let us come to know others.

then, as has been said before, "communication becomes communion and one is nourished". What, however, will happen when the person refreshed in his moment of solitude steps back into the arena of life? "The multiplicity of ~~life~~ the world will crowd in on me again with its false sense of values. Values weighed in quantity, not quality; in speed not stillness; in noise, not silence; in words, not in thoughts; in acquisitiveness, not beauty. How shall I resist the onslaught? How shall I remain whole against the strains and stresses of fragmentation and diversity?" The answer lies in the shells we have brought back to reality; the memory of a moment of silence, the refreshed spirit, the marvel of our very life, the pleasure of having had a glimpse (if but for a moment) of the beauty which is God's creation.

All of you are urged, each in his own way, to be akin to the poetic spirit which is personified by Mrs. Lindbergh. This is not a book only for women, but for men as well. "It is a sensitive, tensile, original mind probing delicately into questions of balance and relationships in the world today, and the result is a book for human beings who are mature, or in search of maturity, whether man or woman." (N.Y.TIMES, III/20/55). Yes, be like this poetic spirit and find the time; the excuse of "so much to do" is no longer valid, it can be done if only for a few minutes each day. Let silence be yours and thus you will be refreshed. But--patience, patience and faith for the gifts of the sea or spirit will not be rushed. Peace and serenity are within your reach, search diligently and wisely, look not to distant places but seek quiet and calm within your own hearts. In the Bible we read: "it is not too hard for thee, neither is it far off. It is not in heaven that thou shouldest say, who shall go up for us to heaven and bring it to us that we may do it; neither is it beyond the sea that thou shouldest say who shall go over the sea for us and bring it to us that we may do it. But it is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it...I call heaven and earth to witness against you this day that I have

set before thee life and death, the blessing and the curse; therefore,
choose life that thou mayest live, thou and thy seed, to love the Lord Thy
God...for that is thy life and the length of thy days." (Deut. 30)

Thank you.

AR 25598

2/9 TEMPLE OHEB SHALOM - RELIGIOUS SCHOOL

1952-1956

ARCHIVES

1. N.W.	Union Prayerbooks	Will be ordered by Miss Browne
10	Union Hymnal	5c
21	The Holy Scriptures	5c
1	Humosh	24

For Rabbi Glasner

1. In each of the grades, which of the additional books are the most essential? It might be advisable to order one or two copies of different books and have teachers interchange. Difficulty here is that teachers take books home and may not have the appropriate book handy for exchange.

→ Caution: We must get sufficient books to keep the program running at full strength.

2. In Grade 4 there is no text. We tried Gamoran's "Hillel's Happy Holidays" last year but this is not satisfactory. I don't believe that Lurie's "Great March Book II" is satisfactory, either, but please check.

Ask Rabbi Glasner for a suggestion in this area.

Before ordering the book in quantity please get an examination copy for Mrs. Janice Friedman, 2513 Liberty Heights Avenue (15) Lafayette 3-4710.

I want her approval before ordering.

3. If you order any additional books, please enter the order directly on the master sheet in a distinctive color, such as green or blue. (You will note that I have used Red for my order.) We can thus keep the records straight. Also please prepare a copy for Miss Browne so that she can check the books as they arrive.

4. I have ordered all of my books from Mr. Kahn at the Central Hebrew Book Store
3511 Park Heights Avenue (15)
Liberty 2-4159.

5. My summer address — until August 23, 1954
Dr. Edward H. Goldstein
Camp Cody
West Ossipee
New Hampshire

FROM TEMPLE OHEB SHALOM RELIGIOUS SCHOOL
(Eutaw Place Temple)
1307 Eutaw Place
Baltimore 17, Md.

August 4, 1954

Hebrew
To : Central/Book Store
3511 Park Heights Avenue
Baltimore 15, Md.

	<u>No. of Copies</u>	<u>TITLE</u>	<u>AUTHOR</u>	<u>Publisher</u>
K.	1	The Singing Way	Weilerstein	United Synagogue
	2	Gateway to Jewish Song	Eisenstein	Behrman
1.	1	Aleph Beth Story Book	Pessin	J.P.S.
	2	Heroes of Jewish History	Lewittes	Hebrew Publishing Co.
	2	Primary Songs and Games	Rosewater	UAHC
2.	3	Jewish Fairy Tales and Legends	Aunt Naomi	Bloch
	3	Gateway to Jewish Song	Eisenstein	Behrman
3.	3	Great Jews Since Bible Times	Levinger	Behrman
8.	2	Modern Jewish Life in Jewish Literature	Eisenberg	United Synagogue
9.	2	Preface to Scripture	Freehof	UAHC

check
for Behrman

<u>Kindergarten:</u>	<u>No of copies</u>	<u>Title</u>	<u>Author</u>	<u>No of books now available for each teacher</u>
	<u>1</u>	The Singing Way	Weilerstein	
	<u>2</u>	Gatew. to J. song	Eisenstein	<u>6</u>
<u>Grade 1</u>				
	<u>1</u>	Aleph B. Story Bk	Pessin	
	<u>2</u>	Heroes of J. Hist	Lewittes	<u>6</u>
	<u>2</u>	Prim. Songs & Games	Rosewater	
<u>Grade 2</u>				
	<u>3</u>	J. fairy tales & L.	Aunt Naomi	
	<u>3</u>	Gateway to J. song	Eisenstein	<u>6</u>
<u>Grade 3</u>				
	<u>3</u>	Great J since Bible	Levinger	
		Times		<u>6</u>
<u>Grade 4</u>				
	<u>2</u> 95	no suitable text for children; what of Down Holiday Lane	Golub	<u>4</u>
		for teacher and children?		
<u>Grade 5</u>				
		none in add. to those on Dr. G's list		<u>5</u>
<u>Grade 6</u>				
		same as in Grade 5		<u>4</u>
<u>Grade 7</u>				
For advanced children shop near MAH 2/11 Sat.		J. Lit since the Bible Book II	Feuer and Eisenberg	<u>5</u>
		combined cost of two books per student will be slightly over \$5.		
<u>Grade 8</u>				
OK for students	<u>45</u> 2	Mod. J. Life in J. Lit.	Eisenberg	<u>Unit 1 \$6</u>
<u>Grade 9</u>				
	<u>2</u>	see below "Note", Freehof or Glasner? Preface to Scripture	Freehof	<u>4</u>

Note: *In Gr. 8 & 9 do children have a Bible for this unit?

In Gr. 7 & 8 these texts are designed to supplement lit. studies.

*If not, children should have one; is Bible studies both in grades 8 and 9? If so, teacher's books should be the same in both grades.

✓ Rabbi Lehman: See attached sheets -- items marked in R.D.

EHG

d. 3-3429

BOOKS ORDERED

FROM CENTRAL HEBREW BOOK STORE

June 25, 1954.

No. of Copies	Title	Author	Publisher
50	Union Hymnal		
50	The holy Scriptures		
24	Humosh		
85	In God's Way	Hahn	UAHC
80	Hashhaar	Palay & Sugarman	Bur. J.Ed. Cleveland
90	Hasefer	Bachrach	Bachrach
2	Suggestions for the Teaching of Hasefer Oleph Beth	Bachrach	
1	Soloff: When the Jewish People Was Young Teacher's Book	Soloff	Bloch
8	Child's History of the Hebrew People	Zeligs	Bloch
1	Pupil's Activity Book		
3	Teacher's Manual		
8	The New Jewish History	Gamoran	UAHC
8	The Jewish People Book I	Pessin	Un. Syn. of America
15	Jewish Life	Soloff	Bloch
2	The Jewish People Book II - Activity Book	Pessin	Un. Syn. of America
2	Teacher's Manual	Pessin	
10	A Child's History of Jewish Life	Zeligs	Bloch
2	Pupil's Activity book		
2	Teacher's Manual		
20	Our Prayerbook	Soloff	Bloch
6	Jewish Holidays in Brief (Complete Set)	Soloff	
2	The Jewish Festivals	Schauss	UAHC
5	A History of Jewish Life in Modern Times	Zeligs	Bloch
1	Activity Book		
15	The Jewish People Book III	Pessin	United Syn.
3	The Festivals of the Jewish Year	Gaster	
20	A History of the Jews in the U. S.	Levinger	UAHC
200	WORLD OVER (15 issues each) Bi-weekly		
10	National Jewish Post - Weekly		

Summer address: Dr. Edward H. Goldstein
Camp Cody
West Ossipee
New Hampshire

Copy for: Mr. Kahn, Central Hebrew
Rabbi Abraham D. Shaw
Rabbi Robert L. Lehman ✓
Miss Lilyan Browne

Order 1 of 100

Ent.

110-11000

1st page

KINDERGARTEN 50 (2 classes of 25 each)

ORDERED

<u>Inv.</u>	<u>Author</u>	<u>Title</u>	<u>Publisher</u>
3	1. Pessin and Gezari ✓	Jewish Kindergarten	UAHC
4	2. Soloff	Primary Grades Holiday Projects	Bd. of Jewish Education
2	3. Weilerstein	Adventures of Kton Ton	United Synagogue
2	4. Weilerstein	What Danny Did	United Synagogue
5.	Levy	So We Sing	Bloch
6.	Rosewater	Primary Songs and Games	UAHC
7.	Weilerstein	The Singing Way	United Synagogue
8.	Levy	Mother Goose Rhymes	Bloch
9.	Eisenstein	Gateway to Jewish Song	Behrman
3	10. Honor (Do not order) X	Kindergarten Manual for Jewish Religious School (mimeo.)	United Synagogue

GRADE 1 65 (2 classes)

8	1. Lenore Cohen B ✓✓	Bible Stories Book I	UAHC
2	2. Sylvia Maretz C ✓✓	A Unit on the Jewish Home	Bd. of J.Ed Chicago
2	3. Weilerstein C	What The Moon Brought	Jewish Pub. Society
1	4. Pessin L ✓	Aleph Bet Story Book	J. P. S.
5.	Soloff C	Primary Grade Holiday Projects	Bd. of Jewish Educ.
6.	Honor (See Kindergarten) C		
6.	Eisenstein C + P ✓✓	Gateway to Jewish Song	Behrman
7.	Freehof B	Bible Legend Book I	UAHC
8.	Freehof B	Bible Legend Book II	UAHC
9.	Levenger B	The Beautiful Garden	Bloch
10.	Lewittes B ✓	Heroes of Jewish History	Hebrew Pub. Co.
11.	Salminen B	God's First Children	Roy Pub. Company
12.	Zeligs B	The Story Bible I	Behrman
13.	Simon L	The Wise Men of Helm	Behrman
14.	Rosewater C ✓	Primary Songs and Games	UAHC

(14)

DRAFTED

GRADE 2 81 (26 - 25 - 29)

<u>Inv.</u>	<u>Author</u>	<u>Title</u>	<u>Publisher</u>
9	1. Lenore Cohen B ✓✓	Bible Stories Book II	UAHC
3	2. Sylvia Maretz C ✓✓	A Unit on the Synagogue	Bd. Jew Ed. - Chicago
5	3. Silverman C	Habibi and Yow	Bloch
3	4. Freehof C	Star Light Stories	Bloch
5	5. Soloff C	Primary Grade Holiday Projects	Bd. Jewish Education
6	6. Eisenstein M ✓✓	Gateway to Jewish Song	Behrman
7	Ish-Kishor & Solis-Cohen L	Friday Night Stories	United Synagogue
8	Freehof C	Candle Light Stories	Bloch
9	Zeligs B	Bible Story Book II	Behrman
10	Aunt Naomi L ✓	Jewish Fairy Tales and Legends	Bloch
11	Rosewater M ✓	Primary Songs and Games	UAHC
12	Ish-Kishor B	Children's History of Israel II	Heb. Pub. Co.
13	Levinger B	The Beautiful Garden	Bloch
14	Calisch L	Fairy Tales from Grandfather's Big Book	Behrman
15	Freehof B	Bible Legend Book II	UAHC

GRADE 3 81 (31, 27, 24)

8	1. Lurie HIST. ✓✓	Great March Book I	UAHC
6	2. Gamoran C ✓✓	Hillel's Happy Holidays	UAHC
5	T. G.	Teacher's Guide	
3**	3. Hahn P	In God's Way (50 cents) 85	UAHC
//**	4. Palay & Sugarman HIST. ✓✓	Hashhaar 80	Bur. Jew. Ed. - Cleveland
5	Levinger HIST. ✓	Great Jews Since Bible Times	Behrman
6	Weis HIST.	Great Men In Israel	Bloch
—7.	Kalisher HIST.	Watchmen of the Night	UAHC
8.	Luchs HIST.	Torch-Bearers of the Middle Ages	Behrman

** These books will also be used as pupils' texts.

GRADE 4 94 (30, 31, 31)

IN. Author
4 1. Lurie
9 ** 2. Bachrach

REFINED

NO 411 P-1

Publisher
UAHC

3. Golub

Title
Great March Book II ^{HIST.} ✓✓
Hasefer H vv 90
Suggestions for the Teaching of
Hasefer - "Oleph Beth" 2
Down Holiday Lane C vv

UAHC

4. Luchs
5. Levinger
6. Pessin
7. Leonard
8. Kalisher
9. Friedman

Torch-Bearers of the Middle Ages ^{HIST.} Behrman
Great Jews Since Bible Times ^{HIST.} Behrman
Giants on the Earth ^{HIST.} Behrman
Americans All ^{HIST.} Behrman
Watchmen of the Night ^{HIST.} UAHC
X Outstanding Jewish Personalities ^{HIST.} Hebrew Sun. School Soc. Phila.

GRADE 5 80 (22, 24, 30)

5 2 ** 1. Soloff

8 W. B.
2 T. B.

When the Jewish People Was Young UAHC

Workbook

Teacher's Book /

Child's History of the Hebrew People Bloch 8

3 ** 2. Zeligs P.A.B. & T.M. The Jewish People Book I 7 United Syn. of America

5 ** 3. Pessin 3 A. G.

Pupil's Activity Book

Teacher's Manual

2 ** 4. Gamoran The New Jewish History 8 UAHC

16 * 5. Soloff (Hebrew) Jewish Life 15

X Workbook

** These books will also be used as pupils' texts.

Every student will purchase ONLY ONE BOOK; however, it is recommended that all four books be used in the classroom simultaneously to enrich the program: one-fourth of the class will use one book; one-fourth the second book etc.

1 HC FOR EACH CHILD

ORDERED

(82)

GRADE 6

65 (34, 31)

<u>Author</u>	<u>Title</u>	<u>Publisher</u>
9** 1. Soloff 9 W.B. 7 T.M.	How the Jewish People Grew Up Workbook Teacher's Manual	UAHC
5** 2. Pessin	The Jewish People Book II Activity Book 2 Teacher's Manual 2	United Syn. of America
** 3. Zeligs	A Child's History of Jewish Life 10 Pupil's Activity Book 2 Teacher's Manual 2	Bloch
10* 4. Soloff (Hebrew) O 5. Soloff 6. Feuer & Eisenberg 2	Our Prayerbook 20 Jewish Holidays in Brief (Complete Set) 6 Jewish Literature Since the Bible Book I	UAHC
7. Schauss 8. Gaster	The Jewish Festivals 2 The Festivals of the Jewish Year —	UAHC

** These books will be used as pupils' texts. See comment under Grade 5.

N.B. Students already have Soloff and Pessin from grade 5. Completed 1-7 in Soloff and Units I and II in Pessin).

GRADE 7

76 (26, 27, 23)

32**1. Soloff 3 T.B. 15 W.B.	How the Jewish People Lives Today Teacher's Book	UAHC
15**2. Zeligs 2 A G 1	A History of Jewish Life in Modern Times	Bloch
5**3. Pessin	The Jewish People Book III 15	United Synagogues
4 4. Feuer & Eisenberg 5. Soloff 4 6. Schwartzman (Also WB)	Jewish Literature Since the Bible II Jewish Holidays In Brief (Complete Set) Story of Reform Judaism	UAHC
7. Schauss 8. Gaster	The Jewish Festivals The Festivals of the Jewish Year 3	UAHC

** These books will be used as pupils' texts. See comment under Grade 5.

C R D E R E D

(CH)

GRADE 8	41 (22, 19)	Title	Publisher
INV. Author - **1. Soloff		How the Jewish People Lives Today Workbook Teacher's Book	UAHC
- **2. Zeligs		A History of Jewish Life in Modern Times Bloch Activities Book Teacher's Guide	
- **3. Pessin		The Jewish People Book III	United Synagogues
- 4. Feuer & Eisenberg	✓	Jewish Literature Since the Bible II	UAHC
- 5. Schwartzman		Story of Reform Judaism Workbook	UAHC
5 6. Feldman		A companion to the Bible	Behrman
4 7. Freehof		Preface to Scriptures	UAHC
8. Glasner		INTRODUCTION TO THE BIBLE	Supplied by Rabbi Glasner

** These books will be used as pupils' texts. See comment under Grade 5.
 N.B. Students already have Soloff, Zeligs, or Pessin. Continue with these.

Eisenberg - Mod. Jew. Lives in Jew. Lit. U. T. Sim. (h.)

GRADE 9	38 (16, 22)		
13 **1. Levinger		A History of the Jews in the U. S. 20	UAHC
2. Fineberg		A Project in American Jewish History (Combination)	UAHC
2 3. Alofsin		America's Triumph	UAHC
2 4. Edidin		Jewish Community Life in America	Hebrew Pub. Co. of N. Y.
- 5. Feldman		A Companion to the Bible	Behrman
- 6. Freehof		Preface to Scriptures	UAHC
7. Glasner		INTRODUCTION TO THE BIBLE	Supplied by Rabbi Glasner

GRADE 10 23

1. Special teaching unit. To be decided by Rabbi Shaw and Miss Morris.

3 Gittlesohn W. B.	Little Lower Than the Angels Workbook	UAHC
3 Gittlesohn	Modern Jewish Problems	UAHC
11 Enelow	The Faith of Israel	

GROWING UP	Bi-weekly	For teachers in Grades K - 4	Desk Copy + 5
World Over	Bi-weekly	For every student Grades 4 thru 7	200
		Also one desk copy for each teacher	

National Jewish Post Weekly One desk copy for every teacher 10

CURRICULUM FOR BALTIMORE REFORM CONGREGATIONS

FOR THE SCHOOL YEAR 1954-55

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
KINDERGARTEN <i>(See Rabbi Glasner's Course of Study Guide)</i>	The Holiday Cycle	75"-80"	None	Pessin & Gezari - <u>The Jewish Kindergarten</u> Soloff - <u>Primary Grades Holiday Projects</u>
	Prayers and Blessings (Connected with above)	15"-20"	"	Eisenstein - <u>Gateway to Jewish Song</u>
	Songs	15"-20"	"	Levy - <u>So We Sing</u> Rosewater - <u>Primary Songs & Games</u>
	Stories	25"-35"	"	Weilerstein - <u>What Danny Did</u> Weilerstein - <u>Adventures of K'tonton</u>
	Poems	10"-15"	"	Weilerstein - <u>The Singing Way</u> Levy - <u>Mother Goose Rhymes for Jewish Children</u>
FIRST <i>(See Rabbi Glasner's Course of Study Guide)</i>	Ceremonies	60"-70"	"	Maretz - <u>A Unit on the Jewish Home</u> Soloff - <u>Primary Grades Holiday Projects</u>
	Bible Stories (Creation through Life of Moses)	40"-45"	"	J.P.S. Bible Cohen - <u>Bible Tales</u> Zeligs - <u>The Story Bible I</u> Lewittes - <u>Heroes of Jewish History I</u> Freehof - <u>Bible Legend Book I</u>
	Prayers & Blessings	15"-20"	"	Eisenstein - <u>Gateway to Jewish Song</u>

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
FIRST (Cont.)	Stories & Legends	25"-35"	None	Weilerstein - <u>What the Moon Brought</u> Pessin - <u>Aleph-Bet Story Book</u> Simon - <u>The Wise Men of Helm</u>
SECOND <i>(See Rabbi Glasner's Course of Study Guide)</i>	Ceremonies	60"-70"	None	Maretz - <u>A Unit on the Synagogue</u> Soloff - <u>Primary Grades Holiday Projects</u>
	Bible Stories (Joshua through Ezra)	40"-45"	"	J.P.S. Bible Cohn - <u>Bible Tales II</u> Zelig - <u>The Story Bible II</u> Lewittes - <u>Heroes of Jewish History II</u> Freehof - <u>Bible Legend Book II</u>
	Prayers & Blessings	15"-20"	"	Eisenstein - <u>Gateway to Jewish Song</u>
	Stories & Legends	25"-35"	"	Silverman - <u>Habibi and Yow</u> Freshof - <u>Star Light Stories</u> Calisch - <u>Fairy Tales from Grandfather's Big Book</u> Aunt Naomi - <u>Jewish Fairy Tales and Legends</u>
THIRD <i>(See Rabbi Glasner's Course of Study Guide)</i>	Ceremonies	40"-45"	Ganoran - <u>Hillel's Happy Holidays</u> (May be given to pupils or used by teachers only)	Ganoran - <u>Hillel's Happy Holidays</u> Golub - <u>Teacher's Book for Hillel's Happy Holidays</u>
	Post-Biblical Personalities (To Spanish Expulsion)	45"-50"	None (Lurie - <u>The Great March I</u> may be given to the pupils if desired, but this is not recommended)	Lurie - <u>The Great March I</u> Lurie - <u>Teacher's Book</u> Bilderssee - <u>Jewish Post Biblical History</u> Friedman - <u>Outstanding Jewish Personalities</u>

(cont.)

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
THIRD (Cont.)				<p>Levinger - Great Jews Since Bible Times Luchs - Torchbearers of the Middle Ages Kalisher - Watchmen of the Night Weis - Great Men in Israel. The teacher will probably, from time to time, have to refer to other books also, where the above give inadequate coverage.)</p>
	Prayers & Blessings	10"-15"	Hahn - In God's Way	
	Hebrew	30"-40"	Palay and Sugarman Ha-Shaar	<p>Glasner - The Whole-Method Approach in the Teaching of Hebrew Glasner et al. - Games and Devices for the Teaching of Hebrew</p>
	Jewish Literature	15"-20"	A Book Nook (Each class should have a lending library and actively encourage its use)	
FOURTH (See Rabbi Glasner's Course of Study Guide)	Ceremonies	35"-40"	Golub - Down Holiday Lane (May be given to pupils or used by teachers only)	<p>Golub - Down Holiday Lane Teacher's Book for Down Holiday Lane Fun Ways to Holidays</p>
	Post-Biblical Personalities (Discovery of America to the Present)	45"-50"	<p>None Lurie - The Great March II may be given to the pupils if desired, but this is not recommended)</p>	<p>Bildersee - Jewish Post-Biblical History Lurie - The Great March II Levinger - Great Jews Since Bible Times Pessin - Giants on the Earth Friedman - Outstanding Jewish Personalities Kalisher - Watchmen of the Night Leonard - Americans All Alofsin - America's Triumph Levinger - They Fought for Freedom</p> <p>(cont.)</p>

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
FOURTH (Cont.)				(The teacher will probably, from time to time, have to refer to other books also, where the above give inadequate coverage)
	Hebrew	30"-40"	Chomsky - <u>Shirah U-Keriah</u> , or Bachrach - <u>Ha-Sefer</u>	Glasner - <u>The Whole-Method Approach in the Teaching of Hebrew</u> Glasner et al. - <u>Games and Devices for Teaching of Hebrew</u>
	Current Events	15"-20"	<u>World-Over and Growing Up</u>	<u>Teacher's Outline for World-Over</u>
	Jewish Literature	15"-20"	^ Book Nook (Each class should have a lending library and actively encourage its use.)	
FIFTH	History (To Babylonian Exile)	40"-45"	Soloff - <u>When The Jewish People Was Young</u> Zeligs - <u>A Child's History of the Jewish People</u> Gamoran - <u>New Jewish History I</u> Pessin - <u>The Jewish People I</u>	All the pupils' texts plus the Workbooks or Activity Books plus the Teachers' Books Sachar - <u>A History of the Jews</u> <u>Chronicles of the Jewish Past</u> Kohn - <u>Units on Biblical Life</u> Comins - <u>Activities in the Life of the Early Hebrews</u> Golub - <u>Israel in Canaan</u> Golub - <u>In the Days of the First Temple</u>
	Bible	10"-15"	Cohen - <u>Pathways Through the Bible</u> or <u>Union Bible Readers</u> or <u>J.P.S. Bible</u>	J.P.S. <u>Bible</u>

(Cont.)

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
FIFTH (Cont.)			(Readings are to be integrated with the History material)	
	Ceremonies	25"-30"	Gamoran - <u>Days and Ways</u> (May be given to pupils or used by teachers only)	Gamoran - <u>Days and Ways</u> Goodman - <u>Pupil's Activity Book for Days and Ways</u>
	Hebrew	35"-40"	Soloff - <u>Jewish Life</u>	Glasner et al. - <u>Games and Devices for Teaching of Hebrew</u>
	Current Events	15"-20"	<u>World-Over and Growing Up</u>	<u>Teacher's Outlines for World-Over</u>
	Jewish Literature	15"-20"	A Book Nook (Each class should have a lending library and actively encourage its use.)	
SIXTH	History (Second Commonwealth to Spanish Expulsion)	40"-50"	Soloff - <u>How the Jewish People Grew Up</u> Zeligs - <u>A Child's History of Jewish Life</u> Pessin - <u>The Jewish People II</u>	All the pupils' texts plus the Workbooks or Activity Books plus the Teachers' Books Grayzel - <u>History of the Jews</u> Orlinsky - <u>Ancient Israel</u> Golub - <u>In the Days of the Second Temple</u> Golub - <u>The Jewish Middle Ages</u> Marcus - <u>The Jews in the Medieval World</u>
	Bible and Post-Biblical Jewish Literature	30"-35"	Cohen - <u>Pathways Through the Bible or Union Bible Readers or J.P.S. Bible</u> (Readings are to be integrated with the History material.) (Cont.)	J.P.S. Bible Feuer - <u>Jewish Literature Since the Bible I</u> Eisenberg - <u>Workbook and Teacher's Book for Jewish Literature Since the Bible I</u>

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
SIXTH (Cont.)			A Book Nook (lending library)	
	Ceremonies	20"-25"	None	Soloff - <u>Jewish Holidays in Brief</u> Schauss - <u>The Jewish Festivals</u> Markowitz - <u>Leading a Jewish Life in the Modern World</u>
	Hebrew	35"-40"	Soloff - <u>Our Prayer Book</u>	Union Prayer Book Glasner et al. - <u>Games and Devices for Teaching of Hebrew</u>
	Current Events	15"-20"	<u>World-Over and Growing Up.</u>	Teacher's Outlines for <u>World-Over</u>
SEVENTH	History (Discovery of America to Present)	40"-50"	Soloff - <u>How the Jewish People Lives Today</u> Zelig - <u>History of Jewish Life in Modern Times</u> Pessin - <u>The Jewish People III</u>	All the pupils' texts plus the Workbooks or Activity Books plus the Teachers' Books Sachar - <u>A History of the Jews</u> Grayzel - <u>History of the Jews</u> Golub - <u>The Jewish Middle Ages</u> Marcus - <u>The Jews in the Medieval World</u>
	Post-Biblical Jewish Literature	30"-35"	None (Literature material is to be integrated with the history material.) A Book Nook (lending library)	Feuer and Eisenberg - <u>Jewish Literature Since the Bible II</u>
	Ceremonies	20"-25"	None	Soloff - <u>Jewish Holidays in Brief</u> Schauss - <u>The Jewish Festivals</u> Markowitz - <u>Leading a Jewish Life in the Modern World</u>

Intentional Second Exposure

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
SIXTH (Cont.)			A Book Nook (lending library)	
	Ceremonies	20"-25"	None	Soloff - <u>Jewish Holidays in Brief</u> Schauss - <u>The Jewish Festivals</u> Markowitz - <u>Leading a Jewish Life in the Modern World</u>
	Hebrew	35"-40"	Soloff - <u>Our Prayer Book</u>	Union Prayer Book Glaesner et al. - Games and Devices for Teaching of Hebrew
SEVENTH	Current Events	15"-20"	<u>World-Over and Growing Up</u>	Teacher's Outlines for <u>World-Over</u>
	History (Discovery of America to Present)	40"-50"	Soloff - <u>How the Jewish People Lives Today</u> Zeligs - <u>History of Jewish Life in Modern Times</u> Pessin - <u>The Jewish People III</u>	All the pupils' texts plus the Workbooks or Activity Books plus the Teachers' Books Sachar - <u>A History of the Jews</u> Grayzel - <u>History of the Jews</u> Golub - <u>The Jewish Middle Ages</u> Marcus - <u>The Jews in the Medieval World</u>
	Post-Biblical Jewish Literature	30"-35"	None (Literature material is to be integrated with the History material.) A Book Nook (lending library)	Feuer and Eisenberg - <u>Jewish Literature Since the Bible II</u>
	Ceremonies	20"-25"	None	Soloff - <u>Jewish Holidays in Brief</u> Schauss - <u>The Jewish Festivals</u> Markowitz - <u>Leading a Jewish Life in the Modern World</u>

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHING AIDS
SEVENTH (Cont.)	Hebrew	35"-40"	Soloff - <u>Our Prayer Book</u>	Union Prayerbook Masner et al. - <u>Music and Devices for Teaching Hebrew</u>
	Current Events	25"-20"	World-Over	Teacher's Outline for World-Over
EIGHTH	History (The Present)	40"-35"	Soloff - <u>How the Jewish People Lives Today</u> Zeligs - <u>History of Jewish Life In Modern Times</u> Pessin - <u>The Jewish People III</u>	All the pupils' texts plus the <u>World Book of Activity Books</u> ; also the Teacher's <u>Outline</u> ; Sachar - <u>A History of the Jews</u> ; Grayzel - <u>History of the Jews</u> ; Golub - <u>The Jewish Middle Ages</u>
			Zeligs - <u>Story of Modern Israel</u> Edidin - <u>Rebuilding Palestine</u>	Both Pupils' books; Samuel - <u>Harvest in the Desert</u> ; Thorbecke - <u>Israel Land</u> ; United Israel Appeal; Pictorial maps; Alendar
			or Schwartman - <u>The Story of Reform Judaism</u>	Pupils' text plus book; Millinson - <u>The Religious Movement in America</u> ; H.A.C. Symposium; Reform Alendar
	Post-Biblical Jewish Literature	30"-25"	None (Literature material is to be integrated with the history material) A Book Nook (lending library)	Fouer and Eisenberg - <u>Jewish Literature Since the Bible</u> ; Eisenberg - <u>Outline of and Teacher's Book for Jewish Literature Since the Bible II</u> ; Eisenberg - <u>Outline of Jewish Life in Literature</u>
	Bible	15"-30"	J.P.S. Bible	J.P.S. Bible; Eisenberg - <u>Outline of Jewish Life in Literature</u> (Cont.)

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
EIGHTH (Cont.)				duction to the Bible Feldman - Companion to the Bible Freehof - Preface to Scriptures (and others)
	Ceremonies	20"-20"	None	Soloff - Jewish holidays in Brief Schauss - The Jewish Festivals Markowitz - Leading a Jewish Life in the Modern World
	Electives (as provided by each school)	0-45"		
	Current Events	15"-15"	National Jewish Post (May be given to each pupil, or a few copies may be used by each class.)	National Jewish Post
NINTH	History (in the U.S.)	50"-60"	Levinger - History of the Jews in the United States	Levinger - History of the Jews in the United States Edidin - Workbook for above Fineberg - A Project in American Jewish History Shappes - A Documentary History of the Jews in the U.S. Marcus - Early American Jewry I & II
	Post-Biblical Jewish Literature	25"-20"	(This material should be integrated with the History material A Book Nook (Lending Library)	Alofsin - America's Triumph Blandford - Off the Capes of Delaware Ribalow - This Land, This People (and others)

GRADE	SUBJECTS	TIME	PUPILS' TEXTS	TEACHERS' AIDS
NINTH (Cont.)	Bible	40"-30"	J.P.S. Bible	J.P.S. Bible Glasner - An Introduction to the Bible Folman - Companion to the Bible Freehof - Preface to Scriptures (and others)
	Electives (as provided by each school)	0-45"		
	Current Events	15"-15"	National Jewish Post (may be given to each pupil, or a few copies may be used by each class)	National Jewish Post
TENTH (Confirmation) (Should include a session with the rabbi)	Religion	45"-60"	None	Glasner - Adventures in Quest of Religious Truth Gittelsohn - Little Lower Than The Angels Steinberg - Basic Judaism
	Demography	45"-40"	None	Edidin - Jewish Community Life in America
	Modern Jewish Problems	50"-45"	None	Gittelsohn - Modern Jewish Problems
	Prayer	45"-40"	None	Union Prayer Book Freehof - In the House of the Lord Kurzband - Project on the Synagogue
	Electives	0-45"		

CURRICULUM SUGGESTIONS - JUNE 1953

		1952-53	1953-54	1954-55	1955-56	1956-57
<u>KDG.</u>	Soloff - Holidays	Jewish Kdgn. Pessin & Gezari Soloff Golub Honor etc.	SAME	SAME	SAME	SAME
<u>FIRST</u>	Soloff - Holidays (H.S. - Cohen Bible Tales I)	Bible Tales 'Creation - Moses) Jewish Home Unit Blessings by Rote and Ceremonial Terms Jewish Fairy Tales Etc.	SAME	SAME	SAME	SAME
<u>SECOND</u>	Soloff - Holidays (H.S. - Cohen Bible Tales II)	Bible Tales (Complete) Synagogue Unit Blessings by Rote Jewish Fairy Tales, etc.	Bible Tales (Joshua-Ezra) Synagogue Unit Blessings by Rote Jewish Fairy Tales, etc.	SAME	SAME	SAME
<u>THIRD</u>	Soloff - Holidays (H.S. - Leric Great March I)	Post-Biblical Personalities (To Spanish Expulsion) <u>Hillel's Happy Holidays</u> Hahn - In God's Way <u>Gillem Primer</u> Songs	SAME	SAME	SAME	SAME

CURRICULUM SUGGESTIONS - JUNE 1953

2.

	1952-53	1953-54	1954-55	1955-56	1956-57
FOURTH	Soloff I (1-15) (BHC-Zelig I) Bible Selections Jew. Hol. In Brief I Heb.-Jew. Life-(1-20) World Over Keren Israel	Post-Biblical Person. (Ezra to Modern Times) Michael Turns the Globe <u>Golub-David Holiday</u> <u>Lana</u> <u>Hasefer</u> World Over Keren Israel	Post-Biblical Person. (Columbus to Modern) Michael Turns Globe <u>Golub-David Holiday</u> <u>Lana</u> <u>Hasefer</u> World Over Keren Israel	SAME	SAME
FIFTH	Soloff I & II(1-7) Bible Selections Jew. Hol. In Brief II Heb.-Jew. Life & Our Prayerbook Current Events Koren Israel	Division of Kingdom to Maccabean Revolt Introduction to Bible <u>Ganoran-Days & Ways</u> Heb.-Jew. Life & Our Prayerbook - Rocket to Mars World Over Keren Israel	Hist.-to Destruction Introduction to Bible <u>Ganoran - Days and</u> <u>Ways</u> Prayerbook Reading World Over Keren Israel	SAME	SAME
SIXTH	Soloff II(8-25) Bible-Kaplan to Genesis, Exodus Jew. Hol. In Brief III Heb. Current Events Keren Israel	Hasmonean Rulers to Spanish Expulsion Introduction To Bible <u>Ganoran-Days & Ways</u> Heb.-Our Prayerbook World Over Keren Israel	Hasmonean Rulers to Spanish Expulsion Rabbinic & Medieval Jew. Literature Jew. Customs & Ceremonies <u>Heb.-Our Prayerbook</u> World Over Keren Israel	To Spanish Expulsion Rabbinic & Medieval Jewish Literature Jew. Customs & Cer- monies (based on Edidin & Freehof) Heb. - Prayerbook Reading World Over Keren Israel	SAME
SEVENTH	Soloff II & III (1-15) Bible - Kaplan to Lev. & Numbers, Deuteronomy Jew. Hol. In Brief IV Heb. Current Events Keren Israel	Modern Times Post-Biblical Jew. Literature Story of Reform Jud. Heb.-Basic Requiren. or Kaplan Chumash Or Freehof-In the House of the Lord World Over Keren Israel	Modern Times Post-Biblical Jew. Lit. Story of Reform Jud. Heb.-Basic Requiren. or Kaplan Chumash Or Freehof-In the House of the Lord World Over Keren Israel	Modern Times Post-Medieval Jew. Lit. Story of Reform Jud. Heb.-Basic Requiren. or Kaplan Chumash Or Freehof-In the House of the Lord World Over Keren Israel	Modern Times Post-Medieval Jew. Lit. Story of Reform Jud. Heb. - Chumash Or Freehof - In the House of the Lord World Over Keren Israel

CURRICULUM SUGGESTIONS - JUNE 1953

	1952-53	1953-54	1954-55	1955-56	1956-57
EIGHTH	<p>Seloff III (16-end) Bible-Prophets Jew. Hol. In Brief V Heb. Current Events Keren Israel</p>	<p>Rise of Reform to Present Post-Biblical Jew. Lit. Story of Reform Jud. Heb.-Basic Requirm. or Kaplan Chumash <u>Or Schauss-Jew. Fest.</u> Nat. Jew. Post Keren Israel Electives</p>	<p>(3 out of 4) Aronson-Jew. Way of Life (Ch. 10 ff) Kurzban-L-Syn. Proj. Fahs Book Rebuilding Israel Heb.-Chumash <u>Or Schauss-Jew. Fest.</u> Nat. Jewish Post Keren Israel Electives</p>	SAME	SAME
NINTH	<p>Levinger-Hist. of Je's in U.S. Bible-Hagiographa Jew. Hol. In Brief VI Heb. Current Events Keren Israel</p>	<p>Levinger-Hist. Jews in U. S. Post-Bibl. Jew. Lit. <u>Edidin-Jew. Commun. Life</u> Heb.-Chumash <u>Or Schauss-Lightning</u> Nat. Jewish Post Keren Israel Electives</p>	<p>Levinger-Hist. Jews in U. S. Contemp. Jew. Lit. <u>Edidin-Jew. Commun. Life</u> Heb.-Chumash <u>Or Schauss-Lightning</u> Nat. Jew. Post Keren Israel Electives</p>	SAME	SAME
TENTH	<p>DHC-Special Project OS-Fittelsohn-NJP H.S.-Edidin Jew. Comm. Life Schauss-Jew. Fest. Rabbi's Course</p>	<p>Special Project or NJP Post-Bibl. Jew. Lit. Jew. Commun. Life <u>Or Freshof-In the House of the Lord</u> Nat. Jew. Post Keren Israel Electives Rabbi's Course</p>	<p>Special Project or NJP Contemp. Jew. Lit. <u>Freehof-In the House of the Lord</u> Nat. Jew. Post Keren Israel Electives Rabbi's Course</p>	<p>Special Project Or: NJP Contemp. Jew. Lit. <u>Freehof-In the House of the Lord</u> Nat. Jew. Post Keren Israel Electives Rabbi's Course</p>	<p>Special Project Or: NJP Contemp. Jew. Lit. <u>Religions of Mankind</u> Nat. Jew. Post Keren Israel Electives Rabbi's Course</p>
POST-COIF.	<p>5 (3) Sun.Aft. Sessions on Jewish Beliefs</p>	<p>Glasner Integrated Course-2 Yrs. Or Core Course Or Electives</p>	SAME	SAME	SAME

NOTES TO CURRICULUM SUGGESTIONS - JUNE 1953

1. Courses and Materials Dropped or Modified:-

- a. Soloff - Primary Festival Course (To be Used with Others)
- b. Soloff - Jewish Holidays in Brief Series
- c. Soloff - History Series (To be used in connection with Zeligs, Pessin, Golub, etc.)
- d. Soloff - Hebrew Series (Gradually)
- e. Bible Readings (To be integrated with other teaching)
- f. Post-Confirmation Afternoon Discussions

2. COURSES AND MATERIALS ADDED:-

- a. Pessin & Gezari, Golub, Honor, etc. in Kindergarten
- b. Bible Tales in First and Second Grades
- c. Chicago Units on Home and Synagogue in First and Second Grades
- d. Jewish Fairy Tales and Legends in First and Second Grades
- e. Post-Biblical Personalities in Third and Fourth Grades
- f. Prayer Study
 1. Hahn - "In God's Way" (Prayers for Children) in Third Grade
 2. In Upper Grades - Freehof Text
 3. Part of Hebrew Work
- g. Various History Books in Grades Five to Seven
- h. Holidays and Customs
 - 1) Union Ceremonies Series in Grades Three to Five
 - 2) Ceremonies of Jewish Life in Grade Six
 - 3) Origins of Festivals and Customs in Grades Eight and Nine (Elective)
- i. Hebrew Program
 - 1) Gilem Primer in Grade Three
 - 2) Hasefer in Grade Four
 - 3) Prayerbook Reading in Grades Five and Six
 - 4) Hebrew Elective after Grade Six if Minimum Requirements have been met
(Reasonable fluency and accuracy of mechanical reading)
 - a) Coaching for those unable to read after Grade Six
 - b) Chumash (By Kaplan Series) for better pupils
 - c) Non-Hebrew Course for remainder
 - 5) Experimental use of new "Rocket to Mars" Course
- j. Jewish Literature Surveys each year from Grades Five to Ten - Connected with History Period being studied.
- k. Jews in Many Lands Course in Grade Four
- l. "Story of Reform Judaism" in Grade Seven

- m. Modified Program in Grade Eight (Ethics, Comparative Religions, Israel, etc.)
 - n. Jewish Community Life Course in connection with American Jewish History in Grade Nine.
 - o. Use of National Jewish Post in Upper Grades
 - p. Possible extension of Confirmation Class Project begun at B.H.C.
 - q. Establishment of regular Sunday morning Post-Confirmation class on Tri-Temple Basis.
3. Dr. Kaplan suggests that Curriculum may be overloaded.
- a. Opportunities for closer integration of subject matter
 - b. Possibility of Departmentalization to ease teachers' preparation
4. Perhaps set up sections for "Core" Programs in Grade Five to Nine, as in Grade Ten's "Special Project"
5. Possible Elective Courses for Grades Eight to Ten
(Replacing Activity Program): -
- a. Comparative Religions (Inter-faith Program)
 - b. Social Relations (Intergroup, Labor, War & Peace, etc.)
 - c. Personal-Social Growth (Family Relations, Sex, Etiquette & Grooming, Teen-age Problems, etc.)
 - d. Jewish Vocational Guidance
 - e. Jewish Literature and Book Reviews
 - f. How it Began (Introduction to Biblical Archaeology, Critical study of Bible & Jewish Customs, etc.)
 - g. Jewish Music (Appreciation & Creative)
 - h. Jewish Arts (Graphic & Crafts, Appreciation & Creative)
6. COMPARISON WITH UNMET NEEDS LISTED IN FEB.
- a. More Use of Films
 - b. General Religious Values (See Grade Eight)
 - c. Origins of Jewish Customs (See grades Eight and Nine, Elective f.)
 - d. Worship (See Grades Three and Seven)
 - e. Ethics (See Grade Eight and Electives b & c)
 - f. Vocational Guidance (See Elective d)
 - g. Jews in Many Lands (See Grade Four)
 - h. Reform Judaism (See Grades Six, Seven, Nine, Ten)
 - i. Jewish Community Life (See Grade Nine)
 - j. Post-Biblical Jewish Literature (See Grades Six, Seven, Nine, Ten, and Elective e.)
 - k. Jewish Personalities (See Grades One through Four)
 - l. Modern Jewish Problems (See Grade Ten)

7. It is suggested that in most grades Pupils be charged a set Book-fee for setting up Classroom Libraries, rather than using uniform texts.
8. In addition, class Pending-Libraries should be established.
9. Special consideration should be given to Assemblies and Children's Services.
10. The three-hour session should be standard in all the schools (and Teachers' pay should be standardized accordingly).
11. In regard to the Reform Weekday Hebrew Classes: -
- Provision must be made for a minimum of 8 classes (and possibly 10) for next year.
 - One class meeting Tuesdays and Thursdays should be set up.
 - The possibility of two classes (one of each of the lower grades) meeting at Cheb Shalom or at 1201 Butaw Place should be considered.
 - A secretary for these classes (serving only Wed. Afternoon) should be engaged.
 - Proposed Budget for 1953-54: -
- | | | |
|-----------------------------|-------|-------------------|
| 4 Teachers (\$275.) | ----- | \$ 1100. |
| 2 Teachers (\$237.50) | ----- | 475. |
| 2-4 Teachers (\$225.) | ----- | 450. - 900. |
| 1 Teacher - 2 days (\$550.) | ----- | 550. |
| Secretary | ----- | 100. |
| Books and Expenses | ----- | 25. |
| | | \$2700. - \$3150. |
| Share for Each Congregation | | \$ 900. - \$1050. |
-

GENERAL OBJECTIVES OF THE JEWISH SUNDAY-SCHOOL

(From "A COURSE OF STUDY OUTLINE FOR THE JEWISH SUNDAY SCHOOL" by
Edward A. Nudelman & Eliezer L. Ehrmann - Board of Jewish Education, Chicago)

1. To provide the pupil with wholesome and satisfying Jewish experiences.
2. To help the child arrive at some measure of self-understanding so that he becomes intelligent about that aspect of his total personality which is Jewish.
3. To help the child to accept his Jewishness in a wholesome way so that he faces the fact of his Jewishness squarely and with dignity.
4. To help enrich the character and personality of the growing Jewish child by virtue of contact with those significant elements of his Jewish cultural heritage which have meaning in the present day and at the child's particular level of development.
5. To provide opportunities for meaningful religious experiences which will serve as a basis for the child's willing and intelligent participation in the religious life of home and synagogue.
6. To help develop in the child the desire to live the good life, the drive and purpose for which will be derived from Jewish tradition as well as from other sources.
7. To further the development in the child of a religious attitude that will tend, among other outcomes, to strengthen his zeal for the democratic way of life, for social justice, for human freedom, and for world peace.
8. To promote in the child the attitudes and intelligences that will develop better understanding between Jew and Jew and between Jew and other elements of the population.
9. To develop in the child an identification with the Jewish people in all parts of the world including Israel, thus leading him to be sensitive to its problems and instilling in him a desire to help in their solution.
10. To develop in the child a sense of responsibility toward his neighbors and his community, Christian and Jewish alike.
11. To promote intelligent and meaningful participation in the life of the Jewish group, immediate and more remote.
12. To foster in the child a desire to preserve the unity and integrity of Jewish community life and to insure its wholesome evolution.

Standards.

- 1) Temple attendance for all children, ~~ages~~ grades 6-9, is required one Sabbath a month, on the Youth Sabbath. Attendance records will be kept by the teacher and lack of attendance will influence the overall grades of the child's religious school work. Parents should be encouraged, through PTA, teachers, Principal's office, etc, to share these services with the children.
- 2) When a class is scheduled to conduct a Sabbath morning service, the teacher of this class must attend services. Failure to do so, without sufficient reason for absence being given in advance, will call for deduction of salary for the month.
- 3) Children in the Confirmation class must attend all Sabbath morning services. No excuses will be allowed.
 - b) Parents must accompany children at least once a month to services and attendance record should be kept of parents' attendance. Failure of parent to attend two months in succession should elicit a personal phone call from the Principal or rabbis.
 - c) Themes assigned to confirmands must be submitted on date due.
 - d) Confirmands are not to be excused from Sat. AM class for any reason except health. Sorority and Fraternity affairs do not take precedence over class.
 - e) aside from the theme requirement at the end of the year, the class shall be assigned to read a number of selected books and report on these at the middle of the class session series.
- 4) There shall be no automatic promotions in the school. A child who has not satisfactorily completed his work during the school year, may have the privilege of taking work in-absentia. Whether this work was assimilated by the student over the summer shall be determined by the rabbi in a special examination given by him at the beginning of the fall. Failure on the part of the student to pass this examination, will require repetition of the course.

JUL 30/57
H.S. Head.



Intentional Second Exposure



Smith Parry Ifko Miller
Hobman

Sarah Wayne
Shultz X-Yuan

Linda Evelyn
Dorcas Brown Sieghman

ORDER OF SERVICE
HIGH SCHOOL GRADUATION, MARCH 30, 1956

- Page 7 Original Theme: Lighting of Candles...Linda Morganstein*
- Page 62 Prayer "Now that the daily task".....Donna Aaronson
- Page 63 Original Theme: Thoughts on God.....Margie Legum*
- Page 65 Prayer "Bor'chu".....Cantor Grobani & Judy Goodhart
- Page 67 Prayer "Shema".....Cantor Grobani & Judy Goodhart
- Page 67 Prayer "V'shomru".....Cantor Grobani & Choir
- Page 68 Prayer "O Lord our God".....Jacqueline Myers
- Page 69 Original Theme: On Prayer.....Evelyn Laupheimer*
- Page 69 Silent Prayer and May the Words.....Congregation
- Page 80 Prayer "Lord of all generations!".....Linda Brown*
- Page 144 Torah Service and Blessing..Miller Ashman* & Edward Smith*
- Page 149 Prayer "Ez Chayyim".....Cantor Grobani and Choir
Sermon and Blessing of Graduates.....Rabbi Lehman
Organ Interlude
- Page 93 Kiddush.....Cantor Grobani & Barry Lefko*
- Page 71 Original Theme: Prayer of the Heart...Phyllis Goodman
- Page 71 Adoration and Kaddish.....Rabbi Lehman
Closing Prayer.....Sarah Hunley*
- Page 99 Closing Hymn: "Adon Olom".Cantor Grobani & Congregation
Benediction.....Rabbi Lehman

*: denotes graduate of High School Department

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

March 13, 1956

To the Members of the Graduating Class of Temple Oheb Shalom High School.

My dear young friends:

As Mrs. Shaw and I are not able to be with you on the important occasion of your graduation exercises which are being held as part of our Divine Services Friday evening, March 30th, we are with you in thought, and we wish to take this means of conveying our most genuine congratulations and good wishes to you and to your families. Your participation in this service represents an historically unique event. As far as our records can reveal yours is the first High School graduation in the history of our school. As significant as is that fact, it is even more important that you had these two additional years of instruction under the guidance of Rabbi Lehman. We know they have been rewarding years for you and that you will have many future occasions to be grateful for this continuation of your religious training. We look to you for leadership in the future development of our Temple for we know you have not only demonstrated your interest, but have also added to your fund of knowledge about your faith.

May yours be the satisfaction of a long and happy life of service not alone to Judaism, but of service to the larger community as well.

May God's blessings be with you and your loved ones through all your future days.

Faithfully,

Abraham D. Shaw
ABRAHAM D. SHAW

ADS:lb

Lighting of Candles.

When The week of toil has ended and the family returns to its dwelling, weary and distraught due to the battles of past days, the home is dark. Shadows have fallen, the sun is going down, the mind and heart have exhausted themselves in the pitched battle for survival. Mother, Father and children have come together to rest and be refreshed in spirit. The Sabbath looms as a beacon of hope and life to be embraced in all its magnificence by one and all.

The Sabbath candles are set upon the table, the match flickers and the wicks burn. All of a sudden, the home is bright and cheerful, there is gaiety and serenity, calm and wholesomeness of spirit. The mother has fulfilled her time hallowed obligation for as Queen of the home she has brought into the lives of her loved ones the presence of the Divine. For that is the real meaning of the Sabbath candles: to enlighten the otherwise drab existence of the person with the light of God's presence. All that is true and holy, sacred and awesome finds its expression in the act of kindling the lights. There stands the symbol which speaks to the world that this is no ordinary dwelling but one which is committed to Judaism as this faith is alive with all the will and courage and power that can be found within the human being. The brightly burning wicks, which shed light into even the darkest corner of the room, bespeak of a devotion and enthusiasm which is worthy of the finest in Jewish tradition. The lights are essential to the Sabbath, the Sabbath is the cornerstone of our faith, our faith is our way toward God.

But the light of faith must not only radiate within the confines of our rooms. Let their symbolic presence be found in every home throughout the world and may the shadows of evil, hurt and oppression be overcome by the brightness of truth, justice and decency. As these candles are lit in our temporal homes so do they have their place in our spiritual home. The Temple is the dwelling place of the Almighty; the House of God encompasses the entire world and all its inhabitants.

Amen.

Lighting of Candles.

When The week of toil has ended and the family returns to its dwelling, weary and distraught due to the battles of past days, the home is dark. Shadows have fallen, the sun is going down, the mind and heart have exhausted themselves in the pitched battle for survival. Mother, Father and children have come together to rest and be refreshed in spirit. The Sabbath looms as a beacon of hope and life to be embraced in all its magnificence by one and all.

The Sabbath candles are set upon the table, the match flickers and the wicks burn. All of a sudden, the home is bright and cheerful, there is gaiety and serenity, calm and wholesomeness of spirit. The mother has fulfilled her time hallowed obligation for as Queen of the home she has brought into the lives of her loved ones the presence of the Divine. For that is the real meaning of the Sabbath candles: to enlighten the otherwise drab existence of the person with the light of God's presence. All that is true and holy, sacred and awesome finds its expression in the act of kindling the lights. There stands the symbol which speaks to the world that this is no ordinary dwelling but one which is dedicated to Judaism as this faith is alive with all the will and courage and power that can be found within the human being. The brightly burning wicks, which shed light into even the darkest corner of the room, bespeak of a devotion and enthusiasm which is worthy of the finest in Jewish tradition. The lights are essential to the Sabbath, the Sabbath is the cornerstone of our faith, our faith is our way toward God.

But the light of faith must not only radiate within the confines of our rooms. Let their symbolic presence be found in every home throughout the world and may the shadows of evil, hurt and oppression be overcome by the brightness of truth, justice and decency. As these candles are lit in our temporal homes so do they have their place in our spiritual home. The Temple is the dwelling place of the Almighty; the House of God encompasses the entire world and all its inhabitants.

Amen.

Thoughts on God.

Over the eons, how great and deep have become the thoughts of "an". When the mind of the human begins/ to see the glimmer of truth which shed light on the mysterious forces of the Universe, it was then that he uttered his praises to the unknown force he knew existed. Sun, moon, stars, stone and wood were all objects of his worship; he dedicated his hymns and sacrifices to the symbols of a then vaguely familiar deity. He praised God in words, was filled with joy through song, and mirrored Him in his own image.

How great and deep have grown the thoughts of Man! Still we praise Him but we can not see God, yet we sing and can only feel Him, the mirror of our thoughts reflects an eternal, infinite spirit who rules the world as Father of us all. The sun, moon and stars are the wondrous works of His Creation; the "psalmist said: "The heavens declare the glory of God, and the firmament showeth His handiwork". The wood and stone have become a part of the dust of the centuries for the prophet Isaiah raised his awesome cry: "I am the first and I am the last and beside me there is no God." He formulated the concept of one God, not only over us or over those who are precious to us in our sight, but One God over all mankind.

Creator, source of all Good, supreme in knowledge: these are words with which to describe Him. But where shall I find God as a human being, as a Jew? In the attitude I display toward life, in the feeling of goodness and wholesomeness which is part of my being, in the thoughts which lift my person out of the realm of the ordinary unto heights attained only by those who believe and trust. The image of His perfection establishes for me certain goals toward which I can strive, challenges me to attune my heart to His service, pictures for me an ideal which is ever set before me. The great tradition of which we are a part enjoins us to "love the Lord with all our heart, with all our soul and with all our might". It is within this framework that we envision Deity, making of our lives a symbol of honesty as we come ever closer in spirit to our heavenly Father. Amen.

On Prayer.

Each prayer may be divided into three currents of thought: adoration, thanksgiving and petition. In the first, we lift our hearts to the Almighty and praise Him for the marvellous works of His creation, for the beauty of Nature and for the Love which He has implanted in every human being. The portion labelled "thanksgiving" expresses our gratitude for the many blessings vouchsawed unto us, unto our families and unto all mankind. The small gifts of God are as precious in our sight as the greater shares of His bounty, and with humble ~~hearts~~ spirits we lift our voices in thanks. The third, and final, portion of the prayer is called "petition" and it is here where we approach the Divine to seek and request that which is most dear unto us.

But there are also two forms of prayer, the verbal and the silent. Most prevalent is the verbal petition which we employ as we gather together in Temple and place of meeting to invoke God's protection over us. But the most meaningful prayer of all is the silent voice of man speaking out in deep communion with the Divine. It is here that our inmost thoughts are brought before the throne of Heaven, in honest humility, in quiet justification, in warmth and sincerity of purpose. The silent prayer speaks for the mind of the individual; the verbal prayer frames the thoughts of the congregation.

And what can I achieve with my prayer? It is not right to phrase my thoughts in terms of petition alone, rather to speak in such a manner that all my feelings are concentrated on that which God has granted. Not mine, O Lord, but Thy will be done: this is the message of the personal prayer. Man forgets all too frequently that this is a mortal existence, that his hopes and dreams and visions are limited in time and ~~space~~ purpose. Whether our petitions are granted or not is of little import; however, we must realize that only as we commune with God can we add meaning and dignity to our lives. To thank Him for the blessings of Life, of Health, of Love is the supreme value of Prayer for it acknowledges His power, His Majesty and His all-pervasive Presence. Amen.

On Prayer.

Each prayer may be divided into three currents of thought: adoration, thanksgiving and petition. In the first, we lift our hearts to the Almighty and praise Him for the marvellous works of His creation, for the beauty of Nature and for the Love which He has implanted in every human being. The portion labelled "thanksgiving" expresses our gratitude for the many blessings vouchsawed unto us, unto our families and unto all mankind. The small gifts of God are as precious in our sight as the greater shares of His bounty, and with humble ~~xxxxxx~~ spirits we lift our voices in thanks. The third, and final, portion of the prayer is called "petition" and it is here where we approach the Divine to seek and request that which is most dear unto us.

But there are also two forms of prayer, the verbal and the silent. Most prevalent is the verbal petition which we employ as we gather together in temple and place of meeting to invoke God's protection over us. But the most meaningful prayer of all is the silent voice of man speaking out in deep communion with the Divine. It is here that our inmost thoughts are brought before the throne of heaven, in honest humility, in quiet justification, in warmth and sincerity of purpose. The silent prayer speaks for the mind of the individual; the verbal prayer frames the thoughts of the congregation.

And what can I achieve with my prayer? It is not right to phrase my thoughts in terms of petition alone, rather to speak in such a manner that all my feelings are concentrated on that which God has granted. Not mine, O Lord, but Thy will be done: this is the message of the personal prayer. Man forgets all too frequently that this is a mortal existence, that his hopes and dreams and visions are limited in time and ~~xxxxxx~~ purpose. Whether our petitions are granted or not is of little import; however, we must realize that only as we commune with God can we add meaning and dignity to our lives. To thank Him for the blessings of Life, of Health, of Love is the supreme value of Prayer for it acknowledges His power, His Majesty and His all-pervasive Presence. Amen.

Prayer of the Heart.

Out of a world beset by problems there arises the urgent need of man to pray. In contrast to the bigness of the Universe, the small voice of the silent prayer demands a hearing. The mind and heart of the human searches for truth, seeks a satisfied contentment, yearns to acknowledge the very presence of Life. The individual must pause and rest and refresh his spirit; he speaks to God in the quiet tones which mirror his confidence in the Divine.

Shall we not pray to God at this moment? It is a setting dedicated to the Almighty, a place that is most fitting for it is the House of ~~Wor~~ worship. Because of our urgent need to set aside the cares and tribulations of every-day affairs, we have come together here for a few moments in search of peace and serenity. We face the truths of our religious teachings and they ~~shall help us fix~~^{meet} the future with an unshakable conviction that what we believe is just and right and wholesome. Each one of us, with an individual's prayer coming from the heart, let us approach the alter of God and yet, united, let us stand together to do Him honor. May the words we utter here be translated into constructive action so that by our deeds we shall bring glory and renown to His holy Name. Conscious of these thoughts, let us open our hearts before the open Ark and lift our quiet voices unto the Lord of all. Amen.

Spurking Closing Prayer.

Heavenly God and Father, we are gathered here to express our humble gratitude for the doors of wisdom which Thou hast opened in our presence; for the patience and charity ~~xxx~~ with which Thou hast guided us through the fields of knowledge; for the opportunity~~xx~~ of joining with our friends in the pursuit of learning and fellowship.

As we ~~mark~~ approach the end of our formal education may we realize that the occasion which marks this wonderful hour is only a symbol along the road of life. The will to study, the desire to understand, the need for insight: all these must be a part of our lives all the days of our stay on earth. The ideal of Truth is a challenge to us; to its pursuit we stand dedicated. Help us to attain that standard of perfection of which Thou art the symbol so that we may enrich our lives through devotion to Thee and Thy word. May the young mind of today become the mature individual of tomorrow; endow us with the ability to share our knowledge and beliefs with those less fortunate than we. May all Thy children rejoice in our progress and thus may they be encouraged to strive, enthusiastically for high ideals. May it be pleasing in Thy sight that the struggle for Honesty and Justice among men fall to our lot and that, through our knowledge of Thee, our work may be accomplished speedily and in our time. Praised art Thou, O Lord, who dost favor man with knowledge.

Amen.

F 17593

F 17594



High School Graduation at Divine Service
Friday eve, March 30, 1956 - Temple Ohel Shalom.

Ed
Smith

Barry
Lefko

Diller
Ashman

Sarah
Hunter

Ragie
Legum

Linda
Rorganstein

Linde
Brown

Evelyn
Langheimer

John H. C.
for 75 cents

Post card to H.S.

Name:

Age:

Address:

Phone:

I (am, am not) interested in the High School program.

I (will, will not) be in the city this year.

I would like to discuss the following topics:

1st choice:

2nd choice:

3rd choice:

I (am, am not) interested in teaching at our school.

ATT: Rabbi Lehman

35 copies

Reverse side: Temple address.

September 7, 1956

Dear Friend:

I hope you have had a very pleasant summer and that you are now ready to begin working for another year. But, first, I want to wish you a very Happy and Good New Year.

Your Confirmation was an outstanding event in the religious life of our congregation. You were a member of one of the finest classes we have ever graduated from our Religious School. Now I want to interest you in our High School program, for its work and its first graduation last year were of the kind which made all of Oheb Shalom proud of its youth.

We will begin our first session on Sunday morning, September 23rd, at 10:45 A.M. This is late enough to give you a chance for late sleeping; we meet each Sunday for exactly one hour. We hold discussions galore and touch on every subject of interest to YOU! We furnish coffee, buns and many of your old friends who are returning; all we want from you is your steady attendance. And, remember, if you want to teach in our school you must continue your education with us at the same time.

How about joining us on the 23rd of September? We meet in the little room near the kitchen and we have a wonderful time. Fill out the enclosed card right away, while you are thinking of it, and return it to me.

I lookforward to seeing you at 10:45 A.M. on the 23rd. In the meantime my best wishes to you for a successful year and best regards.

Sincerely,

RLL:lb

ROBERT L. LEHMAN

Letters sent to
Confirmation Class of 1956

September 7, 1956

Dear Friend:

I hope you have had a very pleasant summer and that you are now ready to begin working for another year. But, first, I want to wish you a very Happy and Good New Year.

Your Confirmation was an outstanding event in the religious life of our congregation. You were a member of one of the finest classes we have ever graduated from our Religious School. Now I want to interest you in our High School program, for its work and its first graduation last year were of the kind which made all of Cheb Shalom proud of its youth.

We will begin our first session on Sunday morning, September 23rd, at 10:45 A.M. This is late enough to give you a chance for late sleeping; we meet each Sunday for exactly one hour. We hold discussions galore and touch on every subject of interest to YOU! We furnish coffee, buns and many of your old friends who are returning; all we want from you is your steady attendance. And, remember, if you want to teach in our school you must continue your education with us at the same time.

How about joining us on the 23rd of September? We meet in the little room near the kitchen and we have a wonderful time. Fill out the enclosed card right away, while you are thinking of it, and return it to me.

I look forward to seeing you at 10:45 A.M. on the 23rd. In the meantime my best wishes to you for a successful year and best regards.

Sincerely,

R.L.Lb

ROBERT I. LEHMAN

Letters sent to
Confirmation Class of 1956

30 Copies

7
September 20, 1956

Dear Friend,

I hope you have had a very pleasant summer and that you are now ready to begin working for another year. But, first, I want to wish you a very Happy and Good New Year.

Your Confirmation was an outstanding event in the religious life of our congregation. You were a member of one of the finest classes we have ever graduated from our Religious School. Now I want to interest you in our High School program, ^{for its} ^{first} ^{last year} graduation were of the kind which made all of Dheb Shalom proud of its youth.

We will begin our first session on Sunday morning, September 23, at 10:45 A.M. This is late enough to give you a chance for late sleeping; we meet each Sunday for exactly one hour. We hold discussions galore and touch on every subject of interest to YOU! We furnish coffee, buns and many of your old friends who are returning; all we want from you is your steady attendance. And, remember, if you want to teach in our school you must continue your education with us at the same time.

How about joining us on the 23rd of September? We meet in the little room near the kitchen and we have a wonderful time. Fill out the enclosed card right away, while you are thinking of it, and return it to me.

I look forward to seeing you at 10:45 A.M. on the 23rd. In the meantime, my best wishes to you for a successful year and best regards.

Sincerely,

RLL.

NOTE TO MISS BROWNE: THIS LETTER, WITH POSTCARD, IS TO GO OUT ~~BY~~ BY THE 20TH OF SEPT. 20, TO THE ENTIRE CONFIRMATION CLASS OF ~~1956~~ 1956.

September 10, 1956

Dear

Once again we have begun a new cycle of the Jewish calendar and I want, first of all, to wish you a Happy and Good New Year!

Last year you were part of my High School Class and also participated in our first High School Graduation. As you know, the High School has a two year course and I sincerely hope that you will return for your second, and senior year. You are one of eight people eligible for graduation in this pioneer effort on the part of Temple Oheb Shalom.

As always, we shall meet this year in our own, private "palace" near the all-important kitchen. Our first class will be held on Sunday morning, September 23rd at 10:45 A.M. Coffee, buns, ash-trays, good conversation and discussion will be provided by the Temple; you are obligated to bring yourself. Please fill out the enclosed card and return it to me.

I look forward to seeing you on the 23rd. In the meantime, my best regards to you and all good wishes for a successful year.

Sincerely,

RLL:lb

ROBERT L. LEHMAN

P.S. HIGH SCHOOL GRADUATION DATE: Friday Evening, April 26, 1957, 8:15 P.M.

Letters sent to:

Donna Arenson
Marta Hoffman
Jacqueline Myers
Sue Ellen Feinglass
Judith Goodhart
Phyllis Goodman
David Goldheim
Charles Winner

September 10, 1956

Dear

Once again we have begun a new cycle of the Jewish calendar and I want, first of all, to wish you a Happy and Good New Year!

Last year you were part of my High School Class and also participated in our first High School Graduation. As you know, the High School has a two year course and I sincerely hope that you will return for your second, and senior year. You are one of eight people eligible for graduation in this pioneer effort on the part of Temple Oheb Shalom.

As always, we shall meet this year in our own, private "palace" near the all-important kitchen. Our first class will be held on Sunday morning, September 23rd at 10:45 A.M. Coffee, buns, ash-trays, good conversation and discussion will be provided by the Temple; you are obligated to bring yourself. Please fill out the enclosed card and return it to me.

I look forward to seeing you on the 23rd. In the meantime, my best regards to you and all good wishes for a successful year.

Sincerely,

RLL:lb

ROBERT L. LEHMAN

P.S. HIGH SCHOOL GRADUATION DATE: Friday Evening, April 26, 1957, 8:15 P.M.

Letters sent to:

Donna Aronson
Marta Hoffman
Jacqueline Ayers
Sue Ellen Feinglass
Judith Goodhart
Phyllis Goodman
David Goldheim
Charles Winner

10 Copies

Sept. 10. 1956

Dear friend,

Once again we have begun a new cycle of the Jewish calendar and I want, first of all, to wish you a Happy and Good New Year!

Last year you were part of my High School Class and also ~~took part~~ participated in our first High School Graduation. As you know, the High School has a two year course and I sincerely hope that you will return for your second, and senior, year. You are one of eight people eligible for graduation in this pioneer effort on the part of Temple Oheb Shalom.

As always, we shall meet ~~in~~ this year in our own, private "palace" near the all-important kitchen. Our first class will be held on Sunday morning, September ~~22~~ 23 at 10:45 A.M. Coffee, buns, ash-trays, good conversation and discussion will be provided by the Temple; you are obligated to bring yourself. ^{Please} ~~Please~~ fill out the enclosed card & return it to me!

I look forward to seeing you on the 23rd. In the meantime, my best regards to you and all good wishes for a successful year.

Sincerely,

RLL

P.S. HIGH SCHOOL GRADUATION DATE: Friday Evening, April 26, 1957, 8:15 P.M.

NOTE TO MISS BROWNE: THIS LETTER IS TO BE SENT BY, OR ON, SEPTEMBER 10th
TO THE FOLLOWING EIGHT PERSONS:

- DONNA ARRONSON
- MARTA HOFFMAN
- JACKY MEYER ^{Finch}
- ELLEN SUE FEINMAN
- JUDY GOODHART
- PHYLLIS GOODMAN
- DAVID GOLDMAN HEIM
- JACOB WINNER Charles

} all members of
1955 Confirmation
Class - addresses
in Temple Topics

Oheb Shalom

The Moses Hecht Home - Future Site of Temple Oheb Shalom



And the Oheb Shalom Religious School

**P.T.A.
POINTS
TEMPLE OHEB SHALOM**

To
The Parents
Of
Temple Oheb Shalom Religious School

Fall, 1955
Winter, Spring 1956

1307 Eutaw Place
Baltimore 17, Maryland

Second Edition

Edited by Nance B. Gamse

CONTENTS

Preface

Last year's initial P.-T.A. Points was so enthusiastically received that we decided to publish it again.

We hope that the booklet is a useful one; that it does help acquaint parents with the Religious School activities of their children; that it is used for reference all year long for necessary dates and data -- or for that committee member's elusive phone number. We hope you continue to read it and benefit from its increased size.

This year we are especially proud of our cover picture, the Moses Hecht Home, "future site of Temple Oheb Shalom". How exciting to think of our over-crowded school moving to those spacious grounds! There were over 140 new students registered at our Religious School this year, making a total of 800 children - 400 more than the building was built for originally.

As our school grows, so grows your P.-T.A. This year we plan on re-writing our Constitution; we have added the new "Club Thirteen" to our very successful extra-curricular activities program, thus expanding to fill the needs of the children; we have planned new ideas for our meetings in order to bring the parent-teacher relationship into closer proximity. During the past year a Sisterhood- P.-T.A. Representative was named in order to form a more perfect liaison with our Big Sister Organization, the Temple Sisterhood, which also spends much of its time and effort for the betterment of the children of the Religious School.

We are all working together for our children, for the future Oheb Shalom occupants of the Moses Hecht Home Site. As you know, the Parent-Teacher's Association is still fundamentally a service organization. Support your P.-T.A.! Remember, Oheb Shalom's P.-T.A. Points to YOU!

Preface

The Temple Family.....	4
P.-T.A. Officers.....	5
Know your Child's Teacher.....	7
P.-T.A. Calendar of Events.....	12
Calendar of Important Dates for Religious School Children.....	12
P.-T.A. Board Meeting Dates.....	12
REGULAR P.-T.A. MEETING DATES.....	12
Extra-Curricular activity dates.....	13
Annual P.-T.A. Picnic.....	14
P.-T.A. Committees.....	15
Class Mother List.....	17
The Annual Art Contest.....	19
Happy Children.....	20

The Temple Family

With Sincere Thanks
for the gracious assistance of the office and staff
of the Temple
without whose help the work of the Parent-Teacher's
Association would be impossible.

A note from our Rabbi:

For the second successive year I am delighted to extend greetings through this bulletin to the members of the P.-T.A. of our Temple. With each season's passing the invaluable help of our P.-T.A. is demonstrated. We have come to lean so heavily upon this fine organization that it is hard to imagine our school functioning without you.

As we now look into our future with thrilling plans for the growth of our School in our new home, we know that our P.-T.A. will be in the forefront of those who make these plans a reality. May 5716 bring every blessing to you and yours!

RABBI ABRAHAM D. SHAW

A note from our Assistant Rabbi:

Greetings. It is my privilege to extend to you all, by this means, my very warmest good wishes for a wholesome and meaningful New Year. May the Almighty shower you and yours with happiness and health, may your children be blessed with security and love now and always.

This can also become a rewarding and exciting year for us at Oheb Shalom particularly for those who are most meaningful to us, our children. Let us labor enthusiastically and lovingly to bring to realization the great vision of our Congregation: a new building, a new home, a new school for those of the future generations. Our parents and Oheb Shalom will build and achieve; the children shall profit by our efforts and our new home will resound with the voices of happy youngsters.

RABBI ROBERT L. LEHMAN

A note from our Cantor:

I am happy to extend greetings and best wishes to the entire membership of the P.-T.A. for the coming year. With each passing year the work of this fine organization grows in stature and importance, and through it, it serves to enrich the lives of the entire family of Oheb Shalom. I am fully confident that the accomplishments of the P.-T.A. will be even more outstanding in the coming year.

CANTOR BENJAMIN GROBANI

A note from the Religious School Principal:

Our P.-T.A. at Oheb Shalom Religious School is really an extension of the school; and, we, the staff, feel grateful for your outstanding cooperation. The classroom of today is the P.-T.A. of tomorrow. And we are fortunate in having such a wonderful group so that our children may look with pride at your activities; learn from what you are doing; later join the P.-T.A. and thus have the cycle continue to the benefit of the school.

Keep up the good work! Best wishes for the coming year.

EDWARD H. GOLDSTEIN

A note from the President of the P.-T.A.:

As we start this religious school year, the P.-T.A., in company with all those interested in our Religious School, looks forward to the future in our new quarters on Park Heights Avenue. We hope to continue our record as a service organization, bringing together the views of the parents, teachers, and the Religious School Administration. Any parents interested in cooperating in this work will be sincerely welcomed. We hope that through one of our projects we will benefit your child.

NATHANIEL GAMSE, President

THE TEMPLE STAFF:

Mr. Abraham Epstein
Miss Lilyan Browne
Miss Sharna Grossman
Phones: La. 3-3567
Ma. 3-7137

Mrs. David Goldberg (Dr. Goldstein's Secretary)

P.-T.A. Officers
(1955-1956)

President--

MR. NATHANIEL GAMSE
5006 Norwood Ave. (7), Li. 2-5618

Vice-president--

MR. SAMUEL BERNSTEIN
3930 Duvall Ave. (16), Fo. 7-1410

Vice-president--

MR. CHARLES GUGGENHEIMER
6202 Pimlico Rd. (9), Fo. 7-1669

Vice-president--

MR. WILLIAM AGETSTEIN
5325 Cordelia Ave. (15), Mo. 4-4752

Recording Secretary--

MR. HERBERT MORSS
5611 Haddon Ave. (7), Mo. 4-3153

Corresponding Secretary--

MRS. SOL ELLENSON
2713 Mt. Holly St. (16), Fo. 7-5604

Treasurer--

MR. SAMUEL PERL
3707 Dennlyn Rd. (15), Fo. 7-4023

Assistant Treasurer--

MR. HAROLD REES
5709 Rockspring Rd. Mo. 4-1726

Past Presidents of the P.-T.A.

Dr. Samuel Friedman
Mr. David Cohn
Mr. Maurice Caplan, ex-officio

Know Your Child's Teacher!

One of the fundamental purposes of P.-T.A. is to develop better understanding between teacher, parent, and child. This short "thumb-nail sketch" of your child's teacher may help you become better acquainted. A personal visit might further this relationship and help your child's teacher know your child's parent!

SYDNEY JOSEPH BAKER, eighth grade teacher at Oheb Shalom, is a graduate of the Maryland State Teachers College at Towson where he received his B.S. degree. He has taught in the public schools of Baltimore County since 1940 in the elementary schools. He has taken courses at the University of Maryland and at Hopkins. Mr. Baker was confirmed at Oheb Shalom. He has studied violin at Peabody and while a student there was a member of the Conservatory Orchestra.

JESSIE ETELSON, first grade teacher, is a graduate of the Maryland State Teachers College and has also received a diploma from the Department of Education. She has done extensive recreational work, has substituted and taught school for several years, and has been teaching at Oheb Shalom since 1952. Her daughters are enrolled at our Religious School.

SYLVIA PEARL FELDMAN, fourth grade teacher, is working for her B.S. degree in sociology at the University of Maryland evening division. She is a secretary-administrative assistant with the Air Research and Development Command. Miss Feldman spent a year in Israel and is now continuing her Jewish studies at the College of Jewish Studies.

KURT FREUDENTHAL, seventh grade teacher, has a daughter in the fourth grade of Religious School. He received his Doctorate in Administrative Law at the University of Wuerzburg, Germany, and his Master of Science in Social Administration at Western Reserve University, Cleveland, Ohio. He is the Chief Social Worker of the Veterans Administration Regional Office; is on the Advisory Committee for Parent Education of the Baltimore Department of Education; member of the Camping Committee of the Board of the Jewish Community Center; chairman of the Government Employees Division of the Associated Jewish Charities. Dr. Freudenthal is past chairman of the American Association of Psychiatric Social Workers in Baltimore; an executive committee member of the Maryland Chapter of the National Association of Social Workers. He is the author of many articles in his professional field. He has taught at Oheb Shalom since 1949.

JUNE BETSY GOLDEN, third grade teacher, is teaching at the Fallstaff Elementary School. Miss Golden is a graduate of the State Teachers College at Towson. She has been at Oheb Shalom since 1953.

NATHAN HIRSH, fifth grade teacher, received his B.A. at New York University and his M.S. at Cortland State Teachers College. He has taken additional courses at the University of Maryland and at Hopkins. He has taught the sixth grade at the Catonsville Elementary School for the past five years and at Cheb Shalom for the past three years.

FLORENCE ANITA HOROWITZ, fifth grade teacher, received her B.A. at the New York State College for teachers. She teaches at the Dundalk Elementary School. This is her fourth year at the Oheb Shalom Religious School.

HORTENSE OCHS KLOTZMAN, second grade teacher, represents the third generation of her family at Temple Oheb Shalom. Her grandparents were married in 1877 by its first ordained rabbi, Dr. Benjamin Szold. Mrs. Klotzman began Oheb Shalom Religious School at the age of seven, was confirmed at Oheb Shalom, and has been teaching here for over thirty years. Always active in any form of Temple activity, Mrs. Klotzman has served as a President of the Sisterhood and is at present an Honorary Member of the Sisterhood Board. She is a graduate of the Maryland State Teachers College; she has taken summer courses at the Johns Hopkins University and after school demonstration classes and the nursery school course under Mrs. Leon Ginsburg, receiving a certificate for the latter.

ARTHUR LITOFSKY, sixth grade teacher, received his B.S. at the University of Maryland in June 1954. He is now attending the University of Maryland Medical School. This is his second year at the Oheb Shalom Religious School.

MALCOLM LEONARD MARCUS, fourth grade teacher, received his A.B. at the University of Maryland in 1950. He teaches the sixth grade in the Baltimore Public Schools.

JOSEPH J. MARCUS, sixth grade teacher, is the Scout Master for the Temple Oheb Shalom Boy Scout Troop #97. He has several sons himself. He received his B.S. at the University of Washington and his M.S. at the Johns Hopkins University. He is a chemical engineer with the Army Chemical Corps. This is his second year at the Oheb Shalom Religious School.

BERNARD MAZER, fifth grade teacher, is a senior at the State Teachers College at Towson. This is his second year at Oheb Shalom.

ANNA BELLE MILLER, merit class teacher, graduated from Towson State Teachers College in June 1954, majoring in elementary education. She teaches the third grade at School 88 in the Baltimore Public School system. Miss Miller was confirmed at Oheb Shalom in 1948.

PAUL P. MILLER, ninth grade teacher, received his diploma at the State Teachers College, his B.S. and M.A. at the Johns Hopkins University. He is at present working on his Ph.D. He is chairman of the Department of Mathematics at the Baltimore Junior College. This is his third year at our School.

SYDNEY LOIS MILLER, third grade teacher, is a junior at the State Teachers College at Towson. This is her first year at Oheb Shalom.

LEONA S. MORRIS, teacher of the tenth grade Confirmation class, is very active in the Temple Sisterhood Career Group. She received her A.B. at Goucher College and her M.A. at the University of Maryland. She has taken summer courses at the University of Toronto, Harvard University, and San Francisco State College, and extension courses at the University of Maryland and Goucher. She has taught at Oheb Shalom since 1945. Miss Morris is Dean of Women and Instructor in Sociology at the Baltimore Junior College. During the summer of 1955 she did a Television series on Station WBAL-TV.

HERBERT MORSS, new enrichment class teacher, received his A.B. and M.A. at Boston University and has taken additional courses at the Johns Hopkins University. He has taught at Oheb Shalom for five years, and teaches in the sixth grade at Park School. Mr. Morss serves as Recording Secretary for the P.-T.A. He was camp director for his private camp during the summer of 1955, and has his own family.

SIGMUND B. PICKUS, sixth grade teacher, received his B.S. in elementary education at State Teachers College at Towson. He is now working on his Master's degree in Education at the University of Maryland. Mr. Pickus is a graduate of the Baltimore Hebrew College where he received his diploma in 1948. This is his second year at Oheb Shalom.

WARREN SAUL POLAND, eighth grade teacher, is a third year medical student at the University of Maryland at which university he received his B.S. degree in 1953. This is his third year at Oheb Shalom.

ARTHUR ROCKLIN, fourth grade teacher, was confirmed at Temple Oheb Shalom. He attended Johns Hopkins University where he did his pre-law work, and he is now enrolled at the Law School at the University of Maryland. He has had several years experience at day camps and last summer was counselor at a resident camp. Mr. Rocklin is now President of the Senior Youth Group at Oheb Shalom. This is his third year as a teacher at Religious School.

WALTER D. RUBENSTEIN, seventh grade teacher, received his B.A. at Brooklyn College and his LL.B. at the New York Law School. He also did some graduate work at Brooklyn College, Graduate Division. Mr. Rubinstein taught at East End Temple in New York for one year and for several years in the New York City public schools. At present he is Claims Policy Examiner with the Social Security Administration. He has one child. This is his first year on the staff of Oheb Shalom.

LEROSE SACKERMAN, third grade teacher, has a child in the second grade of Religious School. She attended Johns Hopkins University and has done social service work with children through the Department of Recreation. She and her family have always been active in Sisterhood and other Temple organizations. Mrs. Sackerman was past Corresponding Secretary of the P.-T.A. She was confirmed at Temple Oheb Shalom and has been teaching in the Religious School for twenty-four years.

PAULA SALGANIK, second grade teacher, is a senior at the University of Maryland. She should receive her B.A. from the University of Maryland in February 1956 and she plans to teach in the Baltimore City Public Schools at that time. She was confirmed in our Temple. This is Miss Salganik's fifth year on our teaching staff. She has also been a counsellor at day camps.

SYLVIA SANDBERG, Kindergarten teacher, has had two children confirmed at Temple Oheb Shalom. She has been active on the Temple Sisterhood Board. This is her sixth year at Oheb Shalom Religious School. At present she is teaching at the Talmudical Academy.

ANTOINETTE RITA TAFT-LOVITT, first grade teacher, was confirmed at Temple Oheb Shalom, and has been teaching here for eleven years. She has attended Peabody Conservatory of Music and at present is working for her degree there. She has taken additional courses at the University of Maryland, Johns Hopkins University, and the Maryland Institute of Art. She has headed the music department at a girls' camp, and been a director at the Jewish Educational Alliance. She has sung leading roles with the Chicago and Columbia Opera Companies, and is now a private piano teacher. She attended the College of Jewish Studies during 1954-1955.

SALLY TUCKER, second grade teacher, is a second grade teacher in the Baltimore City public school system. She received the B.A. degree at the Baltimore Junior College in February 1955 and attended State Teachers College during the 1955 summer session. She is now working at McCoy College. This is her first year at Oheb Shalom.

ATTEND TEMPLE SERVICES WITH YOUR CHILD -
YOU'LL BOTH ENJOY IT MORE.

P.-T.A. Calendar of Events

CALENDAR OF IMPORTANT DATES FOR RELIGIOUS SCHOOL CHILDREN
1955-1956

Note: Birthday blessings are offered for our children on the first Sabbath of the month from October through June.

Note: Birthday blessings are offered for our children on the first Sabbath of the month from October through June. On Saturdays, November 5, December 3, February 4, March 3 and April 7, special Children's Services for the 6th through the 10th grades will be held in the Temple. Younger children are welcome with their parents.

P.-T.A. BOARD MEETING DATES:

The executive board meetings are usually held at 8:15 P.M. in the library of the William Rosenau Building. The officers, committee heads, and class mothers are invited to all of these meetings.

Tuesday, October 4, 1955
Tuesday, December 6, 1955
Tuesday, March 6, 1956
Tuesday, April 24, 1956

REGULAR P.-T.A. MEETING DATES:

Your executive board is trying to plan interesting meetings to stimulate all parents. Attendance at these evening events also provide that "golden opportunity" for a parent-teacher conference, either before or after the general meeting. Consult your Temple Topics for further information concerning these events.

Sunday, Oct.16, 1955--Three-way evening on Know Your Religious School, 8:00 P.M.
Sunday, Jan.29, 1956--Sixth Annual Supper Meeting, 6:30 P.M.
Sunday, Mar.18, 1956--Annual Spring Dance, 9:00 P.M.
Sunday, Apr.8, 1956--Closing meeting and election of officers, 8:00 P.M.

EXTRA-CURRICULAR ACTIVITY DATES:

Your P.-T.A. is again offering extra-curricular activities to the children of the Religious School. There is professional instruction in Beginner's and Advanced Ball Room Dancing taught by the Ted Cochell Studios for Dancing; Miss Lou Ann Gallanor from Johns Hopkins University is giving instruction in Dramatics; Arts and Crafts is taught by Mr. Raymond Peper from the Maryland Institute. The fee is \$15 for the year and includes dessert and drinks which are furnished by the P.-T.A. and served immediately at the close of school on alternate Sundays. The classes run from 12:30 until 2:00 P.M. and have been very successful for the past two years.

This year a new group called "Club Thirteen", a bowling league, is being formed for thirteen year olds, exclusively. Any child now thirteen or thirteen years old before Dec. 31, 1955, is eligible to join for the season. This group will meet at the Forest Park Alleys at two o'clock for the same price as the other activities for the fifteen Sundays.

Activity days are as follows:

October 23, 1955
November 6, 1955
November 20, 1955
December 4, 1955
December 18, 1955
January 8, 1956
January 15, 1956
January 29, 1956
February 5, 1956
February 19, 1956
March 4, 1956
March 11, 1956
April 15, 1956
April 29, 1956
May 6, 1956

WARREN SAUL POLAND, eighth grade teacher, is a third year medical student at the University of Maryland at which university he received his B.S. degree in 1953. This is his third year at Oheb Shalom.

ARTHUR ROCKLIN, fourth grade teacher, was confirmed at Temple Oheb Shalom. He attended Johns Hopkins University where he did his pre-law work, and he is now enrolled at the Law School at the University of Maryland. He has had several years experience at day camps and last summer was counselor at a resident camp. Mr. Rocklin is now President of the Senior Youth Group at Oheb Shalom. This is his third year as a teacher at Religious School.

WALTER D. RUBENSTEIN, seventh grade teacher, received his B.A. at Brooklyn College and his LL.B. at the New York Law School. He also did some graduate work at Brooklyn College, Graduate Division. Mr. Rubinstein taught at East End Temple in New York for one year and for several years in the New York City public schools. At present he is Claims Policy Examiner with the Social Security Administration. He has one child. This is his first year on the staff of Oheb Shalom.

LEROSE SACKERMAN, third grade teacher, has a child in the second grade of Religious School. She attended Johns Hopkins University and has done social service work with children through the Department of Recreation. She and her family have always been active in Sisterhood and other Temple organizations. Mrs. Sackerman was past Corresponding Secretary of the P.-T.A. She was confirmed at Temple Oheb Shalom and has been teaching in the Religious School for twenty-four years.

PAULA SALGANIK, second grade teacher, is a senior at the University of Maryland. She should receive her B.A. from the University of Maryland in February 1956 and she plans to teach in the Baltimore City Public Schools at that time. She was confirmed in our Temple. This is Miss Salganik's fifth year on our teaching staff. She has also been a counsellor at day camps.

SYLVIA SANDBERG, Kindergarten teacher, has had two children confirmed at Temple Oheb Shalom. She has been active on the Temple Sisterhood Board. This is her sixth year at Oheb Shalom Religious School. At present she is teaching at the Talmudical Academy.

ANTOINETTE RITA TAFT-LOVITT, first grade teacher, was confirmed at Temple Oheb Shalom, and has been teaching here for eleven years. She has attended Peabody Conservatory of Music and at present is working for her degree there. She has taken additional courses at the University of Maryland, Johns Hopkins University, and the Maryland Institute of Art. She has headed the music department at a girls' camp, and been a director at the Jewish Educational Alliance. She has sung leading roles with the Chicago and Columbia Opera Companies, and is now a private piano teacher. She attended the College of Jewish Studies during 1954-1955.

SALLY TUCKER, second grade teacher, is a second grade teacher in the Baltimore City public school system. She received the B.A. degree at the Baltimore Junior College in February 1955 and attended State Teachers College during the 1955 summer session. She is now working at McCoy College. This is her first year at Oheb Shalom.

ATTEND TEMPLE SERVICES WITH YOUR CHILD -
YOU'LL BOTH ENJOY IT MORE.

P.-T.A. Calendar of Events

CALENDAR OF IMPORTANT DATES FOR RELIGIOUS SCHOOL CHILDREN
1955-1956

Sunday, Sept.18--New Year's Children Service, 9:30 A.M.
Monday, Sept.26--Day of Atonement Children's Service, 12:30 P.M.
Friday, Oct.7--Consecration of Kindergarten Children, 7:30 P.M.
Saturday, Oct.8--Children's Harvest Service, 10:00 A.M.
Sunday, Dec.18--Chanukah Celebration
Sunday, Dec.26 and Jan.2--Religious School Mid-Winter Vacation
Sunday, Feb.26--Purim Carnival
Sunday, Mar.25--Children's Model Seder
Friday, Mar.30--Religious School High School Graduation, 8:15 P.M.
Sunday, Apr.1--Religious School Passover Vacation
Wednesday, May 16--Confirmation Exercises (Shevuoth Service) 9:30 A.M.

Sunday, May 27--Closing of Religious School and Annual P.-T.A.
Picnic

Note: Birthday blessings are offered for our children on the first Sabbath of the month from October through June.

On Saturdays, November 5, December 3, February 4, March 3 and April 7, special Children's Services for the 6th through the 10th grades will be held in the Temple. Younger children are welcome with their parents.

P.T.A. BOARD MEETING DATES:

The executive board meetings are usually held at 8:15 P.M. in the library of the William Rosenau Building. The officers, committee heads, and class mothers are invited to all of these meetings.

Tuesday, October 4, 1955
Tuesday, December 6, 1955
Tuesday, March 6, 1956
Tuesday, April 24, 1956

REGULAR P.-T.A. MEETING DATES:

Your executive board is trying to plan interesting meetings to stimulate all parents. Attendance at these evening events also provide that "golden opportunity" for a parent-teacher conference, either before or after the general meeting. Consult your Temple Topics for further information concerning these events.

Sunday, Oct.16, 1955--Three-way evening on Know Your Religious School, 8:00 P.M.
Sunday, Jan.29, 1956--Sixth Annual Supper Meeting, 6:30 P.M.
Sunday, Mar.18, 1956--Annual Spring Dance, 9:00 P.M.
Sunday, Apr.8, 1956--Closing meeting and election of officers. 8:00 P.M.

EXTRA-CURRICULAR ACTIVITY DATES:

Your P.-T.A. is again offering extra-curricular activities to the children of the Religious School. There is professional instruction in Beginner's and Advanced Ball Room Dancing taught by the Ted Cochell Studios for Dancing; Miss Lou Ann Gallanor from Johns Hopkins University is giving instruction in Dramatics; Arts and Crafts is taught by Mr. Raymond Peper from the Maryland Institute. The fee is \$15 for the year and includes dessert and drinks which are furnished by the P.-T.A. and served immediately at the close of school on alternate Sundays. The classes run from 12:30 until 2:00 P.M. and have been very successful for the past two years.

This year a new group called "Club Thirteen", a bowling league, is being formed for thirteen year olds, exclusively. Any child now thirteen or thirteen years old before Dec. 31, 1955, is eligible to join for the season. This group will meet at the Forest Park Alleys at two o'clock for the same price as the other activities for the fifteen Sundays.

Activity days are as follows:

October 23, 1955
November 6, 1955
November 20, 1955
December 4, 1955
December 18, 1955
January 8, 1956
January 15, 1956
January 29, 1956
February 5, 1956
February 19, 1956
March 4, 1956
March 11, 1956
April 15, 1956
April 29, 1956
May 6, 1956

Just Before the Ninth Annual P.-T.A. Religious School
Picnic at Leakin Park on The Closing Day of Religious School
May 27, 1956
or

Jest Before the Picnic
(with apologies to Eugene Field)

We're gonna have a picnic an' its gonna be in May,
There'll be grub to eat, balloons to bust, and lots of games
to play;

We boys get to wear blue jeans, the girls show up in shorts--
Without them starchy crinolines they play much better sports!

There's always cokes an' free icecream an' a prize for the
best at ball,
So come along an' bat a few, there's plenty of room for all;
'Course everyone's invited, each year--RELIGIOUSLY!
An' jest before the picnic I'm as good as I kin be!

I don't forget my charity then, nor the En Kelohenu Hymn,
Though my voice is kinda croaky an' my memory's usually dim!
An' I even learn my Hebrew like an Honor Roll "brain" would,
'Til Mom sighs to Dad, "He'll make it yet! Oh, if he only
could...!"

So look for me, 'cause I'll be there a-rearin' for to play--
I'M not the one to disappoint our generous P.-T.A!
Yep, most the time, the whole year round, there ain't no
ants on me,

But jest before the picnic I'm as good as I kin be!



P.-T.A. COMMITTEES

Coordinator and Committee Supervisor:

Mr. Charles Guggenheim
6202 Pimlico Road (9) Fo. 7-1669

Hospitality Committee

Honorary Chairmen:

Mrs. Abraham D. Shaw, 6810 Cross Country Blvd. (15), Ro. 4-0399
Mrs. Benjamin Grobani, 2405 Linden Avenue (17), La. 3-3974

Chairmen:

Dr. and Mrs. Samuel Friedman, 4215 Ethland Ave. Mo. 4-7306

Committee:

Mrs. Samuel Goldheim, 2603 Talbot Road, (16), Fo. 7-4268
Mrs. Milton Brown, 3922 Rosecrest Avenue (15), Ro. 4-0168
Mrs. Leonard Sackerman, Alhambra Apts. (17), La. 3-3583

Program Committee:

Chairmen:

Mr. William Agetstein, 5325 Cordelia Ave. (15), Mo. 4-4752
Mr. Samuel Bernstein, 3930 Duvall Ave. (16), Fo. 7-1410

Publicity Committee:

Chairman:

Mrs. Abraham King, 5333 Cordelia Ave. (15), Fo. 7-2186

Vice Chairmen:

Mrs. H. Reinhard, 3416 Garrison Blvd. (16), Li. 2-2836
Mrs. Albert Friendlich, 3937 Duvall Ave. (15) Fo. 7-3479

Sisterhood Representative:

Mrs. Albert Thaler, 3627 Forest Hill Rd. Wi. 4-2365

Extra-curricular Activities Committee:

Chairman:

Mr. Henry Wallach, 3412 Forest Park Ave. (15), Fo. 7-2234

Head of Dramatics:

Mrs. Fred Goodman, 3627 Liberty Heights Ave. Fo. 7-5005

Committee for Children's P.-T.A. Dances:

Chairman:

Mrs. Philip Aaronson, 5000 Norwood Ave. (7), Fo. 7-6755

Vice Chairman:

Mrs. Hyman Berkoff, 2405 Chelsea Terrace, Fo. 7-4730

Refreshment Committee:

Chairman of annual supper meeting:

Mr. Albert Cohen, 5603 Wesley Ave., Fo. 7-4068

Chairman of regular meeting:

Mrs. Albert Friendlich, 3937 Duvall Ave. (15), Fo. 7-3479

Chairman of P.-T.A. Institutes:

Mrs. Manuel Hyatt, Marlboro Apts. (17), Ma. 3-4300

Chairman of Faculty Suppers and Luncheon:

Mr. and Mrs. Joseph Henriques, 2700 Violet Ave., Fo. 7-7341

Committee Members:

Mrs. Bernard Balser, 3306 Tioga Parkway, Ma. 3-1525-W

Mrs. Milton Brown, 3922 Rosecrest Ave. (15), Ro. 4-0168

Mrs. Howard Caplan, 2908 Fendall Road (7), Mo. 4-1889

Mrs. Nathan Freedman, 3911 Woodbine Ave. (7), Li. 2-1937

Mrs. Frank Klein, 3715 W. Cold Spring Lane (15), Fo. 7-7938

Mrs. Walter Laupheimer, 6208 Winner Ave. (15), Ro. 4-2322

Mrs. Julius Schwarz, 4236 Norfolk Ave, Li. 2-2491

Mrs. Regina Hyman, 4124 Norfolk Ave., Fo. 7-7544

Art Contest:

Chairman:

Mrs. Jerome Robinson, 4900 Poe Ave. (15), Mo. 4-5628

Committee:

Mrs. Howard Caplan, 2908 Fendall Road (7), Mo. 4-1889

Mrs. Harry Kaplan, 827 Light Street Sa. 7-2648

Mrs. E. Lewy, 5508 Pimlico Road (16), Li. 2-1221

Dance Committee:

Chairman:

Mr. William Agetstein, 5325 Cordelia Ave. Mo. 4-4752

Committee Members:

Mr. and Mrs. Norman Block, 3514 Jo Ann Drive 01. 3-6290

Mr. and Mrs. David Cohn, 4005 Kathland Av. Fo. 7-7700

Mr. and Mrs. Carlton Germaine, 6314 Pearce Ave. Ro. 4-0124

Mr. and Mrs. Alan Eisenberg, 3803 Woodbine Ave. (16) Mo. 4-1762

Mr. and Mrs. Harry Kaplan, 827 Light St. Sa. 7-2648

Mr. and Mrs. Edwin Ottenheimer, 4107 Lowell Dr. Hu. 6-7330

Mr. and Mrs. Harold Rees, 5709 Rockspring Rd. Mo. 4-1726

Picnic Committee:

Chairman:

Mr. Charles Guggenheim, 6202 Pimlico Road Fo. 7-1669

Committee Members:

Mr. Philip Aaronson, 5000 Norwood Ave. Ro. 7-6755

Mr. Alan Eisenberg, 3803 Woodbine Ave. Mo. 4-1762

Mr. Sol Ellenson, 2713 Mt. Holly St. Fo. 7-5604

Mr. David Cohn, 4005 Kathland Ave. Fo. 7-7700

Mr. Joseph Henriques, 2700 Violet Ave. Fo. 7-7341

Mr. Daniel Spector, 2607 Talbot Rd. Mo. 4-1880

Class Mother List
(1955-56)

Good class mother organization is the "key" to a united P.-T.A. general membership. The class mother is the direct liaison between the teacher and the parent. She makes phone calls before each meeting to the parents on her list. She assists her grade teacher at every Regular Meeting to introduce parents to the teacher and to limit lengthy discussions, if necessary. She makes a point of attending every Board meeting. Teachers should feel free to call on their class mothers for any assistance needed at any time. Parents should also call their "key mothers" whenever necessary. Make it a point to meet your class mother. These gracious ladies are there to serve you! Our provisional class mother list is printed below:

Committee of Class Mothers:

Head of Class Mothers:

Mrs. Norman Block, 3514 Jo Ann Dr. 01. 3-6290

Supervisors:

Mrs. Lionel Black, 4005 Bareva Rd. (15) Li. 2-7750

Mrs. C. M. Guggenheim, 6202 Pimlico Rd. (9) Fo. 7-1669

Mrs. Ben Neuhaus, 3312 Greenvale Rd. (8) Hu. 6-7126

Mrs. Bernard Snyder, 4104 Garrison Blvd. Fo. 7-4087

Mrs. Ernest Sundheim, 3312 Menlo Dr. (15) Ro. 4-1172

Class Mothers:

Mrs. Marvin Jafee, 3935 Duvall Ave. (16) Fo. 7-6328

Mrs. Morton I. Wolfson, 5813 Gist Ave. (15) Li. 2-3021

Mrs. Elwood Fink, 3804 Glen Ave. (15) Ro. 4-2799

Mrs. Frank Klein, 3715 Cold Spring Lane (15) Fo. 7-7938

Mrs. Milton Brown, 3922 Rosecrest Ave. (15) Ro. 4-0168

Mrs. Manuel Hyatt, Marlborough Apts. (17) Ma. 3-8202

Mrs. Benjamin Cohen, 2529 Ellamont St. (16) Fo. 7-3438

Mrs. Bernard Norwitz, 4020 Grantley Rd. (15) Fo. 7-1283

Mrs. A. Jesse Davis, 4200 Newbern Ave. (15) Li. 2-1624

Mrs. Howard T. Schlesinger, Jr., 2516 Linden Ave. (17) La. 3-8198

Mrs. Nathan Handler, 5815 Gist Ave. (15) Mo. 4-9165

Mrs. Hirsh Julius, 3810 Penhurst Ave. (15) Li. 2-0455

Mrs. Mendel Weis, 3104 Leighton Ave. (15) La. 3-7932

Mrs. David Kaufman, 4903 Edgemere Ave. (15) Li. 2-4910

Mrs. Louis Berlin, 3400 Alto Rd. (16) Mo. 4-2396

Mrs. Alec Arenson, 4009 Grantley Rd. (15) Mo. 4-9125
Mrs. Samuel Smith, 3903 W. Cold Spring Lane (15) Mo. 4-7308
Mrs. Albert Caplan, 4017 Bareva Rd. (15) Mo. 4-2066
Mrs. Hilford Caplan, 3909 Clarinth Rd. (15) Ro. 4-3537
Mrs. Samuel Bernstein, 4108 Falstaff Rd. (15) Ro. 4-1448
Mrs. Martin Herman, 2704 Talbot Rd. (16) Li. 2-7434
Mrs. Harry L. Cohen, 5622 Chrysler Ave. Mo. 4-2389
Mrs. Bernard D. Balser, 3306 Tioga Pkwy. (15) Ma. 3-1525-W
Mrs. Lawrence Goldbloom, 6309 Wirt Ave. (15) Ro. 4-2570
Mrs. Harry Kaplan, 827 Light St. (30) Sa. 7-2648
Mrs. Manfred Mann, 2908 Forest Glen Ave. (7) Mo. 4-8622
Mrs. Walter Laupheimer, 6302 Winner Ave. (15) Ro. 4-2322
Mrs. Joseph Henriques, 2700 Violet Ave. (15) Fo. 7-7341
Mrs. Peter B. Neborsky, 5345 Cordelia Ave. (15) Fo. 7-1856
Mrs. Meyer Chapnick, 5015 Sunset Rd. (15) Mo. 4-2525
Mrs. Sol Sandler, 6407 Laurel Drive (7) Hu. 6-3941
Mrs. Alvin D. Fisher, 3656 Forest Garden Ave. WINDSOR 1141
Mrs. Julius Pintzuk, 4001 Wabash Ave. (15) Fo. 7-3646
Mrs. Jack Matisoff, 5710 Rockspring Rd. Fo. 7-3170

The Annual Art Contest

Every year the P.-T.A. sponsors an Art Contest to encourage the children of the Religious School in an artistic endeavor of some Religious connection.

Last year's impressive display for all the entries hung in the Auditorium at Purim time for everyone to see. It was a very successful exhibition and showed unlimited talent among our children at Oheb Shalom.

The rules of this year's contest, under the supervision of Mrs. Jerome Robinson, will be announced at a later date. Appropriate prizes will be awarded. Look for further reminders of the Art Contest posted around Religious School, on Flyers, and in your Temple Topics. Encourage your children to participate in this broadening scope!

I have a little conscience
That goes everywhere with me;
I went with him to Temple Once,
Now we go regularly!

"Picture of a child drawing a picture for the Art Contest"

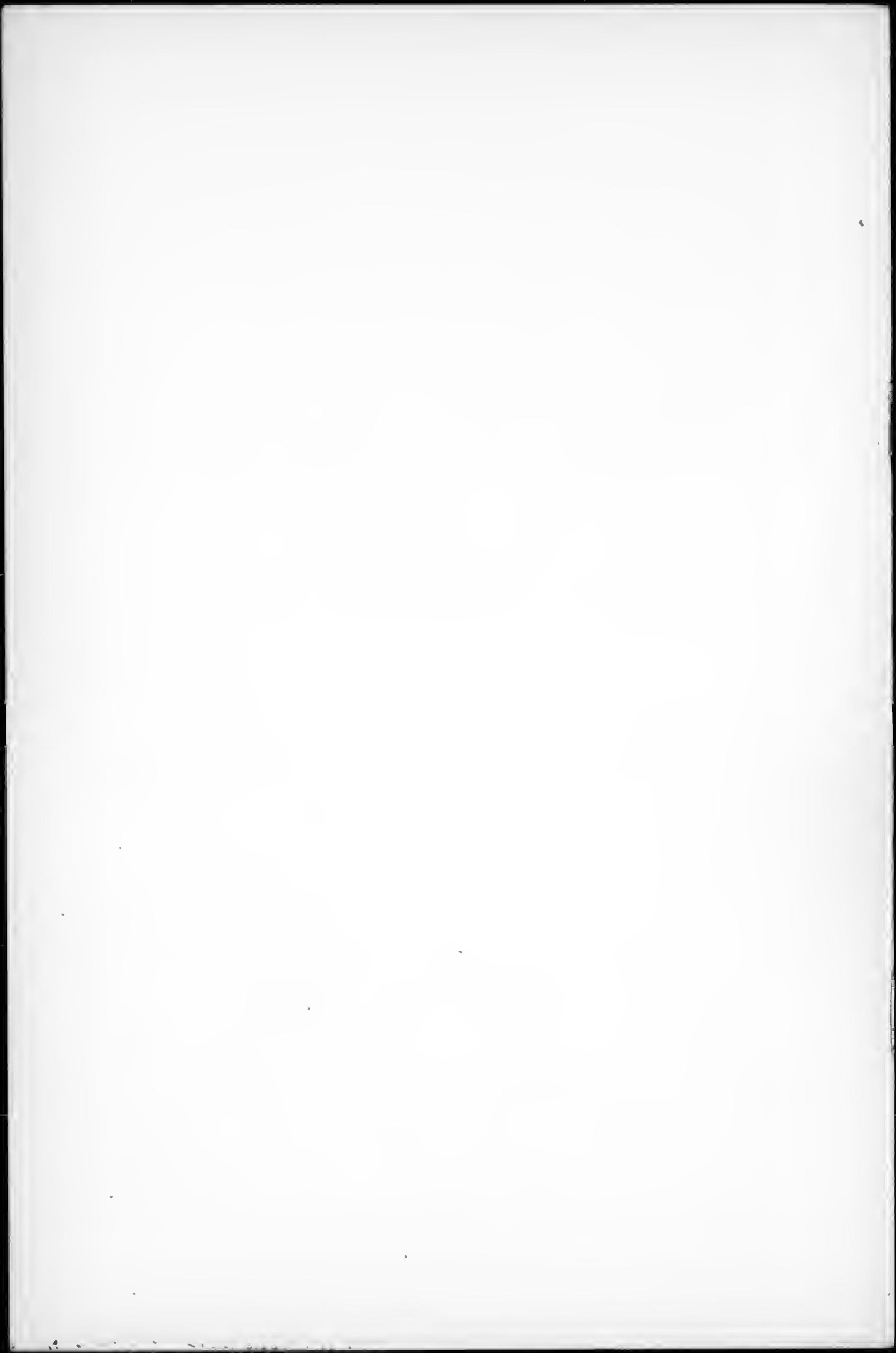


Happy Children
by
Rabbi Robert L. Lehman

What makes a happy child? This is a question which parents have been asking for many years. Theories are in abundance and psychologists have issued untold numbers of pamphlets and tracts which deal with just this problem. And yet, although the situation varies with each child, each of the answers bring to the fore certain basic ingredients which combine to make the child happy and contented. These are the need for affection, the necessary feeling for security and the need for parents who are concerned with the spiritual and physical welfare of the child. All these aspects of the child's happiness can be summarized in one word: interest! The boy or girl who feels that his parents are interested and concerned with his person and activities will, more likely than not, look at the world with satisfied and peaceful mien and we may consider the child to be "happy".

This matter of interest is of vital concern to us here at the Oheb Shalom Religious School. All too frequently we find parents whose attitude suggests that they want their child to learn something of an ancient and honored religion which happens to be called "Judaism". That this faith has a real and vital relationship to present day living is a fact which completely and, often, deliberately, escapes them. The child is sent not so much to learn but to "be present" and fulfill an obligation which the parent considers necessary. The child, rightly, asks: why should I go to Temple to worship if my parents lack the interest; why need I hear of customs and ceremonies if my parents neglect them; why should I read of Jewish matters if my home is devoid of Jewish content? The future of this child, Jewishly speaking, is all too evident: he shall be lost to our cause and shall lack the faith to sustain him in years to come.

There are, of course, other parents as well; these we need not commend for their reward is in their hearts. They take a lively interest in their child's education and never miss an opportunity to share in his religious experiences. These parents know the value of a living faith as they bring Judaism into their homes and lives and hearts. The child of these parents knows that his work at religious school is important and of immense value; he will come to us gladly and with eager anticipation of the day's activities. There is no question in our mind that this child shall be happy in his home, strong in his faith and of worth in his daily life.



off

JEWISH LIFE

77

HOW TO READ HEBREW

MORDECAI I. SOLOFF

Department of Reform Jewish Education

of the

BOARD OF JEWISH EDUCATION

1201 Eutaw Pl., • • Baltimore 17, Maryland



THE HEBREW ALPHABET

Note 1: In Hebrew we read from the right hand toward the left. Here
we begin

כְּ קְּ יְּ טְּ חְּ זְּ וְּ הְּ דְּ גְּ בְּ אְּ

CH K Y T CH Z V H D G V B Silent

as in

Chanookaw

as in

Chanookaw

Here we finish

Note 2: In Hebrew we have no capital letters. At the end of words, the following letters change slightly in appearance. Thus:

צ-ץ	פ-ף	נ-נ	מ-ם	כ-כ	כ-כ
TS	F	N	M	CH	K

Note 3: Certain Hebrew letters look alike. Note the differences.

מ	ט	ח	ה	ך	ר
M	T	CH	H	D	R
Bottom is open	Top is open	(as in Chanookaw) closed	Open	Note the dent	Note the Roundness
ק	ב	ו	ו	מ	ס
K	B	oo	o	M (final)	S
Note the Curve	Note the baek	Through the Center	Over	slant is missing	Note the slant
ז	ו	ש	ש	ג	צ
Z	V	S	Sh	G	Ts
Zigzags	Vertical	Dot is left	Dot is right	Groove	No Groove
.

Note 4: Hebrew has five vowels (letters like o or oo) that are placed alongside consonants (letters like א or ב). They are:

e = 'ɛ' ay = 'eɪ' i = 'ɪ' oo = 'ʊ' o = 'ɔ'
 as in as in as in as in as in
 bed day machine poor so

Note 5: Other sounds, like “a”, are placed underneath. Thus:

e = <u>ɛ</u>	ay = <u>ɔɪ</u>	i = <u>ɪ</u>	aw = <u>ɑʊ</u>	a = <u>ə</u>	oo = <u>ʊ</u>	<u>ː</u>
as in bed	as in day	as in in	as in saw	as in arm	as in poor or	Silent Vowel
			or		foot	

Note 6: When the silent vowel (⋮) is placed alongside —, — or ⋮, it means that the letter is to be read quickly and not accented.

Thus: - = -: τ = τ: ο = ο:
 without without without
 acent acent acent

Note 7: One vowel o is a *dot* (—) placed slightly to the left and over the letter. (For example: עַשְׂה = o-sé)

Note 8: If the letter “וֹ” follows a consonant having another vowel, then it is to be read “vo”. (For example: מִצְוָה = Mits-vos).

Note 9: If the letter ת has another vowel with it, then “ת” is read “v”.
(For example: תְּשִׁיבָה = tsi-vaw).

Note 10: If the letter “ׂ” occurs in the *middle* of a word and has *no* vowel underneath or alongside, then “ׂ” is silent. (For example: יָדָוּ = yaw-dawv). At the *end* of a word “ׂ” is sounded. (For example: יָדָאַ = yaw-da-y).

Note 11: If the letter **וּ** follows a letter having no vowel underneath or alongside, the letter *before* “**וּ**” is given the vowel “o”. (For example: **מוֹשֶׁה** = mo-she).

Note 12: If the letter ש occurs at the *beginning* or in the *middle* of a word, and has no vowel underneath or alongside, it is read “so”. (For example: שָׁבָע = so-va).

Note 13: “ָח” at the end of a word is read “ach”. (For example: לֹעַח=lu-ach).

Note 14: “ָה” at the end of a word is read “ah”. (For example: אָלֹהָה=e-lo-ah).

Note 15: יְהֹוָה or יְהָה is always read “Adonoy”.

Note 16: יְהֹוָה is always read — E-lo-him (It occurs very rarely).

Note 17: When two silent vowels (ָָ) follow each other in the middle of a word, the *first* letter is always joined to the *preceding* syllable, and the *second* letter is always joined to the *next* syllable. (For example: יִשְׁמָרְךָ=Yish-m'roo).

Note 18: At the end of a word, the letter ה without any vowel is silent. (For example: עֲשָׂה=aw-saw).

Word on Sky Book
~~Song in Alphabet~~

SUGGESTIONS FOR PHONETIC DRILLS
in the
TEACHING OF MECHANICAL READING
by Simon Bugatch



Board of Jewish Education
1201 Eutaw Place
Baltimore, Md.

November, 1952

Introduction

Teaching mechanical reading of Hebrew is a must in the Hebrew School of today, just as it has been in the past.

The growing trend toward directly associating the reading of Hebrew with meaning, even at the very outset, is a happy development. It should become a strong factor in the modernization and intensification of instruction and in creating greater interest and enthusiasm on the part of the pupils and their parents. Thus, the appearance of "Shalom Yeladim" and similar textbooks for beginners ushers in a much-needed approach in presenting Hebrew to the young child as language that he understands and enjoys, rather than as a series of nonsense syllables that possess neither rhyme nor reason.

And yet, though this approach has proved successful, we cannot blind ourselves to some basic facts, two of which are listed here.

1. In an overwhelming number of Hebrew schools there is an undeniable demand on the part of parents, Rabbis and educators that children be taught to read the Hebrew prayers as soon as possible, even if the reading process be mechanical.

2. The demand for early instruction in Humosh cannot be met without teaching the pupils to read new words mechanically.

Experience to date would seem to justify the conclusion that the analytic method used in "Shalom Yeladim" and in similar texts cannot lead to mastery of mechanical reading, in most cases, except over a period of four or five years. Under present conditions, with most pupils attending only three or four years, this method cannot, therefore, be employed as the exclusive means of teaching reading. Mechanical reading must be taught synthetically.

The following phonetic drills are intended -- it must be frankly emphasized -- to accomplish the very opposite of what we are trying to develop through the use of "Shalom Yeladim". The latter aims to have the pupil recognize and read whole words and phrases, with analysis and break-up into syllables coming as a later step. The emphasis is on reading familiar material that has been made meaningful to the pupil through previous drills, mostly oral, that are completely associated with normal language situations.

On the other hand, these phonetic drills aim to teach the pupil to pronounce individual syllables and to combine them into words. The emphasis is on reading unfamiliar material phonetically, even though such material may be totally divorced from meaning, as far as the pupil is concerned. Thus, in the study of Humosh, for example, the pupil reads new words and expressions phonetically at first, learning their meaning later.

These phonetic drills also differ radically from the drills found in Sefer Hakriah and in similar textbooks in the following important respect. Unlike these books, which offer numerous letter-and-vowel combinations for drill purposes, but which omit pupil training in the principles of mechanical reading, our method trains the pupil inductively to understand and apply the characteristics and principles of reading Hebrew phonetically. The ten steps that comprise the method lead to complete mastery of the fundamentals of reading, and the child is thus enabled to read any Hebrew word phonetically.

This method has been used successfully in teaching beginners, as well as in improving the reading of advanced groups, ranging from the second to the sixth year. When used for a beginners' group, each step is mastered, in the order given,

until the entire course has been completed. When used for advanced groups, the teacher begins by checking the pupils' ability, step by step. As he comes to an area that requires strengthening, he drills the corresponding step (as given in this outline) until the pupils master it. He then continues by checking the next step, etc.

The techniques recommended for these drills call for much work by the teacher, but they are easy to apply. The main instructional tools are board drills, with the use of square script, and flash cards, both the printed type (BJE), as well as those specially prepared by the teacher. Experience has shown that this has been a strong factor in gaining and holding the attention and interest of the entire group, especially where devices are used. Reading (mechanically) from a book is reserved for the 1st two steps, in the case of beginners. This will normally be taught near the end of the first year, if the pupils are ready to begin reading the prayer-cards (BJE), or at the beginning of the second year. In advanced groups, of course, the regular work is continued, supplemented by these phonetic drills as needed.

By following carefully the directions given under each step, by providing the drills recommended (examples are given), and by making sure that the pupils master each step before the next one is taught, teachers can help prepare a solid foundation for reading of Hebrew correctly and fluently.

Simon Bugatch

November, 1952

BOARD OF JEWISH EDUCATION OF BALTIMORE
SUGGESTIONS FOR PHONETIC DRILLS
IN THE TEACHING OF MECHANICAL READING

March, 1945

I. Teach names of all letters until mastered.

- A. Alphabet song - To tune of תִּרְבָּת .

Note: For the purposes of these drills, do not call any letters "final" - give their names only.

ח -- choff, etc.

- B. Various drills in naming the letters - in sequence, out of sequence, in pairs, from flash cards, etc. Devices should be used. Drills should be speedy and economical in the use of time.

II. Teach the vowel sounds until mastered.

Use one letter at a time for this purpose.

- A. Show class that when we spell words, we give names of letters; when we read words we do not give names of letters. Give examples. Ask pupils to spell "cat", then to read the word. Use other examples. Point out and emphasize that when a word is read, the names of the letters must not be given. See to it that this is clearly understood by all the pupils.

- B. Choose one of the letters (e.g. ה). Draw it on the board. Ask pupils to name it. Demonstrate how the letter may be changed into various "words" when a letter is changed into a "word", its name must not be given. Introduce a few vowels at a time (ה, ו, נ etc.). Have games and devices. Drill the vowels combined with this one letter until all the vowel-sounds are mastered. Then use other letters in the same manner - one at a time.

III. Teach the sounds of the letters until mastered.

- A. Since in Hebrew, the name of each letter begins with its sound, the principle of deriving the sound of each letter from its name can be taught very easily by induction. It is easier to remember the names of the letters than their sounds. Knowing the names, the children can easily develop the habit of deriving the sound of a letter from its name.

1. Using one vowel sound, show how each letter becomes a "word" by its use. Emphasize again that whenever a "word" is read, the name of the letter must not be given. Use the letters in alphabetical sequence (ת, ב, ג, ד, נ etc.). Show how the נ becomes נ and ג becomes ג , etc. By the time the ת or ו is reached, the class, having learned the principle by induction, will probably be able to complete the drill without the teacher's aid.
2. Repeat this procedure with the other vowel sounds.
3. Then - still using one vowel sound at a time - mix the sequence of the letters (ב, ג, ד).
4. Next step is to use the letters again in alphabetic sequence, mixing the vowel sounds (ת, ב, ג, ד, ו, נ).

5. Then mix the sequence of both letters and vowel sounds:

2, 5, 7, 11, etc.

6. Use flash cards for further drills of the last type.

7. Use syllables of this type to build words on board. (Do not use the נִוְיָה). נִתְּנָה, נִרְאָה, מִלְּלָה, בְּרָא etc.

IV. Teach the **תְּנִינָה** until mastered.

4. Using a familiar word (e.g. בָּנָה) show pupils how sound of letter is pronounced when it has no vowel. Conduct drills, using the letters of the alphabet in sequence.

sequence.
etc.

etc.

etc.

etc.

etc.

B. Use same type of drill with letters not in sequence. (Note: use names of letters, whenever necessary, for the purpose of drilling sounds of letters).

שָׁבֵךְ	שָׁבֵךְ	שָׁבֵךְ	שָׁבֵךְ
שָׁמֶן	שָׁמֶן	שָׁמֶן	שָׁמֶן
שָׁדֵךְ	שָׁדֵךְ	שָׁדֵךְ	שָׁדֵךְ
שָׁקֵךְ	שָׁקֵךְ	שָׁקֵךְ	שָׁקֵךְ
etc.	etc.	etc.	etc.

c. In the next drill vary the letter with the vowel - first in sequence then in mixed order.

etc. etc. etc. etc. etc. etc.

D. Then use the same drills with the **נָא?** **נִי**, explaining repeatedly the functions of the **נִוְתָן**.

אֶגְרָם,
אֶלְרָם,
אֶדְרָם,
אֶדְרָם,
etc.

(in mixed order)

(in sequence)

E. Use syllables to build words (e.g. שָׁבַת, שְׁבָתָה).

Write syllable on board and have pupil read it (e.g. שָׁ). Then add another syllable and have pupil read both (שְׁבָתָה), etc. (שְׁבָתָה).

F. Have pupils read slowly and carefully selected words (נִתְּנָה, תְּלֵבָה, נִזְבָּה, נִסְבָּה, מִזְבָּח, מִזְבָּחָה, etc.)

Make sure of proper syllabification by getting pupils to read words by syllables at first.

V. Teach the שְׁבָתָה until mastered. Same procedures as for שְׁוֹא.

שְׁבָתָה (mixed order)	שְׁבָתָה (sequence)	שְׁמָרָה (mixed order)	שְׁמָרָה (sequence)
שְׁבָתָה	שְׁבָתָה	שְׁמָרָה	שְׁמָרָה
שְׁבָתָה	שְׁבָתָה	שְׁמָרָה	שְׁמָרָה
שְׁבָתָה	שְׁבָתָה	שְׁמָרָה	שְׁמָרָה
שְׁבָתָה	שְׁבָתָה	שְׁמָרָה, etc.	שְׁמָרָה, etc.

VI. Teach the שְׁבָתָה until mastered. (אֲכִילָה, אֲכִילָה, אֲכִילָה). Explain to the pupils that a שְׁבָתָה is always joined to the next letter. Train them to pause slightly before a שְׁבָתָה that occurs in the middle of a word (later this will not be necessary).

לִפְנֵי, לִפְנֵי, לִפְנֵי, לִפְנֵי, etc.

VII. Teach two שְׁבָתָה or a שְׁבָתָה followed by a שְׁבָתָה in the middle of a word.

כִּילִיל, כִּילִיל, כִּילִיל, כִּילִיל, כִּילִיל, etc.

VIII. Teach the שְׁבָתָה גְּבוּרָה (גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, etc.).

IX. Teach the accent mark as it is used in the שְׁבָתָה. Show how each word is accented at the last syllable unless the preceding syllable is marked with the accent-mark. Use sufficient examples of מְלָכִים and מְלָכָה words, so that the principle of accenting the proper syllable is firmly established. Then use short drills until this is mastered.

X. In teaching the prayers (following the curriculum), devote a part of the time to continued syllabification of words until principles of reading Hebrew have been mastered. Drill the pupils in the ability to attack any given word by reading the first syllable, then the second, etc. Demonstrate and drill again and again how to read new words by syllables (or parts, where the pupils do not know what "syllable" means.) Working out a new word by reading correctly the successive syllables is the only way to read mechanically.

DEVICES FOR TEACHING READING

By Jennie S. Glasner

1. The teacher thinks of a line in the book. Children are to guess the line by saying, "Is it the fourth line - (here the child reads the Hebrew)." When a child guesses the line the teacher is thinking of, that child may come to the front of the room and think of a line for the rest of the class to guess.
2. Teacher reads a word in a paragraph. The children are to find the word, tell what line it comes on, and read the word before it, the word itself and the word after it.
3. Teacher may read a word at the beginning or end of line. She calls on a pupil to tell what line it was on (fifth, third,) and then read it. If the child reads that line perfectly he may read a word for the class to find.
4. When the children are fairly familiar with a passage to encourage fluency and speed the following is a good device: Teacher times children by a stop-watch. She gives them the signal to start and stop at the end of the time (may be one minute or less - according to her wish). All of the children in the class are heard for the same amount of time. While one child is reading the others are listening and counting mistakes. At the end of the reading the teacher records on a chart the number of lines read in the minute and the number of errors. The same device may be used over and over again with the same or different passage. The children are anxious to beat their old record. They are also anxious to see their relation to that of the rest of the class's in reading.
5. A similar device to the one mentioned above is: See how long it takes an individual to read a certain passage. The rest of the class counts lines and mistakes. Teacher also records these results for children to compare with those of the rest of the class. These two devices are particularly good ones if it is desirable that the passages be memorized.
6. At the tap of a pencil the first child is to read one word, the next child a word, etc. around the class. Then each child may read two words, three words, etc.
7. Have a child read until he makes a mistake. The person who corrects him (called on by the teacher when his hand is raised) may continue until he makes a mistake.
8. Have a list of words on the board that have been taken from some passage in the book. It is preferable to have one word from a line. Number these words. Teacher reads a number. A child reads the word. Another tells what line it occurs in book. A third reads the line. This procedure of having each child do a part of the process socializes the game considerably. This game may be varied slightly by having the children all look at the word after the teacher has read the number, then have one child read the word, tell the number of the line it occurs in, and read the line. If the line is read perfectly that child may give a number, and have the rest of the class look for it.
9. Number difficult words from a passage and list them on the board. Teacher points to a word quickly. Children look for that word in the book, and when called on tell line it comes on, and read.
10. Difficult words are numbered and listed on board. Teacher reads a word, after two children have been called to the front of the room. (These last two

one of such team.) The child who points to the word first wins and may call another child to be his partner in finding the next word. The child who cannot locate the word is to read it and take his place. The aim of the game is to see who can remain at the board longest.

11. In elementary classes the following is a popular device. One child reads a line. If he reads it perfectly he may call on another child to read the next line. If he makes a mistake he is to be corrected by child who read before him. Child who reads perfectly may call on some one else to read.

12. A favorite device with my class is this: One child is called on to hide a board eraser, he in turn calls on another to find it. The child who is to find it hides his eyes until child who has hidden it says we are ready. When child starts out to look for board eraser the entire class sings (lyn Kaylochon or some other hymn or chant) very softly. As the child comes closer to the place where the board eraser is the class sings louder. If the child finds the board eraser before we have sung the whole chant he may be the one to hide the board eraser for the next person and he may call on the person to find it. If the child fails to find the board eraser, the person who hid it tells him where it was and then calls on another child to find it - and he hides it in another place. This is a good way of providing drill in teaching a chant since the children repeat the song several times. Children are to sing from their books and look up occasionally to watch how close or far away the person is from the board eraser.

13. Show a flash card containing a word from a selection. Have children find word and read line - or sentence, in which it occurs.

14. See who can read a certain passage perfectly. When a pupil succeeds in doing this his name is written on a chart entitled "We have read *Sirma*! Perfectly." If a child makes a mistake - another corrects him and the person who corrected continues from that part. (Person who made mistake is to repeat the corrected word.)

SUGGESTED DEVICES FOR READING DRILL

by Dr. Azriel L. Eisenberg

15. If the pupils in the class are not seated in alphabetical arrangement the following might be done. One pupil is told to read, with instruction to the class that as soon as he makes an error, the person following him alphabetically is to continue. If, for example, A is reading and he makes an error, B is to begin. If B overlooks his turn and fails to correct the error, C is to take up the reading. If C cannot correct it, D goes on, etc. In order to avoid undue excitement on the parts of C and D, the instruction should be that upon the failure of B to correct the reading, the teacher will signal with a tap or a nod or he might say "next". Any one failing to observe the signal will be eliminated from the particular reading. After a pupil has read a sufficient portion without error the teacher will call on another out of alphabetical order.

16. The same arrangement might be made with the difference of dividing the class into two teams. Upon the default of one reader, the person of the next team is to take up the reading.

17. Divide the class into two teams. Each team has the privilege of correcting an error made by one of its members. If the team fails to correct, the other team will be asked to correct, and if the opposing team corrects successfully, it is to be counted as a score for that team. A fair account of play is advisable in such procedure.

18. The class will be given a number. Hebrew numbers might be given so as to correspond to the value in the reading game. A pupil begins to read. In the middle of the reading, the teacher calls one of the numbers, and that number is to continue. The teacher too has a number. Occasionally the teacher calls his own number. The teacher begins to read, and in the middle of a sentence calls another number. All the pupils must thus be on their guard not to be caught. The general principle of this work is that of a game of fines.

19. The class is to be divided into two teams. Each team selects a certain letter as its signal. Let us assume that we have team A and B. Team A selects "Aleph" as its signal and team B selects "Beth". The first pupil in team A begins to read until he comes to a word beginning with "Beth". If team B does not pick up the cue immediately, it is a point against it. This procedure is carried on back and forth. Words of certain meanings might be substituted, or words of which any members of the opposing team knows the meaning.

20. There may be two teams or the whole may be read as individuals, and the reading is done for perfect score. The aim of the lesson is to see how many pupils can read a certain amount perfectly. If individual reading does not call forth sufficient interest, dividing the class into teams will certainly make it a great deal more stimulating.

21. The class will be directed toward helping each other improve in reading. As one pupil reads, all the pupils will attempt to see what particular error the pupil is making. After he has read his allotted time, different masters in the class will suggest what that person ought to practice on.

22. Read to discover which words are difficult. As several pupils read, let all the members mark down those words which they think difficult, then proceed to some explanation and discussion.

23. Read for order of standing in class. Select a few words or lines of reading which will not take more than a minute and one-half. Let all the pupils read and rank them in accordance with their speed and accuracy. Let the pupils be interested in their position in the class.

24. Read to give the children a time score for a certain passage. Divide the class in teams to see which team will have the highest average.

25. A contest may be arranged. A member of each team is to read lines. If he reads them correctly he remains standing. If not let him be seated and a member of the other team begins where he left off. This contest may be carried on for several days.

26. In the beginners' class this may be tried. The pupil reads. Another corrects his mistakes and reads thru the lines. Whole class repeats the line together with the teacher for repetition.

DEVICES AND GAMES FOR PHONIC INSTRUCTION
by Dr. William Chomsky

27. Have the children identify a particular sound at the beginning, in the middle, or at the end of the word, as the case may be, by reciting a list of words known to the children and having them raise their hands when the word containing the sound is heard.

23. Let the teacher, followed by pupils in turn, whisper out a word. The other pupils should be asked to recognize by watching the movements of the lips, mouth, tongue.
24. Have children identify words that rhyme in poems or songs.
25. Mention a word, then have children in turn mention words, beginning with the final letter of the word mentioned by the preceding person.
26. Have pupils keep an alphabetic dictionary of their own making, and have them enter daily the new words learned or encountered. A sentence or phrase may be added incorporating the new word and illustrating its meaning. Whenever possible, a picture should be introduced to convey the meaning.
27. Pronounce words and ask the children whether a given consonant sound is at the beginning or at the end of the word.
28. List words that can be made into new word-forms by adding or prefixing certain phonic elements. Care should be taken not to introduce word-forms that involve principles with which the children are not familiar. One principle at a time, or confusion will arise.
29. Have pupils underline or encircle similar elements in a given list of words.
30. Building up familiar words from a given list of syllables. Arrange the syllables in one column and number them. Ask the pupils to give you the numbers which make up certain familiar words which you have given them either orally or in writing.
31. Have children find smaller words within big ones by underlining or encircling the smaller parts.
32. Give pupils a word or a group of consonants and have them build up, with component consonants, as many words as they can think of.
33. Have on the blackboard a chart of common phonic characteristics (shorter, longer letters, or vowels) and have the words classified into "families."
34. Have a double set of word-cards distributed among the pupils. Call upon two children with words unlike and ask them to pass around the room in search of the duplicates of their respective cards. As the child passes each deck he must read each child's card. The owner of the card is responsible for the correctness of the reading. The one that finds his partner first, wins.
35. Pronounce to the pupils words containing certain common elements. The children listen for, and identify, these common elements.
36. Have children recall, or find, words containing the phonic elements just learned.
37. Keep on the blackboard or bulletin board a cumulative or progressive chart indicating and adding each day the letters thus far learned. The chart will bear the title: We have learned the following letters: ...

GAMES AND DEVICES FOR MEANINGFUL MATERIAL

by Dr. William Chomsky

4. Use flashcards for short exposure exercises. They should be flashed rapidly enough to compel the pupil to take in the entire phrase in a glance instead of reading one word at a time.

4a. Have a list of words or sentences on the board with numbers attached to them. Read or have a pupil read one or more of these reading-units, and then let the pupils give the corresponding number or numbers and read the unit or combination of units to which these numbers are attached.

5. Have a list of words or sentences on the board arranged as in the preceding exercises. Have one child step out of the room while another child selects one of the sentences. Let the child come back into the room and guess which sentence has been selected, saying, "Was it number 4?" (Reading it) and the class answers "Reading No. 4")

4b. Flash a word or phrase-card and call on a child to read it. If he does not read it correctly give him the card, tell him how to read it, and call on him later to read it again. Similarly in blackboard or prayerbook reading, each child should be asked to keep a list of words misread by him, to be taken up later for special study.

4c. Whisper a sentence, phrase, or word, or have a pupil do it. Then have the children guess and read this reading unit on the board or in the book by watching carefully the movement of the lips. (This and the following game are particularly effective since they emphasize motor learning which is so helpful in fixing impressions lastingly.)

4d. Have a child step out of the room. Let the class decide to trace in the air a word or a line on the blackboard. Call the child in and have him guess the word or the line by watching (from behind) one or more of the children tracing it in the air. See that tracing is done in unison and accurately so as not to be confusing.

4e. Sketch a brook with stones in it. Place words on stones, and let children see who can cross the brook, by reading correctly, without "falling into the water."

4f. Teacher holds a package of word-cards in her hand. She calls upon the pupils, in turn, to read the exposed card. The pupil who can read the card wins it. Teacher goes up and down the classroom until the package of cards is exhausted. The pupil who has the largest number of cards wins.

4g. Draw a ladder on the blackboard. Put a word on each rung, choosing easier words for the bottom and harder words for the top. Call upon one child at a time to "climb the ladder" by reading the words. Let each child go as far as he can. Some of the brighter children might "lend a hand" occasionally and help the weaker ones reach the top. Call upon several children in turn to repeat the performance unaided.

52. Draw a tree with apples on it. Write words on the apples. See how many apples you can pick.
53. Write a column of words. Call on one child at a time to say a word; if he knows it, draw a stone for a wall. See how high a wall can be built.
54. The Goose Pen - The teacher flashes a card to children in turn. The one who misses his card is a goose and goes into the "pen" (some corner or place in the room). The "goose" stays in the "pen" until he "catches" someone by pronouncing a word correctly before the one called upon has time to answer. The latter then goes into the "pen."
55. Playing Store - A number of flashcards, including word and phrase cards, are placed on the blackboard ledge or wherever they can be conveniently exhibited. The teacher or a pupil is the storekeeper. Children come up in turns to buy cards. Ability to read card entitles the buyer to a card, and the "storekeeper" gives him the card saying **נין...** (reading the card sold). At the end of the game the "storekeeper" or the teacher calls back the cards by reading them and having the pupils come up in turn with their cards, which they display to the class and have the class read them. The game may also be varied by having the buyer give the meaning of the words or sentences he wishes to purchase.
56. Have several sentences on the board. Have a number of individual word cards which contain all the words needed to build up the sentences on the board. Have the children build up these sentences by means of word cards and have them arrange the cards so that each card will correspond to the word written directly above it on the board. Let them read each word card as they use it.
57. Distribute word cards giving one word to each child. Call a phrase or sentence. The children who have these words go to the front of the room and stand in correct order to form the phrase or sentence.
58. Tell, or have a child tell, what a sentence on the board or in the book tells or describes and have another child find and read.
59. Give out cards corresponding to a story written on the board. Have the child with a card like the first sentence come out, then the second one, etc., until the story is completed. This may be varied by having the teacher tell the story (using Hebrew or English context), and as soon as a Hebrew word or sentence is introduced, the pupil with the corresponding card comes to the front of the room. Cards may be called back by either the teacher or by the pupils by the same procedure.
60. Deaf and Dumb - Children and teacher make believe that they cannot talk. Instead of telling one another to do certain things, they point to a list of action words or sentences on the board and see how fast the instructions can be executed.
61. Have a list of numbered words or sentences on the blackboard. Divide the class into teams. Give or have a pupil give the English equivalent of one of the words or sentences. Then call on a member of each team to give the number of the Hebrew equivalent and read it. The pupil who finds and reads the Hebrew equivalent first gets a score for his team. Have the other pupil also read the word or sentence.

62. Select in your lesson a number of words on which you may want to drill. Write them on the board in their natural sentence context. Tell the class that one of these words will be erased while they keep their eyes closed. Proceed accordingly. Have them open their eyes, then find the missing word and write it back where it belongs.
63. A variant of the preceding game is to have one pupil step out of the room. The class decides under the teacher's guidance on a certain word to be erased, thus having their attention focused on it. The pupil is then called in and asked to find and write back the missing word. The missing words may be written on another side of the blackboard in a random order. The children are then asked in turn to put those words back where they belong.
64. Have a list of key-words or expressions on the board taken from a selection studied. Have pupils build up the selection cooperatively by using these words and expressions in their proper context.
65. Have a list of Hebrew sentences or expressions on the blackboard. Call on one of the children to come forward, stand up facing the class - his back to the blackboard. Have pupils give, in turn, the English translation of these sentences or expressions which the child standing in front of the class is to translate back into Hebrew without looking at the Board.
66. Have the pupils, in turn, find and read in the book the part that says ... (giving the meaning in English, when necessary, or conveying it by means of illustration, acting out, etc.)
67. Ask your pupils to read a sentence, or a group of sentences. Then, looking away from the book, have them tell you the meaning either in Hebrew (using the same words or different words) or in English. The former is, of course, preferable after the children have acquired sufficient mastery of the vocabulary. There is experimental evidence to prove the superiority of this device over that of studying by rereading repeatedly. It strengthens recall and provides training in silent reading.
68. Distribute labels or cards, containing beginnings and endings of sentences, or questions and answers. Give one group, or team, the "beginnings" or questions, and another the "endings" or answers. Call upon members of one team to read in turn their labels and have the members of the other team read, in their turn, the corresponding endings and answers. Then have children pass their cards around, to the left or to the right, and proceed in the same manner, in order to give each child a chance to read and to match as many of these labels as possible.
69. Have a number of word or phrase-cards, constituting a story, or the key expressions of the story, distributed among the children. Have them look in their books, and as they read a line or a group of lines, these children having the words or phrases read, come forward and arrange their cards on the ledge of the board. Proceed in this manner until the selection or the story is built up. Children coming up with their cards show them to the class, and the class reads them singly and in thought units.
70. Let the teacher, or preferably a pupil, read a group of words, representing thought units, in the book, and have members of the class find it, read it, and explain it.

71. Read, or have a pupil read, with expression, a certain selection from the book, while the class is listening, looking away from the books. Pause at certain suggestive spots and have pupils tell you the word or words that follow, either by looking into the book and finding the place, or from memory. These words may also be listed on the blackboard in a random order, as an aid to the pupils.

72. Select a number of conspicuous phrases or sentences. Arrange them in a random order. Have them rearranged in the proper order by using the guidance of the text-book, or from memory of content.

73. Have a list of questions on the board, or ask them orally, in turn, and have the class find the sentence or group of sentences which answers these questions.

A L E F * B A Y S J I N G L E

by Rabbi Samuel Glasner



Aleph is silent



But Bays is a "B."



Take out the dot



And Vays is a "V."



Gimmel will fool you,



It isn't a "C."



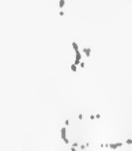
Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



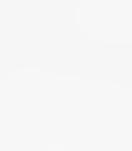
Hes is a hard one,



It isn't like Hay.



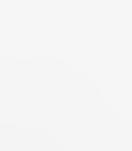
Tess "T" and Yod "Y"



And Kaf is for "K."



Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Lamed is "L"



Like in "Lazy" and "Lean."



Nun is an "N."



And Saneh an "S."



Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



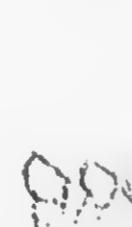
But dotted, it's "P."



In English no letter



Like Tsadee you'll see.



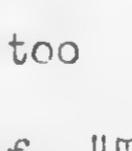
Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."



Like in "Rim" or in "Rind."

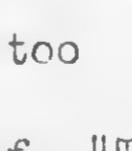
A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.

A L E F * B A Y S J I N G L E

by Rabbi Samuel Glasner



Aleph is silent



But Bays is a "B."



Take out the dot



And Vays is a "V."



Gimmel will fool you,



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



He is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



And Kaf is for "K."



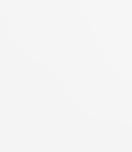
Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end



Lamed is "L"



Nem is an "M"



Nun is an "N."



And Sameh an "S."



'Ayin is silent;



It's bashful, I guess.



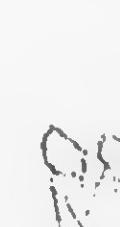
Fay is an "F,"



But dotted, it's "P."



In English no letter



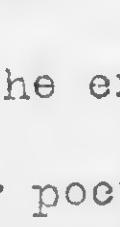
Like Tsadee you'll see.



Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."



Like in "Rim" or in "Rind."

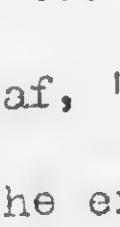
A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.

A L E F * B A Y S J I N G L E

by Rabbi Samuel Glasner



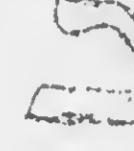
Aleph is silent



But Bays is a "B."



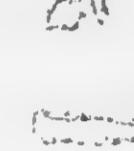
Take out the dot



And Vays is a "V."



Gimmel will fool you,



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



He is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



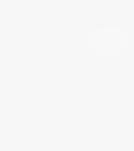
And Kaf is for "K."



Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.



Lamed is "L"



Like in "Lazy" and "Lean."



Nun is an "N"



And Sameh an "S."



Ayin is silent;



It's bashful, I guess.



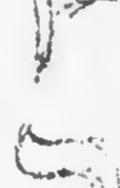
Fay is an "F,"



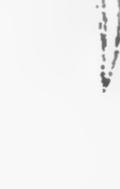
But dotted, it's "P."



In English no letter



Like Tsadee you'll see.



Kof is a "K,"



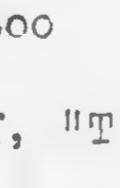
Like in "Kiddie" or "Kind."



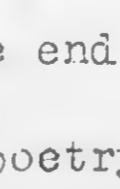
Raysh is an "R."



Like in "Rim" or in "Rind."



A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?

A L E F * B A Y S J I N G L E
by Rabbi Samuel Glasner



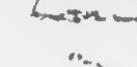
Aleph is silent



But Bays is a "B."



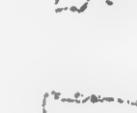
Take out the dot



And Vays is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Hes is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



And Kaf is for "K."



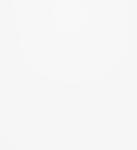
Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.



Lamed is "L"



Like in "Lazy" and "Lean."



Nun is an "M"



Like in "Many" or "Mean."



Nun is an "N."



And Sameh an "S."



'Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



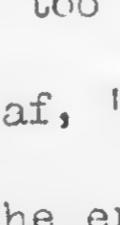
But dotted, it's "P."



In English no letter



Like Tsadee you'll see.



Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."

Like in "Rim" or in "Rind."

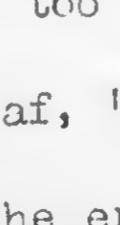
A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?

A L E F * B A Y S J I N G L E

by Rabbi Samuel Glasner



Aleph is silent



But Bays is a "B."



Take out the dot



And Vays is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Hes is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



And Kaf is for "K."



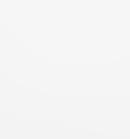
Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.



Lamed is "L"



Like in "Lazy" and "Lean."

Nem is an "M"



Like in "Many" or "Mean."

Nun is an "N."



And Saneh an "S."



Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



But dotted, it's "P."



In English no letter



Like Tsadee you'll see.



Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."



Like in "Rim" or in "Rind."

A dot on the right



Gives us Shin like in "She."

A dot on the left

Gives us Sin, don't you see?

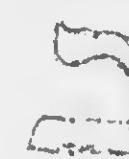
A L E P H * B A Y S J I N G L E
by Rabbi Samuel Glasner



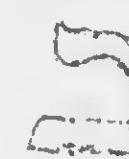
Aleph is silent



But Bays is a "B."



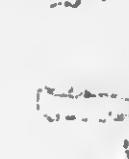
Take out the dot



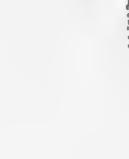
And Vays is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Hes is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



And Kaf is for "K."



Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Lamed is "L"



Like in "Lazy" and "Lean."



Kem is an "M"



Like in "Many" or "Mean."



Nun is an "N."



And Sameh an "S."



'Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



But dotted, it's "P."



In English no letter



Like Tsadie you'll see.



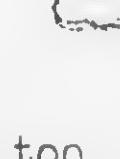
Kof is a "K,"



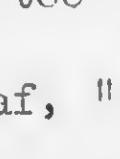
Like in "Kiddie" or "Kind."



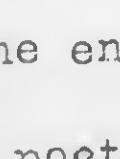
Raysh is an "R."



Like in "Rim" or in "Rind."



A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.

A L E F * B A Y S J I N G L E

by Rabbi Samuel Glasner



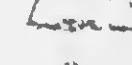
Aleph is silent



But Bays is a "B."



Take out the dot



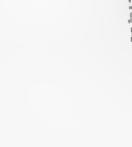
And Veys is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Hes is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



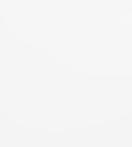
And Kaf is for "K."



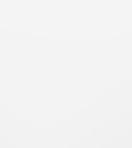
Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end



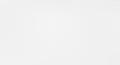
Of this queer poetry.



Lamed is "L"



Like in "Lazy" and "Lean."



Mem is an "M"



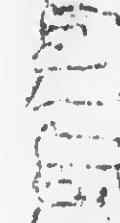
Nun is an "N."



And Sameh an "S."



Ayin is silent;



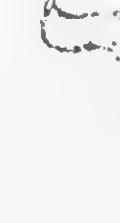
It's bashful, I guess.



Fay is an "F,"



But dotted, it's "P."



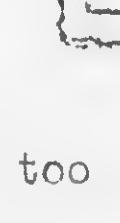
In English no letter



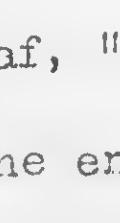
Like Tsadee you'll see.



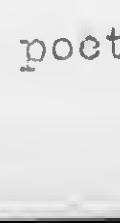
Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."



Like in "Rim" or in "Rind."



A dot on the right

Gives us Shin like in "She."

A dot on the left

Gives us Sin, don't you see?

A L E F * B A Y S J I N G L E
by Rabbi Samuel Glasner



Aleph is silent



But Bays is a "B."



Take out the dot



And Veys is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Hes is a hard one,



It isn't like Hay.



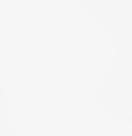
Tess "T" and Yod "Y"



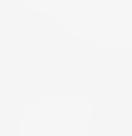
And Kaf is for "K."



Haf is like Vays:



Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

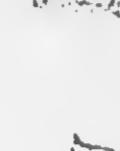
Of this queer poetry.



Laned is "L"



Mem is an "M"



Nun is an "N."



And Sameh an "S."



Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



But dotted, it's "P."



In English no letter



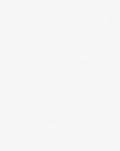
Like Tsadee you'll see.



Kof is a "K,"



Like in "Kiddie" or "Kind."



Raysh is an "R."



Like in "Rim" or in "Rind."



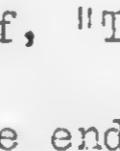
A dot on the right



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?

A L E F * B A Y S J I N G L E

By Rabbi Samuel Glasner



Aleph is silent



But Bays is a "B."



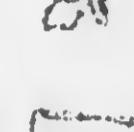
Take out the dot



And Vays is a "V."



Gimmel will fool you,



It isn't a "C."



Daless fits in again



"Cause it's a "D."



Hay makes its sound



Through the hole near the top.



Vav and then Zayin



Looks ready to drop.



Kaf is a hard one,



It isn't like Hay.



Tess "T" and Yod "Y"



And Kaf is for "K."



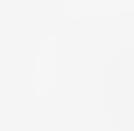
Haf is like Vays:



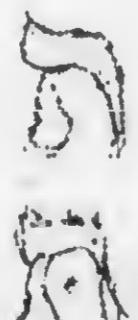
Both little dots lack.



But Haf, unlike Vays,



Has no tail in the back.



Saf is an "S" too



A dot makes Taf, "T."



And here is the end

Of this queer poetry.



Lamed is "L"



Like in "Lazy" and "Lean."



Mem is an "M"



Nun is an "N."



And Sameh an "S."



Ayin is silent;



It's bashful, I guess.



Fay is an "F,"



But dotted, it's "P."



In English no letter



Like Tsadee you'll see.



Kof is a "K,"



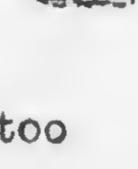
Like in "Kiddie" or "Kind."



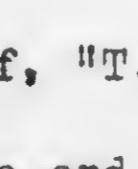
Raysh is an "R."



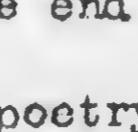
Like in "Rim" or in "Rind."



Gives us Shin like in "She."



A dot on the left



Gives us Sin, don't you see?

Algebraic &

11

- 1) Lines & pictures - p. 95 Albright 123, 2nd

2) Saff - word pictures - hieroglyphics 2nd, 105

3) ⁽²⁾ ~~ab~~ - ~~ab~~: clay tablets with wedge: uniform
ability - ~~ab~~: clay tablets with wedge: uniform
from L. corner - a wedge ♀ - p. 102 Albright
(?) 103

4) Eng from ~~the Roma~~ to Greek; Alphabet: α, κ. etc.
~~the Roma~~, ~~the Roma~~
X. Mat. 29; Tij 39

5) Mr. alpha invented by man named Cadmus → Kadmi:
Kale - from east
probably Phoenician form of alph. sim to Hebrew

6) show Albright - p. 191 + 192-3 (5)

Friedlaender:

which letter - e-ize but C also - Te falsehood
7. play but 87
I will not be broken
2. put D God's name - that's enough
2. 100 2100 - Before the 1940's
But it must work : And like O'Reilly

BOARD OF JEWISH EDUCATION OF BALTIMORE, MARYLAND

APPLICATION FOR TEACHER CERTIFICATION

IN REFORM RELIGIOUS SCHOOLS

(To be submitted in duplicate; - one copy for the Religious School and one copy for the Certification Committee)

For Use Of
Committee Only

Date.....

Age. . .

Religious School Now Employed Grade.

Secular Education:

Teacher Training (List specific courses by content; not number):

(Additional Information May Be Appended on Separate Sheets)

Jewish Education School Year

Jewish Life Today

Semester Hrs.

School

Year

P. 3

For Use Of
Committee Only

Methods of Teaching Jewish School Subjects

Semester Hrs.

School

Year

Equivalent Training Or Experience
(Please refer to specific areas, as above)

Religious School Teaching Experience

School

City

Grade

Year

REMARKS:- (Name any other consideration or qualifications which you believe might help the Certification Committee to evaluate your standing.)

Report of Certification Committee

BOARD OF JEWISH EDUCATION OF BALTIMORE, MD.

SUMMARY OF QUALIFICATIONS

FOR TEACHER CERTIFICATION IN REFORM RELIGIOUS SCHOOLS

(1956)

1. At least two years of accredited college study
2. Jewish background and pedagogic training:
 - a. Diploma of the Sunday-School Training Course of the College of Jewish Studies or graduation from some other recognized training school for religious school teachers at the college level. Such preparation is to include at least twenty-four semester hours, distributed as follows:
 - 1) 4 semester hours in Jewish history
 - 2) 2 semester hours in Jewish religion (beliefs and practices)
 - 3) 2 semester hours in the history, beliefs, and practices of Reform Judaism
 - 4) 6 semester hours in Hebrew
 - 5) 2 semester hours in Bible
 - 6) 2 semester hours in post-Biblical Jewish literature
 - 7) 1 semester hour in Jewish demography
 - 8) 1 semester hour in problems, movements, and issues of modern Jewish life.
 - 9) 4 semester hours in methods of teaching the Jewish school subjects. (This requirement may be satisfied, at the discretion of the Committee, by a graduate of a general teacher-training institution who has already had some experience in Jewish religious education, or has otherwise demonstrated adequate mastery of pedagogic techniques.)
 - b. In lieu of #2a above, graduation from a Hebrew high school and, in addition, 18 semester hours on a collegiate or adult level, distributed as above with the omission of the Hebrew requirement.
 - c. Equivalent training and/or experience satisfactory to the Committee may be substituted for the above. Comprehensive examinations in the above fields may also be substituted for courses at the discretion of the Committee.
3. It is understood that the teacher must be adequately oriented in the background of Reform Judaism as it applies in all of the above areas, and must be sympathetic to the Reform point of view.
4. Three years of satisfactory teaching experience in a recognized Jewish school, - at least two years of which shall have been in one of the Reform congregations of Baltimore or its equivalent.

REVISED PLAN OF CERTIFICATION OF SUNDAY-SCHOOL TEACHERS

IN THE REFORM CONGREGATIONS OF BALTIMORE - (APRIL, 1956)

I - PURPOSE

Teaching is one of the learned professions. As such, today, it makes high demands upon the teachers in terms of personality, educational background and professional training.

The religious education of our children certainly deserves no less competent or professionally trained teachers than does their secular education. The time is long past when the Sunday School teacher could be merely a loyal and good-hearted volunteer layman, without any pedagogic training or experience, and with only enough information to keep one lesson ahead of the pupils.

It is therefore proposed that the Reform congregations of Baltimore adopt a uniform set of standards for teachers, formalized as a system of certification. It is only proper that fully professional teachers be recognized as such and given the full status to which their training and experience entitle them. Others, who have not yet achieved all the desired qualifications of the professional Jewish religious school teacher, or who are only now preparing to enter this field, should be helped to plan how best they may qualify themselves for full professional standing.

Any such system of certification, however, will be meaningless if it is not accompanied by corresponding recognition in terms of salary. Fully qualified, professional teachers in the Jewish religious school should be compensated at the same rate as that established for a similar level of competence in the public school system, - proportionate to the number of teaching hours, of course. It is therefore likewise proposed that the Reform congregations of Baltimore adopt a uniform salary-scale for teachers, which will give due recognition to the various levels of teacher-certification.

II - CERTIFICATIONS COMMITTEE

A Committee on certification of teachers for Reform congregational schools should be set up as promptly as possible. This Committee should be constituted as follows:

1. The Dean of the Baltimore Hebrew College
2. The Director of the Department of Reform Jewish Education of the Board of Jewish Education (Ex-Officio Chairman of the Committee)
3. The Senior Rabbis of the Reform congregations of Baltimore
4. Principals
5. One Teacher of Each School, elected by staff.

Intentional Second Exposure

REVISED PLAN OF CERTIFICATION OF SUNDAY-SCHOOL TEACHERS

IN THE REFORM CONGREGATIONS OF BALTIMORE - (APRIL, 1956)

I - PURPOSE

Teaching is one of the learned professions. As such, today, it makes high demands upon the teachers in terms of personality, educational background and professional training.

The religious education of our children certainly deserves no less competent or professionally trained teachers than does their secular education. The time is long past when the Sunday School teacher could be merely a loyal and good-hearted volunteer layman, without any pedagogic training or experience, and with only enough information to keep one lesson ahead of the pupils.

It is therefore proposed that the Reform congregations of Baltimore adopt a uniform set of standards for teachers, formalized as a system of certification. It is only proper that fully professional teachers be recognized as such and given the full status to which their training and experience entitle them. Others, who have not yet achieved all the desired qualifications of the professional Jewish religious school teacher, or who are only now preparing to enter this field, should be helped to plan how best they may qualify themselves for full professional standing.

Any such system of certification, however, will be meaningless if it is not accompanied by corresponding recognition in terms of salary. Fully qualified, professional teachers in the Jewish religious school should be compensated at the same rate as that established for a similar level of competence in the public school system, - proportionate to the number of teaching hours, of course. It is therefore likewise proposed that the Reform congregations of Baltimore adopt a uniform salary-scale for teachers, which will give due recognition to the various levels of teacher-certification.

II - CERTIFICATIONS COMMITTEE

A Committee on certification of teachers for Reform congregational schools should be set up as promptly as possible. This Committee should be constituted as follows:

1. The Dean of the Baltimore Hebrew College
2. The Director of the Department of Reform Jewish Education of the Board of Jewish Education (Ex-Officio Chairman of the Committee)
3. The Senior Rabbis of the Reform congregations of Baltimore
4. Principals
5. One Teacher of Each School, elected by staff.

III - QUALIFICATIONS FOR CERTIFICATION

A. Permanent Teacher's Certificate

1. At least two years of accredited college study
2. Jewish background and pedagogic training:
 - a. Diploma of the Sunday-School Training Course of the College of Jewish Studies or graduation from some other recognized training school for religious school teachers at the college level. Such preparation is to include at least twenty-four semester hours, distributed as follows:
 1. 4 semester hours in Jewish history
 2. 2 semester hours in Jewish religion (beliefs and practices)
 3. 2 semester hours in the history, beliefs, and practices of Reform Judaism
 4. 6 semester hours in Hebrew
 5. 2 semester hours in Bible
 6. 2 semester hours in post-Biblical Jewish Literature
 7. 1 semester hour in Jewish demography
 8. 1 semester hour in problems, movements, and issues of modern Jewish life.
 9. 4 semester hours in methods of teaching the Jewish school subjects. (This requirement may be absolved, at the discretion of the Committee, by a graduate of a general teacher-training institution who has already had some experience in Jewish religious education, or has otherwise demonstrated adequate mastery of pedagogic techniques.)
 - b. In lieu of #2a above, graduation from a Hebrew high school and, in addition, 18 semester hours on a collegiate or adult level, distributed as above with the omission of the Hebrew requirement.
 - c. Equivalent training and/or experience satisfactory to the Committee may be substituted for the above. Comprehensive examinations in the above fields may also be substituted for courses at the discretion of the Committee.
3. It is understood that the teacher must be adequately oriented in the background of Reform Judaism as it applies in all of the above areas, and must be sympathetic to the Reform point of view.
4. Three years of satisfactory teaching experience in a recognized Jewish school, - at least two years of which shall have been in one of the Reform congregations of Baltimore or its equivalent.

B. Temporary Teacher's Certificate

1. Training requirements identical with those for the Permanent Certificate
2. Less than three years experience of teaching in a recognized Jewish school.

C. Student Teacher's Permit

1. Completion of at least one year in a general college
2. a. Jewish education equivalent to Confirmation from a recognized Religious School plus at least six semester hours in the College of Jewish Studies.
 - b. In lieu of #2a above, graduation from a Hebrew High School.
3. a. Some pedagogic training, - either in a secular college, or in the College of Jewish Studies.
 - b. In lieu of #3a above, at least two years' experience as an Assistant Teacher in a recognized Jewish Religious School.
4. It is expected that the student teacher will simultaneously attend the College of Jewish Studies or similar courses.

IV - TEACHERS NOT HOLDING CERTIFICATES

- A. With the consent of the Certification Committee, a school may engage a teacher who does not hold one of the above Certificates or Permits. Likewise, with the consent of the Certification Committee, a school may give special consideration in terms of salary increments to teachers with many years of service who may not meet the formal requirements for certification.
- B. It is hoped that, if engaged, teachers who do not hold Certificates will simultaneously attend the College of Jewish Studies or take equivalent courses towards qualifying for certification.
- C. None of the provisions of this Certification program shall be considered as being retroactive to teachers who are already employed in the Reform Religious Schools. However, new salary increments are to be made only on the basis of this program and of the salary-scale which is appended hereto.

V - PROPOSED SALARY-SCALE

CATEGORY	BEGINNING	ANNUAL INCREMENT	MAXIMUM
1. Student Teacher	\$150.	\$25. (If services are satisfactory and if in-service training is continued)	\$200.
2. Teachers not holding certificates	\$250.	Minimum \$25. (or as determined by the Religious School Committee)	\$500.
3. Temporary Certificates	\$350.	\$50.	\$500.
4. Permanent Certificates	\$500.	\$50.	\$700.

NOTE I. Teachers in specialized areas may receive somewhat higher compensation, with the approval of the Certification Committee. It is assumed that these specialists will likewise be expected to meet the basic requirements for certification.

NOTE II. Special consideration in determining beginning salary within each category may be given, at the discretion of the school administration, for partial fulfillment of the certification requirements or for exceptional pedagogic training and experience.

NOTE III. The salary-scale here provided shall be subject to review or revision annually.

NOTE IV. This initial salary-scale shall not be applied so as to reduce the present salary or status of any teacher or to supplant the salary-scale (including seniority increases) of such teachers.

NOTE V. Upon adoption of this salary scale by any school, teachers advancing from one category to another by reason of such adoption will be awarded the beginning salary for that new category as of the beginning of the school year in which the scale becomes effective.

• • •
• • •
•

April 9, 1956

SPECIFIC GOALS OF REFORM JEWISH EDUCATION

SUGGESTED BY RABBI SAMUEL GLASNER, ED.D.

A. Worship

1. Rote mastery of significant blessings, prayers, and hymns.
2. Ability to read the Hebrew of the Union Prayerbook, Union Haggadah, etc.
3. Understanding of the various blessings, prayers, and hymns and the basic concepts which they represent.
4. Knowledge of the structure and history of the liturgy.
5. Positive attitudes towards prayer and worship.
6. Habits of personal prayer and attendance at worship services..
7. Training in creative worship activities and some experience of less conventional forms of worship.

B. Ceremonies

1. Familiarity with the Jewish religious calendar.
2. Knowledge and understanding of the history and significance of all Jewish ceremonial observance (whether observed by Reform or not).
3. An understanding of the differences between Reform Jewish ceremonial observance and those of the more traditional branches.
4. Ability to conduct and otherwise actively participate in the ceremonies of Reform Judaism.
5. Positive appreciation of ceremony and its proper place in the religious life.
6. Habits of ceremonial observance.

C. Bible

1. Familiarity with the general structure and framework of the Bible.
2. Familiarity with at least the classic elements of the Biblical literature: the major Bible stories, the outstanding personalities, selected utterances, etc.
3. Rote mastery of certain outstanding Biblical passages, such as the Ten Commandments, the Shema', some of the Psalms, etc.
4. Some knowledge of Biblical Criticism, Biblical archaeology, the scholarly aspects of Bible study.
5. Appreciation of the Bible both as literature and in terms of its religious ethical implications.

D. Post-Biblical Jewish Literature and Culture

1. Familiarity with the classics of post-Biblical Jewish literature: the Talmud, the Prayerbook, selected writings of Jewish philosophers, poets, belles-lettres.
2. Familiarity with outstanding modern Hebrew and Yiddish literature (in translation).
3. Familiarity with modern American Jewish literature.
4. Familiarity with Jewish art, music, dance, etc.
5. Creative experience with Jewish art forms and activities.

E. Hebrew

1. Appreciation of the special importance of the Hebrew language in Jewish life and thought.
2. Ability to read liturgical Hebrew.
3. Ability to translate simple Biblical passages.
4. Ability to read and enjoy simple modern Hebrew literature.
5. Familiarity with various common Hebrew and Yiddish terms and expressions which have become part of Jewish folk-lore.
6. Some slight ability to converse in Hebrew.

F. Ethics and Personal Adjustment

1. An understanding of the problems and issues of personal living in the complex world of today - e.g., problems of self-acceptance, parent-child and other interpersonal relationships, sex, the use of leisure, etc.
2. An appreciation of the contribution which Jewish tradition may make towards the solution of these personal problems and towards the deepening and enrichment of the individual's personal life.
3. An understanding of the problems and issues of social living in the world of today. - e.g., war and peace, race relations, government, civil liberties, etc.
4. An appreciation of the contribution which Jewish tradition may make towards the solution of these social problems.
5. A sense of responsible commitment to active participation in dealing with these social problems.

G. Theology

1. An understanding of the basic religious problems which have universally concerned mankind, - e.g., the Nature of God, the Nature of Man, the Relationship of God and man, the Nature of the Good Life, etc.
2. Some knowledge and appreciation of traditional Jewish ways of dealing with these problems.
3. A knowledge and appreciation of the distinctive contribution of Reform Judaism in this area.
4. Development of a personal religious orientation.

H. The Jewish People

1. Development of a sense of identification with the Jewish People.
 2. An appreciation of Israel's mission.
 3. Knowledge of Jewish history.
 4. Knowledge of the history of Jews in America.
 5. Understanding of the structure and character of Jewish life in America.
 6. Active participation in the Jewish community, - local, national, world-wide.
 7. Understanding of the importance of the State of Israel.
 8. Knowledge of the history, problems, and life of the State of Israel.
- • • •
- • •

The Mid-Atlantic Council

of the

UNION OF AMERICAN HEBREW
CONGREGATIONS

Presents

REFORM JEWISH RELIGIOUS SCHOOL
TEACHERS' INSTITUTE

“THE CLASSROOM
TEACHER CAN DO IT”

HOTEL RIGBY

BETTERTON, MARYLAND

OCTOBER 12-14, 1956

MR. EMANUEL EMROCH,
President

RABBI EMMET A. FRANK,
Regional Director

Program

FRIDAY, OCTOBER 12

4:00—Registration
6:30—Kiddush (Shalom Altman)
Dinner
Zemiros (Shalom Altman)
8:00—Sabbath Eve Service
8:30—Rabbis' Panel: "Teaching the Beliefs of Reform Judaism"
9:30—Discussion
10:00—Singing and Social
11:00—Snack

SATURDAY, OCTOBER 13

8:30—Breakfast
9:30—Sabbath Morning Service
10:00—Rabbis' Panel: "Reform Jewish Practice"
10:45—SAMUEL CITRON: "Games, Story-Telling, and Dramatics in the Classroom"
1:00—Lunch
DR. ZEV VILNAY: "The Bible and Modern Archaeology"
2:45—SAMUEL CITRON: "Dramatics for Festival Celebrations and Assemblies"
4:15—Intermission
4:30—SHALOM ALTMAN: "Integrating Music with Classroom Lessons"
5:30—Rest and Relaxation
6:30—Havdalah (Cantor Joseph Rosenfeld)
Dinner
Singing (Shalom Altman)

8:30—WORKSHOPS

1. Elementary: SAMUEL GRAND: "The Use of Audio-Visual Aids"
2. Intermediate: TEMIMA GEZARI: "Arts and Crafts in the Classroom"
3. Upper: DR. SAMUEL GLASNER: "Working with Teenagers"

10:30—Folk-Dancing (Stella Gersuk)

11:30—Snack

SUNDAY, OCTOBER 14

8:30—Breakfast

9:30—WORKSHOPS

1. Elementary: TEMIMA GEZARI: "Arts and Crafts in the Classroom"
2. Intermediate and Upper: SHALOM ALTMAN: "How to Teach a Song"

11:00—WORKSHOPS

1. Elementary and Intermediate A: JENNIE GLASNER: "Hebrew Demonstration Lesson"
2. Elementary and Intermediate B: DR. SAMUEL GLASNER: "Teaching Religion to Little People"
3. Upper: SAMUEL GRAND: "The Use of Audio-Visual Aids"

12:30—Lunch

Principals' Panel "Good Teachers All"

2:00—WORKSHOPS

1. Elementary: SHALOM ALTMAN: "How to Teach a Song"
2. Intermediate: SAMUEL GRAND: "The Use of Audio-Visual Aids"
3. Upper: TEMIMA GEZARI: "Arts and Crafts in the Classroom"

3:30—Adjourn

TEACHER TRAINING INSTITUTE COMMITTEE

MR. JACOB GICHNER, *Chairman*
RABBI SAMUEL GLASNER, *Co-Chairman*
DR. EDWARD GERSUK
MR. MANNY HELZNER
MR. IRWIN GOTTSCHALL
CANTOR JOSEPH ROSENFIELD
RABBI EMMET A. FRANK, *Ex Officio*

MR. SHALOM ALTMAN is Director of the Music Department for the Philadelphia Council on Jewish Education. He is in charge of developing and supervising music curricula. He is instructor of music at Gratz College, the first Hebrew Teachers Training School in this country and is also conductor of the Hebrew Arts Chorale of Philadelphia, which has performed in such concert halls as Carnegie Hall with outstanding success.

Shalom Altman is a native of New York City and has earned an enviable reputation as a choral and orchestral conductor, composer, lecturer and music administrator.

MR. SAMUEL GRAND is the Director of Audio-Visual Aids of the Union of American Hebrew Congregations. In this capacity he coordinates production of motion pictures, records, filmstrips, and other audio-visual materials. Mr. Grand is also Associate Director of Education for the Union of American Hebrew Congregations.

Mr. Grand has served for over twenty years in the field of Jewish education at a teacher, principal and supervisor. Born in New York City, Mr. Grand holds degrees from the College of the City of New York, Columbia University, and the Teacher's Institute of the Jewish Theological Seminary of America. He also studied at the Hebrew University in Jerusalem as a recipient of the Lena Socolow Fellowship award.

MRS. TEMIMA GEZARI is a graduate of the Master Institute of United Arts. She has studied painting at the New York School of Fine and Applied Arts, Art Students League, Columbia University, New School of Social Research and Taos School of Art, New Mexico.

She has lectured on art education in practically every important city in the United States. Mrs. Gezari has illustrated numerous books, among which are "Gateway to Jewish Song," "Children of the Emek," "Hillel's Happy Holidays," "Dovid'll," etc. She has published articles on art and education in such magazines as "Arts in Childhood," "The Reconstructionist" and "Jewish Education" Magazine, "School Arts Magazine" and "Arts and Activities."

Her book, "Footprints and New Worlds," is scheduled for publication in February, 1957.

MR. SAMUEL CITRON is a playwright and author. He has for many years been director of the school dramatics department of the Jewish Education Committee of New York. He is the founder and director of the Jewish Theatre for Children. He was also the founder and director of the first Hebrew language radio program in the United States.

Mr. Citron is also a qualified attorney and is a member of many leading professional dramatic associations.

The Mid-Atlantic Council

of the

UNION OF AMERICAN HEBREW
CONGREGATIONS

Presents

REFORM JEWISH RELIGIOUS SCHOOL
TEACHERS' INSTITUTE

**"THE CLASSROOM
TEACHER CAN DO IT"**

TEMPLE EMANUEL
GREENSBORO, NORTH CAROLINA

SUNDAY, NOVEMBER 4, 1956

MR. EMANUEL EMROCH,
President

RABBI EMMET A. FRANK,
Regional Director

Program

SUNDAY, NOVEMBER 4

9:30—Registration

10:00-12:00

1. Elementary (K-4) : "And They Folded Up Their Tents"—Temima Gezari
2. Upper (5-Conf.) : "Sing Unto the Lord a New Song"—Shalom Altman

12:30—Lunch

1. Singing (Shalom Altman)
2. Film Strip: "Life of Stephen S. Wise"

2:30-4:30

1. Upper (5-Conf.) : "New Dimensions in Art for the Religious School"—Temima Gezari
2. Elementary (K-4) : "Fill the Class Room with Song"—Shalom Altman

5:30—Dinner

1. Singing (Shalom Altman)

6:30-8:00—Rabbi's Panel: "Beliefs and Practiees of Reform Judaism"—

- Rabbi Ernest J. Conrad
- Rabbi Frederick I. Rypins
- Rabbi Arnold Shevlin

TEACHER TRAINING INSTITUTE COMMITTEE

MR. JACOB GICHNER, *Chairman*

RABBI SAMUEL GLASNER, *Co-Chairman*

RABBI ERNEST J. CONRAD, *Co-Chairman Southern Region*

RABBI FREDERICK I. RYPINS

RABBI ARNOLD SHEVLIN

RABBI EMMET A. FRANK, *Ex Officio*

MR. SHALOM ALTMAN is Director of the Music Department for the Philadelphia Council on Jewish Education. He is in charge of developing and supervising music curricula. He is instructor of music at Gratz College, the first Hebrew Teachers Training School in this country and is also conductor of the Hebrew Arts Chorale of Philadelphia, which has performed in such concert halls as Carnegie Hall with outstanding success.

Shalom Altman is a native of New York City and has earned an enviable reputation as a choral and orchestral conductor, composer, lecturer and music administrator.

MRS. TEMIMA GEZARI is a graduate of the Master Institute of United Arts. She has studied painting at the New York School of Fine and Applied Arts, Art Students League, Columbia University, New School of Social Research and Taos School of Art, New Mexico.

She has lectured on art education in practically every important city in the United States. Mrs. Gezari has illustrated numerous books, among which are "Gateway to Jewish Song," "Children of the Emek," "Hillel's Happy Holidays," "Dovid'll," etc. She has published articles on art and education in such magazines as "Arts in Childhood," "The Reconstructionist" and "Jewish Education" Magazine, "School Arts Magazine" and "Arts and Activities."

Her book, "Footprints and New Worlds," is scheduled for publication in February, 1957.

3/14/51

Jewish Education Committee of New York
School Dramatics Department
Samuel J. Citron, Director

SELECTIONS FROM THE BIBLE SUITABLE FOR CHORAL SPEAKING OR SOLO DRAMATIZATION

- Abraham Pleads for Sodom - Genesis, 18: 23-32
Moses and the Burning Bush -- Exodus, 3: 1-16
God's Promise to Moses - Exodus, 6: 2-8
Song of Moses - Exodus, 15: 1-18
Balaam's Blessing - Numbers, 24: 3-9; 15-19
Give Ear Ye Heavens (Ha-a-zinu) - Deuteronomy, 32: 1-43 (use excerpts)
Moses' Blessing (V'zot Ha-b'racha) - Deuteronomy, 33: (use excerpts)
Song of Deborah - Judges, 5: (use excerpts)
Samson's Death - Judges, 16: 23-31
Hannah's Prayer - First Samuel, 2: 1-10
Samuel's Call - First Samuel, 3: 1-20
David's Lament on the Death of Saul - Second Samuel, 1: 19-27
David's Song of Thanksgiving - Second Samuel, 22: (use excerpts)
David's Last Words - Second Samuel, 23: 1-7
Solomon's Judgment - First Kings, 3: 16-28
Solomon's Prayer - First Kings, 8: (use excerpts)

Selections from Isaiah

Chap. 1: 2-17	Chap. 13: 1-12	Chap. 58:
2: 1-5; 11: 1-12	40: 1-11; 52: 7-12	61: 1-9
5: 1-7	41: 8-20	63: 1-6
9: 1-6	47:	66: 1-4; 15-7
	55:	66: 1-2; 40: 12-31;
		45: 22-25

Selections from Jeremiah

- Chap. 2: 1-19; 3: 21-25; 4: 12
3: 12-19
4: 5-9; 11-17; 19-28; 18
5: 20-31; 6: 13-14; 20; 8: 7; 13: 23-25
6: 16-26
11: 7-15
20: 7-10; 14-18

- Chap. 23: 1-7
29: 4-14
30: 1-11; 18-22
31: 2-20
34: 8-22
46: 1-12

Selections from Amos

- Chap. 2: 6-16
3 and Chap. 4: 1-3

- Chap. 8: 4-6; 6: 1: 3-7; 5: 18-20; 8: 9-10
5: 1-7; 16-17; 21-24; 7: 7-9

Selections from Hosea

- Chap. 11: 1-4; 8-11

- Chap. 14: 2-9; 2: 18-25

Selections from Micah

- Chap. 1: 1-9

- Chap. 2: 1-3 and Chap. 3

- Chap. 6: 1-8

Selections from the Psalms

Psalm 3	Psalm 19	Psalm 42	Psalm 62	Psalm 84	Psalm 121
8	22	52	63	97	122
10	23	53	64	100	126
13	24	57	74	113	130
15	27	59	79	114	137
17	29	60	81	116	142
				118	149

Miscellaneous Selections

Ezekiel, 3: 1-14 Malachi, 3: 1-5 Jonah, 2: 3-10
Lamentations (Select approximately 10 verses.)

SELECTIONS FROM ANGLO-JEWISH, HEBREW AND YIDDISH POETRY IN ENGLISH
SUITABLE FOR CHORAL SPEAKING OR SOLO DRAMATIZATION.

In "Titans of Hebrew Verse" by Harry H. Fein

The Locomotive - Bialik P. 25-27 Hakafoth - Tchernichovsky P. 71-72
A Melody - Tchernichovsky P. 64-66 Futurity - Jacob Cohen P. 101
The Children's Souls - Jacob Cohen P. 102-103

In "Anthology of Modern Jewish Poetry" by Philip M. Raskin

How Long O Lord - George Alexander Kobut P. 36-37
The Ghetto Jew - Rufus Learsi P. 43-44
Rabbi Simion and the Jewels - Louis I. Newman P. 46
Two Thrones - P. M. Raskin P. 47-48
The Song of the "Chalutzim" - P. M. Raskin P. 48-49
Homeward - Jessie E. Sampler P. 59-60
The Cup - S. Frug P. 114-115
The Two Brothers - Isaac Leib Peretz P. 125-127
The Harp of David - Jehoash P. 166-167
The Search for Leaven - Alter Abelson P. 181-183
The New Colossus - Emma Lazarus P. 187-188

In "Gems of Hebrew Verse" by Harry H. Fein (830 F2 - J.E.C. Library)

Welcome Queen Sabbath - Zalman Shneiner P. 15
Yom Kippur Eve - Constantine A. Shapiro P. 20
A Hanukkah Top - N. D. Kapinver P. 26
In Endor - Saul Tchernichovsky P. 52-54
King David's Grave - Constantine A. Shapiro P. 55-57
Lullaby - Zalman Shneiner P. 60
Spirits of Morn - Chayim Nachman Bialik P. 86-87

On "Poems for Young Judaeans" by P.M. Raskin

Sand and Stars - S. Frug P. 19-20
Gifts - Emma Lazarus P. 40-41
The Banner of the Jew - Emma Lazarus P. 128-129
Hannah In the Dungeon - H. W. Longfellow P. 138-139
The Destruction of Pharaoh - John Ruskin P. 156-157
With a Mighty Hand and an Outstretched Arm - Isaac Hassler P. 157-159

In "Apples and Honey" by Nina Salaman

The Golden Key - S. Frug P. 26-37
The Destruction of Senn Acherib - Byron P. 120-121
A Prayer - Philip M. Raskin P. 171-172

In "The Golden Peacock" by Joseph Leftwich

MaiKomashno Lon - Abraham Reise P. 11-12
Here Goes - Chayim N. Bialik P. 23-25
In the Slaughter Town - Chayim N. Bialik (use excerpt) P. 30-38
Sea Poems - Chayim N. Bialik (after Yehuda Halevi) P. 54-55
Eternal Sabbath - Isaac Loeb Peretz P. 88-90
War Comes - Zalman Schneour P. 114-115
Watchman What of the Night - Yehoash P. 125
Jephtha's Daughter - Yehoash P. 126-127
My Son - Morris Rosenfeld P. 141-142
Exile Song - Morris Rosenfeld P. 143
The Traveller - Michael Wirth P. 265
Pioneers - Abraham Lierin P. 307-308
Jerusalem - Z. Weinper P. 317
The Coat - Z. Weinper P. 321
The Holy Baal-Shem - Zisha Landau
Sabbath End with Hassidim - BenZion Fessler P. 558
Palestine - Joseph Papernikov P. 615
The Messiah - David Frishman P. 803 - 805
We Swear - Joshua Pelowitz P. 817
Kaddish - Rabbi Levi Yitzhok of Berditchev P. 864-865
Emigrant Song - Sh. Am-sky P. 793-794

In "A Golden Treasury of Jewish Literature" by Leo W. Schwarz

The Golden Key - S. Frug P. 603-604
The Mathmid - Hayim Nahman Bialik P. 612-615
Kinnereth - Rachel P. 645

In "Poems of Young Israel" by Philip M. Raskin

Two Angels P. 17-18
A Ghetto Cradle Song P. 19-20
The Wanderer P. 21-22
The Seder P. 61-63

for schools



for centers

for camps



dramatics

the year round

an anthology of dramatic material

edited by SAMUEL CITRON



The United Synagogue Commission
on Jewish Education
3080 Broadway, New York 27, New York

**ORDER
BLANK**

Please send

copies of Dramatics The Year Round at \$7.50 each to:

NAME _____

ADDRESS _____

CITY _____

ZONE _____

STATE _____

Payment Enclosed

Charge Our Account

DRAMATICS THE YEAR ROUND

A CONDENSED TABLE OF CONTENTS

1. PRODUCING THE PLAY -----
2. HIGH HOLY DAYS -----
3. SUKKOT -----
4. SIMHAT TORAH and CONSECRATION of BEGINNERS -----
5. COLUMBUS DAY -----
6. THANKSGIVING DAY -----
7. HANUKAH -----
8. ROSH HODESH -----
9. THE SABBATH and ONEG SHABBAT -----
10. BEGINNING HUMASH -----
11. LINCOLN's BIRTHDAY -----
12. WASHINGTON's BIRTHDAY -----
13. BROTHERHOOD -----
14. TU BISH'VAT -----
15. HEBREW MONTH -----
16. PURIM -----
17. PASSOVER -----
18. ISRAEL INDEPENDENCE DAY -----
19. LAG B'OMER -----
20. MOTHER's DAY -----
21. SHAVUOT -----
22. CONFIRMATION -----
23. GRADUATION -----
24. AMERICAN INDEPENDENCE DAY -----
25. HERZL DAY -----
26. BIALIK DAY -----
27. TISHA B'AV -----
28. BEGINNING SCHOOL -----
29. APPENDICES -----

Dramatics the Year Round is an indispensable aid to every religious school, community center or camp that wishes to utilize formal dramatics in its program.

Contains 58 plays for every Jewish and American holiday and special school occasions. Each play is carefully cross-indexed to enhance its usefulness in the school program.

A comprehensive fifty page introduction provides guidance on casting, rehearsals, direction, costuming, make-up, lighting, props, and many other areas. The appendices list all publishers of plays of Jewish interest, sources of music, a listing of general aids, and sources of dramatics supplies.

Stage and Costume illustrations by Howard Barker. 654 pages.
Large format. Hard covers. \$7.50.

"THE ONLY BOOK OF ITS KIND IN JEWISH EDUCATION."

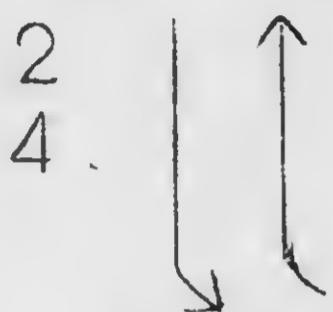
How To Teach A Song

Suggestions by SHALOM ALTMAN

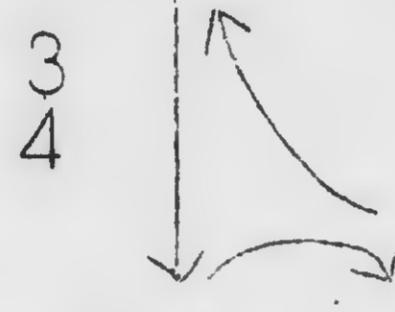
1. Be sure you know how to sing the song correctly, before attempting to teach it.
Remember, the first impression counts most.
2. Use correct pitch. By correct pitch, we mean pitching your voice so that the group does not have to strain to reach the notes, high or low.
3. When singing before the group, use a light, soft quality of voice.
4. INSIST that the group sings softly while learning. Stop them immediately if they don't.
5. Motivate the song by:
 - a. Giving the reason for teaching the song.
 - b. Telling an anecdote or story about the song.
 - c. Putting the song into its historical setting (environment)

Remember! Motivation is only the means to the end - don't consume too much time talking!
6. Sing the song through completely, include all stanzas, even though all may not be studied.
7. Explain the words of the song.
8. Teach the group how to read the words of the song.
9. Pick out the part of the song that occurs most frequently and teach that first. Many times that part will be the chorus, but not always.
10. Anticipate difficult parts by giving the group specific problems to look for in the song when you sing for them; e.g., a difficult musical passage; a word containing several notes; etc.
11. Have the group sing the part they learned in the new song, and you sing the part they don't know until they are ready to learn the new part.
12. Follow up Step #11 by taking parts that are similar or parts that are almost similar, and show the similarity or difference by singing both parts for them.
13. Do not attempt to teach too much at one time. If the song is difficult, teach one part, but teach it correctly.
14. Practise often and for a greater length of time when the song is new and unfamiliar; less often and for shorter periods as it becomes more familiar.
15. For variety, encourage competition between sections, voices, etc. by having one group sing one part, then the other group the other. All join in the chorus. Rounds are popular and effective.
16. Do not allow for repetition of mistakes. Stop to correct them as soon as they occur.
17. Encourage the group constantly, even though their efforts do not seem to reach the desired results. Never ridicule. Remember! Sarcasm is a negative form of humor.
18. Be pleasant at all times. If you have a good sense of humor, use it.

1. You can convey any interpretation of a song most successfully with the correct use of gestures. The voice alone is never sufficient.
2. To overcome your initial awkwardness it is advisable to practise before a mirror.
3. Be sure everyone in the group is looking at you. Tell them to do so.
4. Suggest that they watch your hand closely and see what it tells them to do.
5. Hold nothing in your hand while conducting so that complete contact with the group can be maintained.
6. The beat, which is indicated with the right hand, should be steady, even and sure. This is the beat that is used from the beginning to the end of the song without stopping.



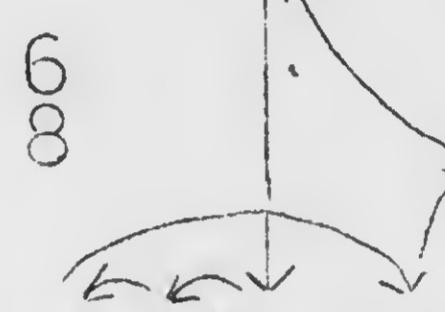
DOWN, UP



DOWN, OUT, UP



DOWN, IN, OUT, UP



DOWN, IN, IN, OUT, UP, UP

7. Signal to begin: hold both arms stretched out sideways. The right hand swings in a small arc towards the center of the body and the group sings on the downbeat.



8. Signal to hold a note: The left hand is held aloft while the right continues to beat time.



9. Signal to stop the singing: The right hand, which is beating the time, gives a sharp, short swing to the right indicating a cut-off.



Dynamics

1. The left hand is used to indicate the dynamics of the song.
2. For Crescendo (increased volume) raise the left hand, palm up.
3. For Diminuendo (decreased volume) lower it, palm down.

- ① High notes in singing
..... (or low words)
- ② ready signal
- ③ upsway first for breathing
chance. start actual
song on downbeat

"Song of Child Loss"
by Eisenstein

Coopersmith

STORY TELLING

By Samuel J. Citron

If we want to understand the proper place of the story in our teaching scheme we must first clearly understand the real purpose of teaching Jewish History to our children. We teach the child not merely to prepare him for the future but also to satisfy his present needs. We teach him history not only to impart information which may or may not be useful, which may or may not be remembered when he grows up but rather to develop in him a sense of attachment and belonging to his people - to the K'lal Yisrael. We try to bring to him vivid pictures out of the past so as to enable him to see as a whole the march of his people across the canvas of time and to feel a sense of continuity and interrelationship between events and personalities of the past and himself. We want to develop within him an appreciation for those acts and personalities and events of the past which have led us on to the road which we now follow.

Our sages have very wisely said, "B'chol dor vador chayav adam liroth eth atsmo k'ilu hu yatza mimiztrayim". "In every generation one must see himself as if he personally had participated in the exodus from Egypt..." That is the true function of history teaching. Every event of the past has had an influence on the present and established guideposts for the conduct of our people in the future. We must teach our children to walk side by side with the men and women of the past and develop an emotional identification with them.

It is because of that, that story telling is such a powerful tool in the hands of the teacher, particularly when it is used with wisdom and skill. The art of story telling is very ancient. Until the advent of printing during the many centuries when only the very wealthy were in a position to acquire manuscripts of books, story telling was practically the exclusive medium used for the teaching of history, literature and kindred subjects. Although this art has been somewhat neglected for a time, we are becoming more and more aware of its potentialities. When utilizing the story in the teaching of history we can show to the child in a manner that appeals to his emotions that which has been done by his ancestors in the past; we can interpret to him how his forefathers lived and acted and what is most important, we can show him how others before him attempted to do the very things which we are trying to do today. Through the story, although in a lesser measure than through the classroom dramatization, we bring to life for him the shadowy figures of the past, we cover the dead skeletons with flesh and we breathe into them the spirit of life, we make them real, vital and understandable for the child. Moreover, since in the good story, well told, we approach the child through his emotions, we are able to awaken within him the desire for emulation. In listening to a story he vicariously relives the events which are related to him. He himself is the hero of the tale. He personally suffers with Joseph who is torn from his homeland by his brothers and the Ishmaelite slave drivers. He feels a sense of heroism and chivalry as Moses drives away the shepards at

Midian's well, and rescues Jethro's daughters from their persecutors. He is not only an auditor, he is actually by extension the hero of the story. A child may quickly forget the date of the Bar Kochba rebellion. He will never forget Bar Kochba's life and deeds if he has once listened to a story about that hero; for in the listening he himself was Bar Kochba, defying the might of Rome and promising himself, if only for a brief moment while under the story's influence, that someday, he too will offer himself on the altar of Israel's freedom.

It goes without saying that in the younger classes, the text book will very seldom be used and story telling will be the all important medium of instruction in Jewish History. However, even in the older classes the use of the story will bring very gratifying results and in all classes it can eventually lead to class dramatizations, the best technique perhaps for helping the children to identify themselves fully with the subject matter which they are studying.

I've heard many a teacher say, "granted that story telling is a wonderful technique to utilize, still, I cannot use it. I just can't tell stories. When I tell them they fall flat, the class gets restless and before I know it, I have a discipline problem on my hands." To this I have but one answer - everybody can tell a story. Story telling is an art. Like every art, it has its technical rules but these rules can be mastered by any teacher who is willing to study them and apply himself sufficiently to master them. Of course not everyone can become a master story teller. That requires a natural talent which not everyone possesses. But then again, not everyone can become a piano virtuoso. But with study and application everyone can learn to play the piano sufficiently well to derive a great deal of pleasure from its playing and to bring pleasure to his listeners. This is certainly not the occasion for giving you all there is to know about story telling. However, I would like to call your attention to a few techniques, which if properly used, will improve your story telling immeasurably and thereby the quality of your teaching of Jewish History to our children.

The first problem is of course the choice of the proper story. Quite obviously no teacher will tell a story to his children wherein the language is so difficult that it will interfere with its proper appreciation. This does not mean that your story must be devoid of all literary quality. But care should be taken that there be no involved sentence structure or too many words which the children of that particular age cannot understand, since it will give them a feeling of frustration which will interfere with the pleasurable appreciation of the story.

There are no hard and fast rules as to what type of story to tell for each particular group. As every teacher knows, there is a good deal of overlapping of mental development and sense of appreciation between each age. However, we may permit ourselves some generalized rules of thumb as a result of our observation of the tastes of children. The child up to seven is in the imitative stage and is most naturally interested in the everyday things that happen all around him. He is most interested in stories which deal with everyday life, the relationship of family, those things which he can

November 1952

L

STORY TELLING

By Samuel J. Citron

If we want to understand the proper place of the story in our teaching scheme we must first clearly understand the real purpose of teaching Jewish History to our children. We teach the child not merely to prepare him for the future but also to satisfy his present needs. We teach him history not only to impart information which may or may not be useful, which may or may not be remembered when he grows up but rather to develop in him a sense of attachment and belonging to his people - to the K'lal Yisrael. We try to bring to him vivid pictures out of the past so as to enable him to see as a whole the march of his people across the canvas of time and to feel a sense of continuity and interrelationship between events and personalities of the past and himself. We want to develop within him an appreciation for those acts and personalities and events of the past which have led us on to the road which we now follow.

Our sages have very wisely said, "B'chol dor vador chayav adam liroth eth atsmo k'ilu hu yatza mimiztrayim". "In every generation one must see himself as if he personally had participated in the exodus from Egypt..." That is the true function of history teaching. Every event of the past has had an influence on the present and established guideposts for the conduct of our people in the future. We must teach our children to walk side by side with the men and women of the past and develop an emotional identification with them.

It is because of that, that story telling is such a powerful tool in the hands of the teacher, particularly when it is used with wisdom and skill. The art of story telling is very ancient. Until the advent of printing during the many centuries when only the very wealthy were in a position to acquire manuscripts of books, story telling was practically the exclusive medium used for the teaching of history, literature and kindred subjects. Although this art has been somewhat neglected for a time, we are becoming more and more aware of its potentialities. When utilizing the story in the teaching of history we can show to the child in a manner that appeals to his emotions that which has been done by his ancestors in the past; we can interpret to him how his forefathers lived and acted and what is most important, we can show him how others before him attempted to do the very things which we are trying to do today. Through the story, although in a lesser measure than through the classroom dramatization, we bring to life for him the shadowy figures of the past, we cover the dead skeletons with flesh and we breathe into them the spirit of life, we make them real, vital and understandable for the child. Moreover, since in the good story, well told, we approach the child through his emotions, we are able to awaken within him the desire for emulation. In listening to a story he vicariously relives the events which are related to him. He himself is the hero of the tale. He personally suffers with Joseph who is torn from his homeland by his brothers and the Ishmaelite slave drivers. He feels a sense of heroism and chivalry as Moses drives away the shepards at

Midian's well, and rescues Jethro's daughters from their persecutors. He is not only an auditor, he is actually by extension the hero of the story. A child may quickly forget the date of the Bar Kochba rebellion. He will never forget Bar Kochba's life and deeds if he has once listened to a story about that hero; for in the listening he himself was Bar Kochba, defying the might of Rome and promising himself, if only for a brief moment while under the story's influence, that someday, he too will offer himself on the altar of Israel's freedom.

It goes without saying that in the younger classes, the text book will very seldom be used and story telling will be the all important medium of instruction in Jewish History. However, even in the older classes the use of the story will bring very gratifying results and in all classes it can eventually lead to class dramatizations, the best technique perhaps for helping the children to identify themselves fully with the subject matter which they are studying.

I've heard many a teacher say, "granted that story telling is a wonderful technique to utilize, still, I cannot use it. I just can't tell stories. When I tell them they fall flat, the class gets restless and before I know it, I have a discipline problem on my hands." To this I have but one answer - everybody can tell a story. Story telling is an art. Like every art, it has its technical rules but these rules can be mastered by any teacher who is willing to study them and apply himself sufficiently to master them. Of course not everyone can become a master story teller. That requires a natural talent which not everyone possesses. But then again, not everyone can become a piano virtuoso. But with study and application everyone can learn to play the piano sufficiently well to derive a great deal of pleasure from its playing and to bring pleasure to his listeners. This is certainly not the occasion for giving you all there is to know about story telling. However, I would like to call your attention to a few techniques, which if properly used, will improve your story telling immeasurably and thereby the quality of your teaching of Jewish History to our children.

The first problem is of course the choice of the proper story. Quite obviously no teacher will tell a story to his children wherein the language is so difficult that it will interfere with its proper appreciation. This does not mean that your story must be devoid of all literary quality. But care should be taken that there be no involved sentence structure or too many words which the children of that particular age cannot understand, since it will give them a feeling of frustration which will interfere with the pleasurable appreciation of the story.

There are no hard and fast rules as to what type of story to tell for each particular group. As every teacher knows, there is a good deal of overlapping of mental development and sense of appreciation between each age. However, we may permit ourselves some generalized rules of thumb as a result of our observation of the tastes of children. The child up to seven is in the imitative stage and is most naturally interested in the everyday things that happen all around him. He is most interested in stories which deal with everyday life, the relationship of family, those things which he can

identify himself most readily. It is perhaps for this reason that such stories as Moses in the Bulrushes or the Little Samuel are such prime favorites with children of that age.

The age of 6 to 9 is the period of make believe. In general literature this is the period of Cinderella, of Snow White, of the fairy tale. Noah's Ark, Joseph, David before Saul and a great many other stories which appeal to their imagination are very much relished by children at that age.

Children from 9 to 12 are in the heroic age. They like to think of themselves in impossible situations in which they are called upon for great deeds of heroism. It is at this age that they best like tales of adventure and physical courage. They are moved by tales such as David and Goliath, Bar Kochba, Joseph Trumpeldor, Samson and the like.

Are we to restrict ourselves to the biographical tale? There is no question that the biographical story is the easiest to handle. It is unified in plot and because it deals with an identifiable personality it exerts a dramatic appeal to the emotions of the children. However, if we are not to give a distorted picture of history to our children, they must also be given a conception of the part played by the masses in the development of great historical events. Consequently, although your story may deal with a given personality, it should include other characters which will become an integral part of your story. Surely David had brothers and cousins who were concerned with his rise. Surely Yocheved and Amram had neighbors who were slaves to Pharaoh and lost their children in the waters of the Nile. It is through characters such as these that collateral situations may be developed which will heighten the drama of your story and will bring out the environment that influenced the acts of your chief protagonist. To invent such collateral situations is not falsifying history but recreating it and giving it a feeling of immediacy and reality. By placing your leading character in situations that were typical of the time during which the events occurred, you will not only make your character more believable but you will also give to your children an understanding and appreciation of the way of life followed by our ancestors. Let me give you an example. Suppose you were telling the story of Bar Kochba and you wanted to begin at the very beginning of his life. You might begin your tale as follows:

Even as a little boy, Bar Kochba made up his mind that some day he would bring freedom for the Jews. He saw how the Jews were oppressed by the Roman conquerors. The Romans did not permit the Jews to study the Torah or observe their religion. Bar Kochba's own father was his teacher, since no schools were permitted and they had to bolt the doors and cover the windows every time his father gave the little boy a lesson, for fear that they would be discovered by the Romans. Bar Kochba determined then, that some day, when he grows up, he will raise an army and drive the Romans out of Palestine.

And here is another way:

Many, many hundreds of years ago, there lived in Palestine a little boy whose name was Shimon. Shimon's father was a farmer, and although Simon was only a little boy, not quite six years old, his father allowed him to take care of the sheep in the pasture. One day, right after Shimon had brought the sheep back and put them into the barn, his father called him into the house. "Sit down Shimon", said his father. "I have something important to tell you". Shimon sat down quietly on the mat near the fireplace. "Why is father bolting the door?" Shimon wondered. But he was too well mannered to ask. He remained silent even while his father covered the only window in the room with a heavy cloth. Now the room was completely dark except for the flickering light from the fire. Shimon's father walked over to the wall. He pushed very hard at one of the stones in the wall. Slowly the stone began to turn and right behind it Shimon saw a dark hole in the wall. Out of this hole Father took a large scroll. Then he sat down on the mat next to Shimon. "My son," his father began, "You are now six years old. The time has come for you to begin the study of the Torah. We will have to be very careful, my son. You must not tell anyone that you are studying the Torah". "But why, Father?" "The Romans. If they catch us they will kill us both. That is their law". "But father," Shimon cried out, "Palestine is our land. What right have they to pass..." "The Romans are stronger than we are. They rule this land. They do as they please. Promise me you will never say anything about your studies." Shimon promised. Shimon also made a promise to himself. "Some day", he said, "I will raise a army that will be stronger than the Romans. I will drive them out of our land. Then, no one will be afraid to study the Torah."

In the first example we have a straight telling of the facts. In the second, we have dramatized the facts, recreated a picture of home life in ancient Palestine which although strange yet, has something of the familiar about it and which helps the children to identify themselves with the story.

Another thing to look for is the element of conflict. Only that story which has in it that element can hold the attention of the listeners. By conflict we mean the struggle of two opposing forces. This does not necessarily imply violent action. Will the baby Moses drown in the Nile or will he be saved? Will the boy give his dime to Jewish National Fund or will he buy a Yo-Yo? Two extremes, of course, but each is a conflict about which a complete

story may be built and without which we may have a^n essay, a description or what have you, but definitely not a story.

The story should be made up of a series of clear cut events, one leading directly into the other and each one in turn advancing the story to its final climax and conclusion. Under no circumstances whould you go backwards. Never revert in the chronology of your story to fill in some detail which you may have left out. It will only irritate your listeners and you will lose their attention. They want to be carried along in a straight path and not zigzag back and forth. Your climax, of course, should always have in it an element of suprise and above all, do not moralize at the end of your story. If your story is well built and well told, its moral will come out of the story itself and there will be no need for you to point out the moral. When the child says to himself, "the girl in the story was selfish, I would never refuse to help the blind man as she did" you have touched his heart. You have left an imprint of lasting potentiality. When the teacher says, "This story teaches us never to be selfish", you are talking to your listener's mind where it probably will not register and will certainly cause a sense of irritation. I might add. Don't spoil your story by asking questions. In the words of Henry Van Dyck, "a good story is its own excuse." If you must know whether the children really assimilated the story, you might on another occasion ask one of the children to tell the story to the class. Children enjoy retelling the stories which they liked and the others will be quick to correct the child narrator if he leaves out anything important.

As to how to tell a story. Treat your story telling a s if you were an actor preparing a part in a play. Essentially every story is a play. The story teller is the actor who acts out all the parts. First of all, memorize your story. Unless your purpose in reading the story to the class is to give them an appreciation of the literary style of the author, a story should never be read to the children but rather told orally. You will in that manner get a certain warmth and spontaneity. You will establish a direct contact with your listeners without the intervening printed book. Always rehearse the story you are about to tell. If you can rehearse it before a friend or a member of your family, so much the better. They will point out to you any flaws in your narrative which you may be able to correct. If that is impossible tell it aloud to the walls in your room. But by all means, rehearse it until you are so familiar with it that there will be no possibility of telling it haltingly, or forgetting important details. You must make absolutely certain that the story has become so familiar to you that it is par t of you. Only in that way will it flow naturally and gain the sympathetic attention of you listeners. Change your voice somewhat when different characters are speaking. Use the slight pause before a crucial part, for example: And then----- they threw him into the pit! Learn to modulate your voice and to speak so that every child will be able to hear you without straining. Take a position in front and in the center of the group so that every child will have a clear view of your face when you speak. Whenever possible arrange the children in a semi-circle with yourself in front of them and in the center facing the open semi-circle.

To summarize, then,

Choose a story that will not be too difficult for your children, nor yet again too simple, both in language or in content.

Be sure your story has a well defined conflict.

All events should lead directly one into the other so that there will be no need for backtracking on your part.

Embellish your story with incidents which will recreate the environment within which your chief character functioned.

Do not moralize or ask questions about the story at the conclusion.

Learn your story by heart and tell it orally.

Dramatize your story by including a good deal of conversation and change your voice to suit the different characters as they speak.

Rehearse your story again and again by telling it aloud until it becomes part of you.

These are but a few guideposts to proper story telling, but if carefully followed should be of real help and enable you to utilize this medium to its fullest. Of course, it means a certain amount of work and effort. Your reward will come in the realization that you have thereby enable your pupils to relive the experiences of their People to develope a sense of identification with Israel and a desire to do their part in the perpetuation of the Klal Yisrael.

BOOKS FOR CONFIRMATION CLASS REPORTS

- Bernstein, Philip, "What the Jews Believe"
- Gaer, Joseph, "How The Great Religions Began"
- Browne, Lewis, "This Believing World"
- Steinberg, Judah, "Basic Judaism"
- Enelow, G., "The Faith of Israel"
- Fitch, Mary F., "One God"
- Levinger, Emma E. and Lee J., "Folk and Faith: Israel and its Religion"
- Enelow, H. G., "Jewish View of Jesus"
- Feuer, Leon I. and Glazer B. Benedict, "The Jew and his Religion"
- Steinbach, Alex, "What is Judaism"
- Moore, G. F., "History of Religions" (Vol.II)
- Hyatt, J. Philip, "Prophetic Religion"
- Comparison of Union Prayer Book and any other Christian Book
of Prayer such as The Book of Common Prayer or that of any other
denomination.

TO THE PARENTS OF THE CONFIRMATION CLASS OF 1955-1956:

In order to present a full statement of matters which relate to the Confirmation year in our Religious School, the following facts are brought to the attention of parents of the Confirmation Class. It is our hope that by giving this information to the Confirmation parents early in the academic year, there will be a clearer understanding of what is expected of each parent, and that arrangements which are made subsequent to this meeting may be based on the full acceptance by every parent of the entire program of activities.

I. ACADEMIC REQUIREMENTS FOR CONFIRMATION:

- 1) To be confirmed, every boy and girl of the class must attend Sunday morning sessions regularly from September until Shevuoth. (Wednesday, May 16, 1956.)
- 2) Every member of the class must attend Saturday morning sessions beginning Saturday, November 5th through Saturday, April 28th.
- 3) Every member of the Confirmation Class must attend a minimum of 27 services during the Confirmation year. Usually those services are on Saturday following the class sessions; in special instances where arrangements are made with the Rabbi, late Friday evening services may be substituted.
- 4) For both Saturday and Sunday classes, it is expected that work assigned be adequately prepared; and in the judgment of the teacher or Rabbis, if this is not so, such a pupil may be withdrawn from Confirmation.
(See attached sheet on "Confirmation Standards.")

II. ROBES.

For the past several years in order to minimize costs for parents as well as to achieve a beauty of uniform appearance, robes have been used for the Confirmation service. White robes have been provided for the girls and dark blue robes for the boys. These have been obtained from the Collegiate Cap and Gown Company, at a rental fee of approximately \$3.75 for the girls and \$2.75 for the boys.

III. SOCIAL PROGRAM: (Before Confirmation)

During the past few years the parents of the Confirmation Class in cooperation with the Congregation, have worked out a schedule of several events for the class. For the financing of this the parents contribute a portion and the Congregation has appropriated funds in the school budget which are used in part for this social activity and in part for financing the joint reception.

In the past there has been a semi-formal dance for the class and a consecration dinner held on Shevuoth Eve. (In addition, the Rabbi wishes the members of the class to reserve the evening of Tuesday, February 21st for a supper party which he and Mrs. Shaw wish to have for the members of the class.)

IV. JOINT RECEPTION: (Following Confirmation)

The Board of Religious School Commissioners has adopted the following resolution:

"Resolved: That it be the policy of the Religious School that the reception of the Confirmation Class be a joint one, and that the program of social activities and related expenses for the foregoing be made known to the parents of the Confirmants at the beginning of the school year."

For the past seven years such joint receptions have been held by parents of the Confirmation Class in the Vestry Rooms of the Temple. The beauty and effectiveness of this democratic way of marking the Confirmation of boys and girls, has had widespread approval. All three of the Reform Congregations of Baltimore have followed this procedure for the past few years and most of the Reform Congregations of the country have adopted similar arrangements.

V. FINANCIAL:

It has been customary to elect committees of parents to work out the details for the Confirmation reception, the social activities and the arrangements for robes, flowers, pictures, etc. It has also been customary to indicate to each family what its pro-rata share of the expenses will be. While there is considerable variance in such figures from year to year, for your guidance we list below a financial statement indicating what the financial obligation was in 1954 by the parents who participated in the social program and joint reception of the class.

NOTE: In any instance where the financial circumstances of a family are such that such financial participation would be a genuine hardship, it is understood that a representative of the family will have a confidential session with the Rabbi and make this known to him. Adjustments will then be made in accordance with these facts.

Planning Committee - Sam Friedman, Mr. Pomerantz
People - Mrs Bernstein + Mrs Goldstein (both 600)
Social Director - Ester Fein, Trude Lazarus +
Social Program Chair - Mr Reinstein + Mrs Seagal
Crafts Chair (Decorating, etc.) - Mr Margolin + Amelia
Treasurer - Sam M. Koblentz

Financial Report Centennial Confirmation Class
1953-54

Disbursements.

Confirmation Dance May 22 - Vestry

Caterer-Bluefeld	250 @ .50	125.00	
(inc. decorations) Tips		<u>10.00</u>	135.00
Orchestra-Sid Cowins-5 Pcs.			120.00
Room Decorations-Committee			4.62
Invitations-Jay Bee Press (Conf.&guests)			24.00
Piano Tuning, Defontes & Welman			5.00
Fans Rental-Atlas 5 @ 5.00			25.00
Corsages-Conf.&dates 40 @ 1.00 N.Holt(bout.N/C)			40.00
Corsage-Teacher			5.00
Labor-to Temple			<u>4.84</u>
			363.46

Consecration Dinner June 6 - Vestry

Caterer-Bluefeld	140 @ 3.00	423.00	
(inc. dec.) Tips		<u>30.00</u>	453.00
1 Case Sherry			12.16
Round Tables, Rental- 15 @ .50			7.50
Gifts to Conf. by parents - M. Caplan			55.00
Ribbon & Place Cards-Committee			<u>1.80</u>
			529.46

Temple Services June 7

Gowns, Collegiate Gown, New York			
29 Girls @ 3.75		108.75	
11 Boys @ 2.75		<u>30.25</u>	139.00
Ironing-Temple Maid			6.00
Photographer-David Goldberg 40 @ 4.00			160.00
Mailing & delivery of same			1.44
Palms, donated by Sisterhood			
2 Altar Urns-N. Holt			20.00
Sprays-Red Roses for girls-N. Holt 29 @ 4.00			116.00
Teacher Corsage-N. Holt			5.00
Baskets (use same as Reception)			<u>447.44</u>

Reception: June 7-Vestry & Auditorium

Caterer-Bluefeld 35 families @ 50.00	1750.00	
Tips	<u>94.00</u>	1844.00
Florist-N. Holt 35 Baskets @ 7.50		262.50
25 Corsages @ 1.00 bout.N/C		25.00
Signs & Charts-Mrs. J. Willen		3.66
Fans for Vestry-Atlas Fan 6 @ 5.00		30.00
Jewish Times-Reception Announcement		26.88
Labor - Temple (for Temple Services & Reception)		<u>2192.04</u>
Operating Expenses, Mail etc. on Confirmation		19.66
		<u>5.76</u>
		\$3557.82

Receipts

35 Families 25 girls-10 boys @ 95.00	3,325.00
5 Families 4 girls- 1 boy @ 55.00	275.00
Sisterhood Contribution	100.00
Brotherhood Contribution	50.00
P-T.A. Contribution	25.00
Total Receipts	\$3,775.00

Balance divided and refund check mailed to parents-Sept. 1954 (\$217.18)

CONFIRMATION CLASS, '56

- 1) Confirmation is a privilege extended to 10th graders by the Temple; it is a ceremony not only denoting the end of one's formal religious training but, also, the acceptance of responsibilities incumbent upon all mature and dedicated Jews.
- 2) Confirmation is not only an event in the life-time of the students but also in the experiences of the parents. Therefore, the Rabbis urge that:
 - a. parents interest themselves in the work of the class
 - b. parents do not hesitate in consulting with the rabbis on any point in question
 - c. parents share not only the scholastic experiences of their children but also their religious life. The rabbis urge parents to make Synagogue worship a regular part of their life, now and in years to come.
- 3) The rabbis reserve the right to refuse Confirmation to any child who does not meet the scholastic and attendance requirements of the Confirmation year. These are:
 - a. attendance at each Saturday morning class from November to May.
 - b. attendance at Saturday morning services after class, from November to May
 - c. attendance each Sunday morning for class throughout the religious school year
 - d. absences are allowed only for reasons of illness
 - e. of the maximum number of 28 Saturday morning sessions, only three may be missed without written, parental notes of explanation
 - f. no more than three Sunday morning sessions may be missed without written, parental notes of explanation
 - g. classes will be taught by both rabbis:
Rabbi Shaw: November through January
Rabbi Lehman: February through April
- 4) Assignments:
 - a. Readings: a list of books will be given to the students; one or more of these must be read by the end of January; titles and number to be left to the discretion of the rabbis.
 - b. Reports: two reports, or essays or papers are to be written by the student during the course of study. The first, due not later than February 1st, will deal with the books assigned for reading. The second, due not later than May 1st will deal with a larger and more comprehensive topic, assigned by the rabbis.
 - c. All reports, essays or papers requested by the rabbis must be submitted on clean, white paper, legibly written or typed.
 - d. no paper will be accepted by the rabbis after the above dates
 - e. acceptance of these two papers, essays or reports are prerequisites for Confirmation.

School Board Meeting.

To explore:

- a-- the program of study leading to Bar Mitzvah
 - b-- a program of study designed for parents before their children enter our Religious School
 - c-- the neglect shown by parents of Confirmation Class regarding participation in active, organized Jewish life.
 - d-- the establishing of a Religious "feeling" within our children
 - e-- the reasons why children (grades 6-9) do not come to Youth Service on 1 Saturday a month and to see whether their reasons for absence are satisfactory and/or acceptable
 - f-- what can be done with the disinterested child, who often becomes a disciplinary problem.
-
- a-- Boys know only B.M. role; any further type of study during week, led by our teachers: History, Significance of Ceremony, Religion; work out technicalities: some boys once a week only with class from 3-4, B.M. from 4-5; home-reading and reports to teacher with short discussion & then off to Temple...
B.H.C. discussing extra Jewish instruction, aside from Hebrew, during week; we should also come to this point.
B.H.C. now has three year requirement of Religious School attendance prior to B.M. We should change to this also. Har Sinai also?
 - b-- have list available from Cradle Roll and marriages performed by rabbis. Notification sent out to parents year ahead of time; 26 on Cradle Roll; advertise new policy in Jewish Times, Temple Topics, PTA...letter to congregational family to advise their friends.
have two courses during year, six weeks each, 1 hour a week in basic Jewish home life practices, little history, brochures, Sabbath ritual brochures, holiday celebrations at home brochures, etc.
Course conducted by rabbis, or teachers, or Cantor, 1 in afternoon and one in evening; former for mothers only, latter for mothers or fathers.
 - c-- special campaign be directed at these parents by Comm. of parents; see them at services, brotherhood, sisterhood, pta, etc. To be placed on Temple activities & committees just because they are parents of Confirmants.
Once a month attendance of parents required at services.
 - d-e-- reasons why children do not come: bowling league, art, music lessons, dental appt., was home and did school work, went downtown, "did not care to come", went to see "Oklahoma", came home too late on Friday eve (Barbara Levine in 8th, Baker; Ronald Lindenbaum in 8th, Baker), "no interest" (Norman Land in 6th, Marcus); forgot, did not know it was required, basketball game (Barry Berkoff in 6th, Litofsky), "another engagement" (Susan Orgman)
no teachers there
what follow up once the reasons are in file
what measures taken in view of promotion at end of year.
If required, is this really a part of the religious school program and does it count in general education?
not enough publicity into home; evidently flyers not enough.
 - f-- suggestion has been made for a "counselor"; some congregations have services of a psychologist; no resource people for this in city? Salary too much? Perhaps cheaper because of pioneering effort, use student on graduate level who might use this as a project for study or thesis.

GRADE _____
TEACHER _____

REQUIRED RELIGIOUS SERVICE - THIS SATURDAY MARCH 3rd.

- A. All children will meet in the Auditorium promptly at 10:15 this Saturday.
- B. Please take time out this morning to emphasize the importance of attending the required service. If the strike is settled, well and good. However, even if the strike is not settled, students should make it a point to get to the service. If we are able to get to Temple Sunday morning, we ought to get to the required Service on Saturday, March 3rd.
- C. Please emphasize the fact that this is a requirement, and that a _____ record is kept on each student's attendance.
- D. Birthday Blessings will again be offered for all students who have birthdays during March.
- E. I again want to request Teachers to meet in the auditorium and _____ to assist us by sitting with the children.

THIS IS THE FOURTH REQUIRED RELIGIOUS SERVICE. HAVE YOU ATTENDED
ANY OF THEM?

WE WILL BE LOOKING FOR YOU!

E.H.Goldstein

Principal

OHEB SHALOM RELIGIOUS SCHOOL

GRADES 7 through 10

RELIGIOUS SERVICE HELD ON SATURDAY, _____

TEACHER _____

No. who attended above service _____

Grade _____

No. on roll _____

No. Present _____

Please check with your students to determine those members of your class who did not attend the required service on Saturday. Please list these absentees below. Next to each name indicate the reason for absence.

ABSENTEE

REASON FOR NOT ATTENDING RELIGIOUS SERVICE

Signature of teacher.

Please turn this form in to Miss Miller today Sunday _____
not later than 10:30 A.M.

Bowling League
Art lesson
Music lesson
Dental appointment
was home + did school work
went downtown
did not want to come
did not want to come
went to see "Oklahoma" (2)
Came home too late Friday
in evening - Baker
Kingsley - "Princess"
in evening - Dorfman

did not know it was required
Basketball game - Baum, Berkoff - L. Lipschitz
another engagement - Susan Dorfman

Rabbi Lehman
Temple Oheb Shalom

(EUTAW PLACE TEMPLE)

RABBI ABRAHAM D. SHAW
DR. EDWARD H. GOLDSTEIN, PRINCIPAL

1307 EUTAW PLACE
BALTIMORE 17, MD.

November 6, 1955

Dear Parents:

On Sunday, November 13th, the Kindergarten Class will hold a special SABBATH EVE SERVICE FOR THE HOME. The Service will be conducted by the Kindergarten children, and we thought you would like to visit the school at that time to observe the participation of the children in this Service.

If you can spare the time, therefore, we shall be very happy to welcome you to our school on Sunday, November 13th.

The Service will be held from 10:10 to 10:40 A. M., and will be held in the regular Kindergarten room, room 41 in the Vestry.

Sincerely yours,

Sylvia Sandberg
Sylvia Sandberg
Kindergarten Teacher

se

Approved:

Edward H. Goldstein
Principal

P. S. -- We are enclosing a leaflet which you might want to use at home for your own Sabbath Eve Services, and on which the lesson will be based.

S. S.

Enclosure -- Leaflet, "Sabbath Eve Kiddush Service for the Home."

Compliments of
OUR SHABBAT FRIENDS

A T T E N D
Sabbath Services
I N T H E T E M P L E



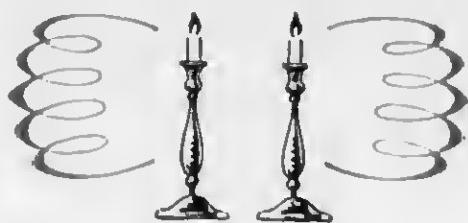
Published by

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
838 5TH AVENUE — NEW YORK CITY

REMEMBER THE SABBATH DAY TO KEEP IT HOLY

SABBATH EVE
Kiddush Service
FOR THE HOME

THE NATIONAL FEDERATION
OF TEMPLE BROTHERHOODS



Before starting the Friday evening meal, the mother kindles the lights (two or more candles) and recites the following blessing:

ברוך אתה ייִשְׁאָלָה יְהוָה מֶלֶךְ הָעוֹלָם אָשֵר קִידְשָׁנָנוּ בְמַצּוֹתֵינוּ וְצָבָנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU
L'HADLIK NER SHEL SHABBOS

Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us by Thy commandments, and hast commanded us to kindle the Sabbath lights.

May our home be consecrated, O God, by Thy light. May it shine upon us all in blessing, as the light of love and truth, the light of peace and good will. Amen.

• The father then recites the Kiddush (Sanctification) for the Sabbath:

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments; and, in Thy love, hast given us the holy Sabbath, as a sign of an everlasting covenant between Thee and the children of Israel. May we, by the celebration of the Sabbath, be consecrated to Thy service, and become sharers in the blessings of Thy truth. Blessed art Thou, O Lord, who sanctifiest the Sabbath.

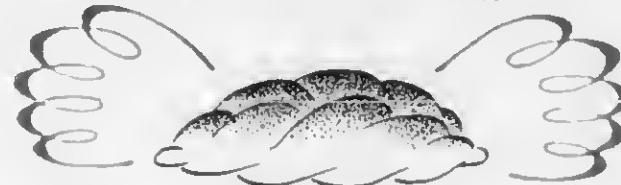


Lifting the cup of wine the following blessing is pronounced:

**ברוך אתה ייִשְׁאָלָה יְהוָה מֶלֶךְ הָעוֹלָם
בָּוּרָא פָּרִי הַגּוֹפֶן:**

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.



All members at the table then drink the wine. The following blessing over the bread concludes the service:

**ברוך אתה ייִשְׁאָלָה יְהוָה מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לְחֵם מִן הָאָרֶץ:**

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
HAMOTZI LECHEM MIN HO'ORETZ

Blessed art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

Each person partakes of the bread. To encourage the interest and participation on the part of the children, the blessings over the wine and bread are frequently recited by various members of the family.

Grace After Meals

ברוך אתה ייִשְׁאָלָה יְהוָה מֶלֶךְ הָעוֹלָם:

BORUCH ATTO ADONOI HAZON ES HAKOL.

Blessed art Thou, O Lord, who sustaineſt all living beings.

Praised be Thou, our God, of whose bounty we have partaken. In Thy kindness, Thou hast kept us until now; in the future, too, mayest Thou sustain us. May we not become dependent upon men, but let us rather depend upon Thee, who art ever merciful and gracious.

Temple Oheb Shalom

1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

September 26, 1955

Dear Friends:

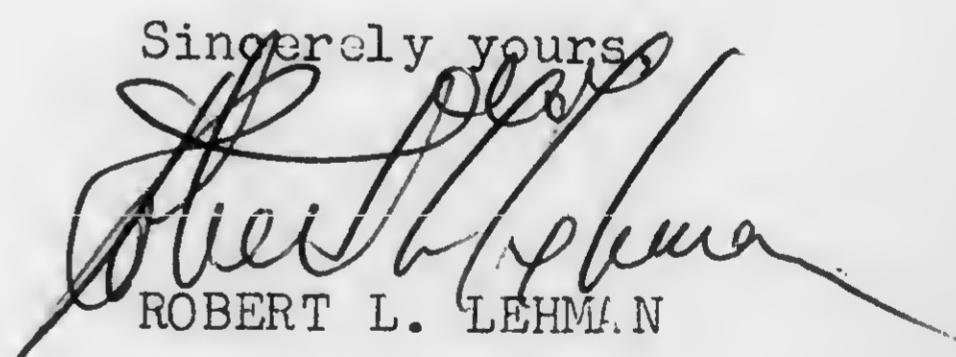
I want to wish all of you a very happy New Year and wish to thank you for responding to my letter regarding the High School Class.

It was good hearing from you and we shall have a large attendance with some of last year's students returning and a good many new faces from this past confirmation class. It promises to be a stimulating year.

The first meeting of our little group will take place Sunday morning, October 2nd, at 10:45 A.M. We shall meet, as we did last year, in the little room off the Vestry corridor. Please be prompt so that we can get started at once.

In the meantime, my very best wishes for the New Year to you all.

Sincerely yours,



ROBERT L. LEHMAN

RLL:slg

F.S. On the above date, at 12:30 P.M. we shall also hold our first Youth Group business meeting. You are invited to attend and help in the programming; lunch will be served to one and all, free of charge. See you there.

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

September 5, 1955

Dear Friend:

Now that you have enjoyed a long summer of fun and relaxation, the time has come for you to make plans for the winter. I certainly hope that the "tan" has not worn off and that you will take time out within the next few weeks to tell me all about your summer activities.

No doubt you still recall the wonderful service which marked your Confirmation! It was an occasion which none of us will forget for many a year. Now the opportunity has come for you to be one of the supporters of our newly organized post-confirmand class, which is conducted on a high, college level amid surroundings of complete informality.

This year, on March 30th, we shall mark our first High School graduation for which 14 of our young people are eligible. It will be a FIRST in the history of our congregation. If you join us this year, you will not only take part in this year's graduation but will have your own ceremony a year hence.

What we study, discuss, investigate and probe is entirely up to YOU. This is on a completely voluntary basis; you must supply the interest. We meet every Sunday morning for one hour, from 10:45 to 11:45 A.M. This is late enough for you to recuperate from Saturday night exertions. Also, if you are at all interested in becoming an assistant teacher in our school, you MUST take this course in order to merit consideration. Ask any of last year's members of the class; I am certain that they will tell you of our work with enthusiasm.

Coffee, buns, ashtrays are on the house; will you join us? I hope so! Please fill out the enclosed card and return it to me; we'll let you know of our first meeting date in due time.

Sincerely,

ROBERT L. LEHMAN.

Mailed 9/2/55 Date

Dear Veteran:

This letter is IMPORTANT; please read it carefully.

I am addressing you as a "veteran" for you are one of the select few who have completed the first year of our Graduate Class. This letter is being sent to only 14 young men and women; all of you have the wonderful opportunity of being part of the FIRST High School graduation class in the 102 year history of Oheb Shalom Congregation.

All of us at the Temple are very proud of your work during the past year. This year's program will again be up to YOU, although we must prepare for our graduation ceremonies which have been definitely set for March 30, 1956.

Will you be a part of the class again to share in this honor?

The technical details for our meetings will be the same as last year. We meet for one hour every Sunday morning, from 10:45 A.M. to 11:45 and discussions will range over every interesting subject. Coffee, milk, buns and ashtrays will be on the house. This year we are expanding our program to include members of the 1955 Confirmation class; they will be the "Juniors" in our program, YOU will be the SENIORS!

There are great plans in the making for this year, believe me. Now that the time has come for you to make plans for the coming year, I hope that you will give this project your full consideration. Summer is over and the "tans" will soon wear off; BUT, the friendships and interest which we built last year will not so soon be forgotten. I invite you again to become a member, a PIONEER, of the first High School graduation in our history.

For your convenience I have enclosed an addressed card. Please fill it out carefully and return it to me within a week. You will hear of our starting date in due time; graduation will be DURING A FRIDAY EVENING SERVICE, MARCH 30th, 1956.

Sincerely
RLL.

NOTE: This letter, with post-card, is to be sent out the week of Sept. 5th. It should be mailed to the following people:

Doris Levy, Sarah Hunley, Barbara Baylus, Ed Smith, Lillian Caplan, Evelyn Laupheimer, Linda Brown, Miller Ashman, Barry Lefko, Jacob Segaloff, Steve Feinman, Eryl Sandberg; ~~is~~ Gay and Gwyn Verbit: 14.

1955-1956

(Purs)

21

Sept. 27, 1954

Dear

Thanks very much for responding so quickly to my suggestion for a program for advanced students. ~~XXXXXX~~ It was good hearing from you; let's hold on to our enthusiasm so we can move ahead.

We are going to organize ourselves formally on Sunday morning, October 3, at 10:30 A.M. Since there were so many courses which appealed to all the kids, we are going to make a definite decision at that time; we will also solve some of the questions which have been asked regarding the student-teaching situation.

So that coffee and doughnuts will be most handy, I would like you to meet me in the big kitchen, just off the Vestry, at the time mentioned above (10:30 A.M. on Sunday, Oct. 3rd.) Let's plan to spend an hour together getting acquainted, having fun and planning our course for the months ahead.

I'm looking forward to meeting you, see you soon!

Best regards.

Sincerely yours,

RLL

P.S. If you have any friends who might be interested, be sure to bring them along. They will be very welcome.

Temple Oheb Shalom
1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

Did you have a good summer? Whether you were at camp, by the shore, in the mountains or in the city, I hope you had a wonderful time. Before the tan wears off, come in and let me see it, or let me hear of some of your experiences.

I am writing this letter to you at the present time because I would like to inform you of a new program before you arrange your busy schedule of the winter months. I want you to help me found a graduate division of our Religious School, only for advanced young men and women, with special privileges for those who attend.

Because Saturday night is a "late" night for all of us, we'll meet at 10:30 A.M. Sunday morning, one (1) hour later than all the other students. Bring your own cigarettes and coffee if you are in need of an "eye-opener" at that hour of the morning.

What are we going to study? That is entirely up to YOU. Enclosed you will find a list of my suggestions; if you like some of them, swell; and if not, let me hear your opinion. Just look over the list carefully and then decide.

So that we can make our plans, won't you fill out the enclosed, addressed, stamped card and return it to me? I'd appreciate it. You'll hear from me in a couple of weeks; I hope you will be able to join in the fun.

Best regards to you.

Sincerely,

RLL:lb

ROBERT L. LEHMAN

SUGGESTED LIST OF ADVANCED COURSES
FOR POST-COMFIRMANTS

- JUDAISM and CHRISTIANITY 2 1 2 1 3
- THE JEWISH NOVEL IN OUR TIME 3 3 2
- THE JEWISH FAMILY
- ANTI-SEMITISM IN OUR TIME 2 1 1
- A CRITICAL ANALYSIS OF THE BIBLE 2 1
- A LOVE STORY: THE SONG OF SONGS 3
- THE HISTORY OF THE REFORM MOVEMENT 1 1 2
- JEWISH RELIGIOUS IDEAS 2 3 3
- THE JEWISH FESTIVALS 3
- THE GOLDEN AGE IN SPAIN
- WHY REFORM JUDAISM TODAY 2
- THE HEBREW LANGUAGE 1
- MODERN JEWISH PROBLEMS 3 3 2 1
- THE UNION PRAYER BOOK
- COMPARATIVE RELIGIONS 3 2 1
- BASIC BELIEFS OF THE CHRISTIAN FAITH 2
- STUDENT TEACHING 1 3 1 3 2 3 2
- WHAT DOES PRAYER MEAN TO ME 1 2
- MAJOR PERIODS IN JEWISH HISTORY 2
- CONTEMPORARY JEWISH EVENTS 1 2

REPORT CARD

Temple Sholom Religious School

Name.....

Teacher.....

Grade Promoted to Grade.....

STUDIES AND ACTIVITIES	1 st TERM CHANUKAH	2 nd TERM PURIM	3 rd TERM SHABUOTH
<u>Hebrew</u>			
<u>History</u>			
<u>Literature</u>			
<u>Customs, Ceremonies, etc.</u>			
<u>Jewish Problems</u>			
<u>Ethics</u>			
<u>Religion</u>			
<u>Extra Curricular Activities</u>			
<u>Temple Attendance</u>			
<u>Other Activities</u>			
<u>Conduct</u>			
<u>Effort</u>			
No. of Days in Term			
a. One day a week school			
b. Two } day a week school			
Three }			
<u>No Days Absent</u>			
<u>No. Times Late</u>			

A—Excellent

B—Good

C—Satisfactory

D—Failure

**"The whole world rests on the very breath of the
school children."**

TEACHER'S COMMENTS

FIRST TERM
CHANUKAH

SECOND TERM
PURIM

THIRD TERM
SHABUOTH

SIGNATURE OF PARENT OR GUARDIAN

FIRST TERM

Date..... Signed.....

SECOND TERM

Date..... Signed.....

THIRD TERM

Date..... Signed.....

**Parents are urged to confer with the teacher, the
principal or the rabbi regarding their children.**

Kaluz na - Kdg ✓

Schumuck - ~~2nd~~ 2nd ✓

Harris - Recovery

Marks 2nd ✓ ^{basalt}
_{segment}

Oehler - 1st and 2nd ✓

Feldman - Kdg ^{"3 mds"} _{"5 p.m."}

1, 3 - 11 ✓

~~20~~ - about

100 ft.

Med. 1 - excellent ⁷⁵
as large as

possible to be on the
wind ice bank

Kind of like a play station,
but more

~~Douglas~~ ~~and~~ ~~the~~ ~~rest~~

U

TEMPLE SHOLOM RELIGIOUS SCHOOL REPORT CARD
ELEMENTARY DEPARTMENT TEMPORARY

NAME _____
TEACHER _____
GRADE _____ ROOM _____

HEBREW _____
HISTORY _____
LITERATURE _____
CUSTOMS, CEREMONIES ,
JEWISH PROBLEMS _____
ETHICS _____
RELIGION _____

EXTRA CURRICULAR ACTIVITIES _____

TEMPLE ATTENDANCE _____
OTHER ACTIVITIES _____
CONDUCT _____
EFFORT _____

No. of Days Absent _____
No. of Times Late _____

A-Excellent/ B-Good/ C-Satisfactory
D-Failure

PLEASE SIGN BACK OF CARD & RETURN
TEACHER'S COMMENTS:

EQUIPMENT RESERVATION:

Please reserve item checked below for room.....

() Phonograph

() Slide Projector

() Film Strip & Projector.....

.....

GRADE..... TEACHER.....

DATE NEEDED.....

PERIOD NEEDED.....

(First Choice)

(Alternate Time)

THIS SIDE OF CARD IS FOR ADDRESS



My dear Friend:

Because of the poor attendance in our High School class for the past few weeks, and especially because of the absence of all enrolled students in Mr. Hyman's class last Sunday morning, we are, for the present, disbanding the class of our High School Department on Sunday mornings, until further notice.

To those of you who have given us your hearty cooperation, we are deeply grateful. We trust we shall see all of you from time to time at our Sunday evening meetings.

Sincerely,
Muriel Friedman

MRS. GEORGE M. FRIEDMAN

Principal, Temple Sholom Religious School



Filmstrips

LECTURE NOTES ON

The Story of
Haym Salomon

A FILMSTRIP

Produced by
THE AMERICAN JEWISH ARCHIVES
on the Campus of the
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
CINCINNATI, OHIO

JACOB R. MARCUS, *Director*

Copyright, 1952, by the AMERICAN JEWISH ARCHIVES
PRINTED IN U. S. OF AMERICA

c5

Preface

Through the medium of the filmstrip, the American Jewish Archives' is proud to present this story of Haym Salomon, an American patriot who lived during the days of the Revolution.

What appears here is history, not fiction. Every effort has been made to adhere to the facts and the obvious conclusions justified by the canons of historical methodology.

Actually, the true story of Haym Salomon proves as interesting as the fictional accounts that have appeared, stories that, for the most part, distort the character and life of the man.

The editor acknowledges his great indebtedness to President Nelson Glueck of the Hebrew Union College-Jewish Institute of Religion for his constant encouragement in the production of this, the first filmstrip emanating from the American Jewish Archives.

Professor Sylvan D. Schwartzman of the Department of Education of the Hebrew Union College-Jewish Institute of Religion, Cincinnati, has been most generous in contributing his time and advice as educational consultant. The artist, Mr. Daniel N. Shindelbower of the Cincinnati Art Academy, and the technical consultant, Mr. Richard C. Kinstler, displayed deep personal interest in the production of this work. Mr. Joseph Rosenbloom, a student of Professor Schwartzman, contributed many valuable services in furthering the production. To all of these, the editor expresses his thanks.

JACOB R. MARCUS
Cincinnati, Ohio
July, 1952

It is important for the reader to wait until the viewer has had sufficient time to read the film titles and to view the individual frame, before reading the commentary.

1. **Film Text.** THE STORY OF HAYM SALOMON · *Produced by* · THE AMERICAN JEWISH ARCHIVES · *On the Campus of the* · HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION · *Cincinnati, Ohio* · COPYRIGHT, 1952 · AMERICAN JEWISH ARCHIVES.

Commentary. This filmstrip on the life of a real American patriot, Haym Salomon, is not fiction. It is the true story of this devoted American who lived during the time of the Revolution.

The facts about his life have come from written records, many of which have been preserved by the American Jewish Archives.

You may wonder what the American Jewish Archives is. It is associated with America's oldest rabbinical seminary, the Hebrew Union College-Jewish Institute of Religion, and has its headquarters in Cincinnati.

2. EDITED BY · JACOB R. MARCUS · *Director*, *American Jewish Archives* · EDUCATIONAL CONSULTANT · SYLVAN D. SCHWARTZMAN · *Professor of Religious Education* · ARTIST · DANIEL N. SHINDELBOWER · TECHNICAL CONSULTANT · RICHARD C. KINSTLER.

The American Jewish Archives was established in 1947 to do the important job of collecting and preserving the records of American Jewish life.

Thus, housed at its headquarters on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion are thousands of documents telling the story of important Jewish

people and communities from the earliest days of America. These include personal letters, scrapbooks, photographs, congregational minute books, and many other items which have been loaned or given to the American Jewish Archives.

3. *This true story of a distinguished American patriot is brought to the screen by the American Jewish Archives, established in 1947 by Dr. Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion, to preserve for all time the record of the American Jew.*

It may be that your family, too, has old letters, photographs, or other material about some of the Jews who lived in the United States a century or more ago.

If you will notify the American Jewish Archives in Cincinnati, you will help to write the life-story of other Jews like Haym Salomon who worked to build up this great land of ours.

Remember the name — the American Jewish Archives, on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion.

4. *Who is this American patriot, fleeing for his life from British soldiers? His name is Haym Salomon.*

DATE: August 11, 1778 - PLACE: New York City

On August 11, 1778, in the midst of the American Revolution, Haym Salomon fled for his life from the British army occupying the city of New York. For two years, while in the employ of the British, he had been a secret agent of the Americans. His main job was to urge the Hessians, the

German troops hired to fight the Americans, to desert their British masters. But someone betrayed him and he had to escape. Delay meant death.

5. *As a young Jewish lad, Haym had to leave Poland to earn his living.*

DATE: 1750-1755 - PLACE: Poland

When Haym Salomon was still a boy he left home. He knew that there was no future for him in the Polish town of Lissa where he had been born. For the country of Poland granted few liberties to its Jews. In fact, its treatment of Jews was severe and cruel, and Salomon knew that if he wanted to succeed in life he would have to go to some other land. So he packed his few belongings and left his birthplace.

6. *But as a Jewish peddler in Germany, Haym once more ran into trouble.*

DATE: 1755 - PLACE: Germany

He came first to Germany and there learned to speak the German language in addition to his native Polish and Yiddish. While he learned much more from the Germans, he soon realized that he had no future in that land either. For the Germans mistreated their own Jews and were very intolerant of Jewish immigrants from Poland. They often, for instance, sicked their dogs on Jewish peddlers.

7. *Leaving Germany, Haym learned the banking business in other lands, but he was not happy in Europe.*

DATE: 1755-1775 - PLACE: Europe

Salomon spent the next twenty years in various countries of Europe looking in vain for a happy life. He traveled in many lands and learned to speak a great number of languages. He also became an expert in banking, and this knowledge was one day to stand him in good stead, but he failed to find freedom as a Jew while he lived in Europe.

8. Sick of Europe, Haym Salomon at 35 sailed for America, the new land of opportunity.

DATE: 1775 - PLACE: Europe

Finally, about the year 1775, Haym Salomon set sail for the American colonies. Many reasons may have prompted him to leave the old world. Perhaps he came to America to make a better living. But certainly he came here to find freedom and liberty. For America was indeed a land of promise to the poor and oppressed peoples even of those days.

9. Salomon returned to peddling . . . this time among frontier soldiers at Lake George.

DATE: June, 1776 - PLACE: Lake George, New York

Salomon was more fortunate than many others who fled from Europe. He was able to pay his own way over instead of having to work for years as a "bondservant" to pay off the passage money. However, after he landed, he was left with little money, and, in 1776, he made his way to Lake George in New York, selling supplies to American soldiers who were stationed there to guard the border.

10. Meanwhile the Americans had fought the British at Bunker Hill. The Revolution was on!

DATE: June, 1775 - PLACE: Boston

By the time Salomon came to Lake George the country was at war. The famous battle of Bunker Hill had already been fought and people all over the country were aroused. Untrained American soldiers had shown the British army they knew how to fight, especially when liberty was at stake.

11. Word of Bunker Hill reached Salomon in New York. He decided to join with those working for American liberty.

DATE: 1775 - PLACE: New York City

Not long after Salomon came to America the battle of Bunker Hill took place. All around him everyone was talking about it. Salomon, who had left Europe to find freedom, quickly came to feel that the struggle of the Americans was his fight. He made up his mind to join the patriot cause.

12. In 1776 Haym became known as a supporter of the cause of American freedom.

DATE: 1776 - PLACE: New York City

Haym Salomon soon became known as an ardent American patriot. When he went to Lake George he carried a letter to General Schuyler which contained the statement that Salomon was "warmly attach'd to America." We can also imagine how thrilled he was when he read the Declaration of Independence which held that all men are created equal.

13. Considered a dangerous rebel, he was arrested by the British.

DATE: 1776 - PLACE: New York City

In September, 1776, British forces occupied New York City. Most of the city's Jews, led by their patriotic religious leader, fled to nearby colonies, but Salomon decided to stay on in New York and work undercover for the Americans. The British soon learned about his activities and arrested him.

14. Haym Salomon was thrown into prison.

DATE: 1776 - PLACE: The Provost Prison, New York City

Salomon now found himself in the terrible Provost Prison in New York. He expected to be executed at any moment. But luck was with him, and he was not put to death. However, conditions in the prison were very bad. The warden was a brute, and Salomon was fortunate that he did not die of hunger, disease or abuse.

15. When Haym agreed to get supplies for the Hessians, the German soldiers hired by the British, he was freed.

DATE: 1776 - PLACE: Hessian Headquarters, New York City

The Hessians who came with the British needed a man like Salomon as an interpreter since he spoke almost every European language. What is more important, he was an able supplyman. Probably informed of his ability by German Jewish supplymen who served the Hessians, the German general released Haym from prison and put him to work.

16. Secretly, Salomon began to gather important military information for the Americans.

DATE: 1776-1778 - PLACE: New York City

Heister, the German general, ordered Haym to serve as a commissary for his officers. Salomon knew that in this new job he could be very useful to his adopted country. Working right among the British, he could secure important information for the Americans, and he went to work at his dangerous task.

17. He urged Hessian officers to desert the British.

DATE: 1776-1778 - PLACE: New York City

Salomon did not limit himself merely to getting information for his country. He was very busy trying to influence Hessians to desert their British masters. The loss of many Hessians would be a severe blow to the British cause. For the most part Salomon worked with the officers, and many of the Germans, eager for greater freedom, did desert the English.

18. Salomon also helped American prisoners to escape.

DATE: 1776-1778 - PLACE: New York City

Another task which Salomon undertook was to help American and French prisoners to escape. He knew what they suffered, for he himself had undergone the hardships of imprisonment. He not only aided the prisoners to get away but also gave them money out of his own pocket to help them in their flight.

19. *Discovered as a spy, Haym fled for his life. If caught he would have been shot.*

DATE: August 11, 1778 - PLACE: New York City

This was dangerous work. Sooner or later he would be suspected, for the Hessians and British knew of his intense patriotism. Sure enough, perhaps through betrayal, British headquarters finally got evidence of his activities and sent guards to arrest him. Salomon fled for his life.

20. *Hungry, ragged, penniless, Salomon got through the British lines to Philadelphia and asked the Congress for help.*

DATE: August 25, 1778

PLACE: Independence Hall, Philadelphia

But escape was not easy. First, Salomon had to get through the British lines. Then, he had to go about 100 miles before he reached Philadelphia, the capital of the American colonies. After undergoing much hardship, Haym finally reached the city exhausted and penniless. At Independence Hall, where the Congress met, he sent in a request to the delegates for aid. He needed work.

21. *Having lost everything, Haym Salomon had to start life over again by opening a small store in Philadelphia.*

DATE: 1778 - PLACE: Philadelphia

Naturally, the British in New York seized everything that Salomon owned. He had been married a year before and was the father of a month-old child. He was very eager to bring his wife and child through the lines, but he had neither funds nor employment. At the age of 38, therefore, he

began a new life as a small shopkeeper in Philadelphia.

22. *The war dragged on. Finally Washington and Rochambeau, the American and French commanders, laid plans to defeat the British.*

DATE: May 21, 1781 - PLACE: Wethersfield, Conn.

Three years passed and by 1781 Salomon had gotten on his feet. Meanwhile, Washington and the French discussed closing in on the British in New York City. But in August a new opportunity arose. What if they could move their forces quickly to Virginia and capture the entire army of Cornwallis?

23. *Washington hoped to trap the British at Yorktown if Robert Morris could get money to equip the American soldiers.*

DATE: August, 1781 - PLACE: Dobbs Ferry, New York

If Washington and the French could carry out this bold stroke, the war would be over. But Washington's forces were not ready. They needed supplies for such an expedition, and there was no money. Washington turned to Robert Morris, the capable Superintendent of Finance, for help in raising these funds.

24. *Morris turned to Salomon, his agent, and Haym helped produce the badly needed funds.*

DATE: Autumn, 1781 - PLACE: Philadelphia

Robert Morris was a clever banker. He turned to trusted agents for aid in securing the funds

through the sale of bills of exchange. One of his important co-workers was Haym Salomon. Together they made a good team. Meanwhile, the French helped by providing additional money. Washington's army was almost ready.

25. The Americans and French moved down to Virginia. They surrounded the British at Yorktown.

DATE: August-October, 1781 - PLACE: Virginia

Now that Washington had the funds, he was ready to put his plan into operation. Working smoothly together, the Americans and French moved 400 miles from New York to Virginia. Cornwallis, the British general, felt safe as his forces lay entrenched at Yorktown on the York River. He could always escape by sea, if necessary. But, while the Americans and French surrounded Yorktown on the land side, the French fleet bottled up the River.

26. The British finally surrendered, and the war was won!

DATE: October 19, 1781 - PLACE: Yorktown, Virginia

Cornwallis and his troops made a desperate attempt to break through the American lines, but they did not succeed. The American and French soldiers, fighting heroically, finally pierced the British defenses. The English had enough. On the 19th of October, 1781, Cornwallis surrendered. The war was won!

27. News of the victory reached Salomon in Philadelphia.

DATE: October, 1781 - PLACE: Philadelphia

Imagine the feelings of Haym Salomon when he heard that the British had surrendered! He had made great sacrifices for the American cause; in fact, he had almost lost his life. He had worked and toiled as a broker to help his country in its hour of greatest need. Victory had come at last. Now there would be freedom for all.

28. Haym now found new ways to help his country. He lent money to penniless James Madison, a future President.

DATE: August-September, 1782 - PLACE: Philadelphia

But Salomon's work was far from completed when the British surrendered at Yorktown. He came to the aid of a number of public officials who needed his help. A congressman from Virginia was almost poverty-stricken, and Salomon provided him with the funds to stay in Congress. That man was James Madison, a future President of the United States. Of his benefactor Madison wrote, "I have been . . . a pensioner on the favor of Haym Salomon."

29. Haym took on another job—to fight for religious freedom. He protested against state laws which denied Jews equal rights.

DATE: Autumn, 1783 - PLACE: Philadelphia

As a patriot and a Jew, Salomon had believed heart and soul in the cause of freedom. But even with the victory of the American colonies, there were still unjust laws in America. The Pennsylvania constitution of 1776, for example, decreed that no man could serve in the state legislature

unless he believed in the New Testament. This was unfair to America's Jews, many of whom had risked their lives for freedom. In 1783, Salomon, a member of the Philadelphia Jewish congregation, brought the matter to the attention of the synagogue officials.

30. *Five years after Salomon's death, Pennsylvania gave its citizens equal rights. The spirit of Haym Salomon had lived on.*

DATE: 1790 - PLACE: *Philadelphia*

Less than two years after his protest, in 1785, Haym Salomon died. All told, he had lived in America only ten years, but he had sacrificed for his new homeland as much as any of its native-born citizens. He had given freely of his energy and his money for its welfare, and had been willing to offer even his life to bring freedom to all of its people. The spirit of Haym Salomon did not die. In 1790, five years after Salomon's death, the State of Pennsylvania wrote a new constitution. This time, men of every religion were able to hold public office. Haym Salomon had not fought in vain.

31. THE END · THE AMERICAN JEWISH ARCHIVES · *On the campus of the · Hebrew Union College-Jewish Institute of Religion · CINCINNATI, OHIO.*

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL
(For the One-Day-a-Week School)

Prepared by

Dr. Emanuel Gamoran

Director of Education

Commission on Jewish Education

Course of Study I

In the Convertible Curriculum

UNION OF AMERICAN HEBREW CONGREGATIONS

New York

1955-1956

IMPORTANT! - PLEASE READ THIS NOTE!

In this course of study Jewish history is taught through the hero series in the first four grades. In Grade 5 the teaching of Jewish history begins with the use of "The New Jewish History" by Mamie G. Gamoran, or "When the Jewish People Was Young" by Mordecai I. Soloff. Present-Day Jewish Life and Jewish Literature are emphasized in the junior and upper high school grades.

Hebrew is taught throughout, beginning with Grade 2.

INTRODUCTION TO THE CURRICULUM

Pre-School, Kindergarten, and Primary Department

The aim of Jewish education is to enable our children to participate joyfully, intelligently, and effectively in Jewish life. This may best be achieved by integrating them into the basic Jewish institutions -- the home, the school, the synagogue, and the Jewish community.

Jewish education in the lower grades seeks to give the children the opportunity to form favorable attitudes, desirable habits of participation in and appreciation of Jewish religious and cultural life, and to arouse their interest in Judaism through many useful, worth-while activities in the early grades.

The center of gravity in the pre-school, kindergarten, and primary department is therefore on the Jewish holidays and customs and ceremonies connected with them. These activities center around the Sabbath and the great festivals of the Jewish year. The children come into their social heritage by way of child-like activities connected with Chanukah, Purim, as well as the Sabbath and the other holidays throughout the year. Thus, they learn to do what they should on these occasions - to light Sabbath candles, to recite simple blessings in Hebrew, to sing simple songs, as in the Bearman series, or in "Hillel's Happy Holidays" by Mamie G. Gamoran, and the like. Beginning with the early grades, they recite such simple prayers and jingles as are contained in "In God's Way" by Hortense F. Hahn -- night prayer, morning prayer, and the little poems for holiday occasions.

In the lower grades, too, they learn to identify themselves with the Jewish heroes of Biblical and post-Biblical times ("Bible Stories for Little Children" by Betty R. Hollender, "Bible Tales for Very Young Children" Books I and II, by Lenore Cohen, "The Great March" Books I and II, by Rose G. Lurie). Through dramatization and project activities children are integrated into the home and learn to chant the simple prayers of home and synagogue. The object is not so much to teach them facts as to develop habits and attitudes of appreciation through participation in various activities in accordance with the level of children's ability to absorb.

Beginning with the second or third grade, the children learn to read Hebrew, to sing simple Hebrew songs, to chant simple prayers, and later to absorb the vocabulary of Jewish life through reading Jewish stories as well as selected materials from the prayer book and from holiday stories. Learning takes place mainly through joyful activities and projects. Units of experience and activity through art and song are introduced, by means of which, in some cases through attractive picture books, the children are led to form attitudes of appreciation to American and Jewish holidays, and to special religious occasions of the year ("Fun Ways to Holidays" by Mamie G. Gamoran), as well as to Jewish heroes, ancient and modern.

Implied in these activities are the development of basic religious attitudes, such as a sense of the divine in life in the world of nature and of man, honoring parents, a decent attitude to friends, and the like.

The Intermediate Department

This department includes Grades 5, 6, and 7. Our main aim in these grades is to introduce the children to Jewish life in the local community as well as in the national community ("Dorothy and David Explore Jewish Life" by Michael Conovitz, and "The Stream of Jewish Life" by Dorothy Alofsin), to bring them in contact with Jewish current events; to bring them in touch with the synagogue ("Project on the

Synagogue" by Toby K. Kurzband); and through their introduction to the Jewish past to develop on their part a knowledge of and appreciation for Jewish history ("The New Jewish History" by Mamie G. Gamoran, and the Soloff series) and for the Book of Books. It is in these grades that they begin to read narrative portions of the Bible and the "The Bible Legend Books" (by Lillian S. Freehof), and to discuss the religious and ethical ideals inherent in the great literature of the Bible. It is here, too, that they are introduced to the great on-going story of the Jewish people, the dramatic account of how they lived and, in spite of adversity, retained their ideals and contributed great achievements to the welfare of the world. Here they also undertake a series of major projects on the synagogue especially designed to meet their needs.

Having learned enough Hebrew to understand simple prayers and stories, they are now prepared, by the time they reach Grade 7, to translate simple sentences and to read selections from Genesis which follow in Grade 8 ("Torah-Li" by Gamoran and Friedland). Selected prayers from the Union Prayerbook are likewise included in each of the texts in the "Gilenu" series (by Gamoran and Friedland) which is used here. Selected Units of Activity are introduced and audio-visual aids are of help throughout the intermediate and high school grades.

Junior and Senior High School Departments

By the time our children reach the junior high school department they have attained an appreciation of Jewish home customs and ceremonies, have developed favorable attitudes to Jewish heroes, and have learned to participate in Jewish home and synagogue life. Furthermore, if they pursued the intermediate course in Jewish history, they have learned the dramatic story of the Jewish people and their achievements. If they pursued present-day Jewish community life in those grades, they have learned of the social, educational, and religious institutions in their community and in the country. They are now ready to intensify their study in Judaism, to learn more of Jewish literature, and especially to pursue a discussion of the lofty ethical and religious ideals of their heritage. This they do, pursuing such courses as the study of Jewish ethics, the Jewish prophets, the dramatic story of the Jew in America in general, and Reform Judaism in particular. Here they face modern Jewish problems, and discuss and try to arrive at possible solutions of the great religious questions that have challenged men throughout the ages. Such works as "Jewish Literature Since the Bible" by Feuer and Eisenberg, "Little Lower Than the Angels" by Roland B. Gittelsohn, "In the House of the Lord" by Solomon B. Freehof, and "The Right Way" by Lillian S. Freehof, help to integrate them as intelligent members of their synagogue and their community.

In those cases where Jewish history was not pursued in the intermediate grades, they are given a detailed advanced course in Jewish history (through the series by Jacob S. Golub). When they had such a course in the intermediate grades, they have the opportunity to pursue a review course in one year in Jewish history. Units of Activity and audio-visual aids are used again and again.

Through these years they study Jewish life ("The Jewish Festivals" and "The Lifetime of a Jew" by Hayyim Schauss), and they continue to study the Hebrew language, learn to read selected passages from the Bible and the prayer book. Selected prayers from the Union Prayerbook are carefully analyzed and studied both in Hebrew and in English. These, together with regular discussions of Jewish current events, bring them into congregation and community ready to take their place as members, loyal to their people, upstanding and understanding, intelligent American Jews who will be able to withstand any jibe of an anti-Semite because of the inner fortitude received through his instruction in the religious school. In short, we

like our children to grow up into the Jewish community, living their life as people, distinct and distinguished for their own religious and cultural values, as well as for their significant participation in American life as a whole, together with their non-Jewish fellow citizens.

It should be understood that these courses of study are intended as guides to rabbis, educators, and principals of religious schools. In planning their courses of study for the year, it is of the utmost importance that they carefully examine not only the curriculum, but at least that part of the catalog which has to do with the Jewish religious school. In all cases, local adjustments may be required. Write to us concerning any questions that arise in relation to these curricula; we shall be glad to help you.

EMANUEL GAMORAN

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL*

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Pre-School</u> Teitelbaum, E., "Judah and the Brave Maccabees." Bearman, J., "Good Shabos," "Fun on Sukos," "Happy Chanuko," "Purim Parade," "Pass-over Party," and "Shovuos Time." Covich, E. S., "The Jewish Child Every Day." Herzfeld, L., "The Story of Noah."	Rosenzweig, M.&E., "Now We Begin." Covich, Teacher's Supplement, for "The Jewish Child Every Day."
Customs & Ceremonies related to holiday celebrations	75m	<u>Kindergarten-Age 5</u> Set of Pictures for "The Jewish Kindergarten." Handwork Material Egelson's Handwork cut-outs.	Pessin-Gezari, "The Jewish Kindergarten." Rosewater, "Primary Songs and Games." Rosenzweig, M.&E., "Now We Begin," Gamoran, E., "Project Method in the Jewish School." Schauss, "The Jewish Festivals." Rosenau, Wm., "Jewish Ceremonial Institutions and Customs." Greenstone, Julius, "The Jewish Religion." Gamoran, M.G., "Days and Ways." Cohon, Samuel S., "What We Jews Believe."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	

This course of study is an adaptation of the curriculum approved by the Commission on Jewish Education and modified periodically as materials and methods in Jewish education improve. Questions concerning this course of study may be addressed to Dr. Emanuel Gamoran, Director of Education, Commission on Jewish Education, 838 Fifth Avenue, New York 21, N. Y. All the books listed may also be ordered through the Union of American Hebrew Congregations. Catalog of publications furnished on request.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Kindergarten (cont'd)</u>	
Selected Bible Stories	30m		Cohen, Lenore, "Bible Tales" Book I.
Selected Songs and Games	15m		Home Institute Material published by the Bureau of Jewish Education, N. Y. (Bloch). Stern, "Book of Games" (out of print).
		<u>Grade I - Age 6</u>	
Projects related to Customs and Ceremonies	75m	Gamoran, M.G., "Hillel's Happy Holidays" (to be read by mother to child).	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Idelsohn, A.Z., "Jewish Ceremonies."
Selected Bible Stories	30m	Hollender, Betty R., "BIBLE STORIES FOR LITTLE CHILDREN" *	Cohen, Lenore, "Bible Tales" Book I. Bryant's "How to Tell Stories to Children." Cather, "Story in Religious Education" (out of print).
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN" * Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade II - Age 7</u>	
Customs and Ceremonies related to holidays	60m	Gamoran, M.G., "Hillel's Happy Holidays."	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Levinger, E.E., "In Many Lands." Gamoran, M.G., "Days and Ways."
Hebrew Reading leading to reading of simple stories prayers and songs.	60m	Gamoran & Friedland, "Gilenu Primer" and Exercise Book for same; and Franzblau, A.N., "Little Hebrew Schoolhouse."	Gamoran, E., "A New Approach to the Teaching of Hebrew." Grand, S., "Around the World with Hebrew," a filmstrip, & Teacher's Guide for same. Gamoran and Friedland, "Flash Cards for Gilenu Primer." Also "Letters of the Hebrew Alphabet" - flannelized.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Selected Bible Stories	15m	<u>Grade II (cont'd)</u> Cohen, Lenore, "Bible Tales" Book II. Orleans, Ilo, "The First Rainbow" (for supplementary reading).	As above.
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN"; and Eisenstein, J., "The Gateway to Jewish Song."
Hebrew	60m	<u>Grade III - Age 8</u> Gamoran & Friedland "Gilenu Primer" and Exercise Book for same.	Lister, Rebecca, "Teacher's Syllabus for Grade 3." Gamoran, "A New Approach to the Teaching of Hebrew."
Projects in Jewish Customs and Ceremonies	45m	Golub, R.W., "Down Holiday Lane."	Golub, R.W., Teacher's Book for "Down Holiday Lane." Rosewater, "Primary Songs and Games." Also books above.
Post-Biblical Stories	30m	Lurie, R.G., "The Great March" Book I.	Lurie, "Suggestions to Teachers." Kalisher, "Watchmen of the Night." Bildersee, "Post-Biblical History." Bryant, "How to Tell Stories to Children."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	
Singing	15m	Cook, Ray M., "SING FOR FUN"	Cook, Ray M., "SING FOR FUN" Eisenstein, J., "The Gateway to Jewish Song."
Hebrew	60m	<u>Grade IV - Age 9</u> Gamoran & Friedland, "Gilenu I" and Exercise Book.	Gamoran & Friedland, "Teacher's Supplement to Gilenu I." "Hebrew Prayers" - flannelized.
Post-Biblical Stories	45m	Lurie, R.G., "The Great March" Book II.	Bildersee, "Post-Biblical History." Readings from Jewish and Universal Encyclopedias.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
American Jewish Holidays	15m	<u>Grade IV (cont'd)</u> Gamoran,M.G., "Fun Ways to Holidays."	
Singing	15m		Cook,Ray M., "SING FOR FUN"**; Eisenstein,J., "The Gateway to Jewish Song."
Current Events	15m	"World Over" (Pictorial Jewish current events)	Kimball,R.G., and others, "Current Events Instruction."
		<u>Grade V** - Age 10</u>	
Hebrew	50m	Gamoran & Friedland, "Gilenu I and II" and Exercise Books.	Suggested Units for Grade 5 Lister,"SYLLABUS FOR GRADE 5"*
Biblical History	40m	Gamoran,M.G., "The New Jewish History" Book I, and Activity Book for same; or Soloff, M., "When the Jewish People Was Young" and Workbook for same.	Gamoran & Friedland, "Teacher's Supplement to Gilenu I." Suggested Units for Grade 5. Gamoran,E., "Methods of Teaching Jewish History." Eisenberg,A., "Teaching Jewish History."
Bible	30m	Bildersee, " Story of Genesis" and " Out of the House of Bondage"; and Freehof, L.S., "Bible Legend Book" also "Second Bible Legend Book" (for supplementary reading).	Sachar, A.L., "A History of the Jews," 1953 edition. Lister, "SYLLABUS FOR GRADE 5"**; Soloff, Teacher's Book for "When the Jewish People Was Young."
Jewish Life	20m	Orleans,Ilo, "The First Rainbow" (for supplementary reading). Schwartzman,S.D., "ONCE UPON A LIFETIME."*	Bildersee, Teacher's Books for "Story of Genesis" and "Out of the House of Bondage." Kohn,T., "Units on Biblical Life." Freehof,S.B., "Preface to Scripture." "Isaac and Rebecca," a movie in color.

* All caps indicate new items

** If the school has one or two additional sessions besides Sunday, please use the curriculum for the two-and three-day-a-week schools.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Singing	10m	<u>Grade V (cont'd)</u> As above	Union Hymnal. Also, Coopersmith, "The Songs We Sing."
Current Events	30m once a month	"World Over."	As above.
Hebrew	60m	<u>Grade VI - Age 11</u> Gamoran & Friedland, "Gilenu II" and Exercise Book.	Scharfstein, "The Teaching of Hebrew" (in Hebrew).
History	50m	Gamoran, M.G., "THE NEW JEWISH HISTORY" BOOK II* and ACTIVITY BOOK* for same; or Soloff, M., "How the Jewish People Grew Up" and Workbook. Levinger, E.E., "They Fought for Freedom" (for supplementary reading).	As above. Soloff, Teacher's Book for same.
Bible	30m	Schwarz, J.D., "Into the Promised Land" and Workbook for same by Eisenberg; and "In the Land of Kings and Prophets" and Workbook for same by Zaretski.	Eisenberg, Teacher's Book for "Into the Promised Land." Zaretski, Teacher's Book for "In the Land of Kings and Prophets." Honor, Leo L., "BOOK OF KINGS I" a commentary.*
Singing	10m		Union Hymnal; and Coopersmith, H., "The Songs We Sing."
Current Events	30m once a fort-night	"World Over"	As above.
Hebrew	45m	<u>Grade VII - Age 12</u> Gamoran and Friedland, "Gilenu III" and Exercise Book.	As above.
History	45m	Soloff, "How the Jewish People Lives Today" and Workbook for same.	As above Soloff, Teacher's Book for "How the Jewish People Lives Today."

* All caps indicate new items

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Grade VII (cont'd)</u> Grand, S., "The Jews Settle in New Amsterdam - Picture Book." Levinger, E.E., "They Fought for Freedom," and Lurie, R.G. "The Great March" Book II (for supplementary reading).	Klapper, "Teaching of History."
Holidays and Customs	30m	Gamoran, M.G., "Days and Ways" and Activity Book for same by H.G. Goodman	Rosenau, "Jewish Ceremonial Institutions and Customs." Greenstone, "Jewish Religion." Schauss, "The Jewish Festivals."
The Synagogue	30m		Kurzband, Toby K., "Project on the Synagogue."
Singing at assembly	10m		
Current Events	30m once a fort-night	"JEWISH CURRENT EVENTS."*	As above.
		<u>Grade VIII - Age 13</u>	
Hebrew	60m	Gamoran & Friedland, "Gilenu III" and Exercise Book, or "Torah-Li" and Exercise Book if "Gilenu III" has been completed.	As above.
Jewish Ethics	40m	Freehof, L.S., "THE RIGHT WAY."*	"Ethics of the Fathers."
Bible	40m	Gamoran, M.G., "The Voice of the Prophets." Landman, "Stories from the Prophets" (for supplementary reading).	Comins, "Teaching the Prophets"; also "The Jewish Prophets." Moulton, "A Short Introduction to the Literature of the Bible" (out of print). Moore, "Literature of the Old Testament." Freehof, S.B., "Preface to Scripture." Grand S., "Book of Books," a filmstrip
Singing	10m	As above.	As above.
Current Events	30m once a fort-night.	"JEWISH CURRENT EVENTS."*	As above.

* All caps indicate new items

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Hebrew	60m	<u>Grade IX - Age 14</u> Gamoran & Friedland, "Torah-Li" and Exercise Book; also selected prayers.	As above,
American Jewish History	45m	Levinger, "A History of the Jews in the United States" and Workbook for same by Edidin. Alofsin, "America's Triumph" and Blandford, "Off the Capes of Delaware" (for supplementary reading).	Fineberg, "Project in American Jewish History." Korn,B., "Judah Touro: Friend of Man," a filmstrip, and Recorded Narration for same. Grand,S., "The Jews Settle in New Amsterdam - 1654" a filmstrip, and Recorded Narration for same.
Bible	30m	Gamoran,M.G., "With Singer and Sage" and Eisenberg, Pupil's Workbook for same.	Eisenberg, Teacher's Book for "With Singer and Sage." Margolis, "Hebrew Scripture in the Making." Freehof,S.B., "Preface to Scripture," and "The Book of Psalms." Bettan,I., "The Five Scrolls." Boxer,Herman, "Reverence - from the Book of Psalms," a movie.
Current Events	30m once a fort-night	"JEWISH CURRENT EVENTS"*	As above.
Hebrew	60m	<u>Grade X - Age 15</u> Gamoran & Friedland, "Torah-Li" and Exercise Book; also selected prayers.	As above.
Jewish Religious Literature	60m	Feuer & Eisenberg, "Jewish Literature Since the Bible," Book I, and Workbook for same by Eisenberg.	Teacher's Book for "Jewish Literature Since the Bible," Book I, by Eisenberg.
Current Events	30m	"JEWISH CURRENT EVENTS."*	As above.
Jewish Religion**	60m extra session	Gittelsohn,R.B., "LITTLE LOWER THAN THE ANGELS" *and WORKBOOK for same (printed editions). *	

* All caps indicate new items.

** In the Confirmation class.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
The Prayer-book**	30m extra session	<u>Grade X (cont'd)</u> Freehof, S.B., "In the House of the Lord."	Freehof, "The Small Sanctuary."
Hebrew	45m	<u>Grade XI - Age 16</u> Selected passages from the Bible and Prayerbook.	Scharfstein, "Teaching of Hebrew" (in Hebrew). Freehof, "The Small Sanctuary."
Jewish Problems	45m	Gittelsohn, "Modern Jewish Problems" and Workbook for same.	Gittelsohn, "Modern Jewish Problems." Ruppin, "The Jews in the Modern World" (out of print).
Jewish Religious Literature	30m	Feuer & Eisenberg, "Jewish Literature Since the Bible," Book II, and Workbook for same by Eisenberg.	Eisenberg, Teacher's Book. Waxman, "History of Jewish Literature," Vols. 3 and 4. Abrahams, "Chapters in Jewish Literature."
Jewish Holidays	30m	Schauss, H., "The Jewish Festivals."	Schauss, "The Jewish Festivals"; Rosenau, "Jewish Institutions and Customs"; Greenstone, "The Jewish Religion."
Modern Jewish History Through Fiction (alternative or supplementary course)	60m	Selected books of fiction.	Green, A., "Modern Jewish History Taught Through Fiction."
Current Events	30m	"JEWISH CURRENT EVENTS"*	As above.
Hebrew	60m	<u>Grade XII - Age 17</u> As above.	As above.
Bible as Literature	45m	Freehof, "Preface to Scripture."	Moulton, "A Short Introduction to the Literature of the Bible" (out of print).
Jewish life (alternative or supplementary course)	30m	Schauss, "The Lifetime of a Jew."	

* All caps indicate new items.

** In the Confirmation class

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Review of Jewish History (alternative course)	45m	<u>Grade XII (cont'd)</u> Golub & Green, "A Short History of the Jews." Levinger, E.E., "They Fought for Freedom" (for supplementary reading).	Roth, C., "A Bird's-Eye View of Jewish History."
Jewish Contribution to Civilization	30m	Roth, C., "The Jewish Contribution to Civilization."	Bevan & Abrahams, "The Legacy of Israel."
Current Events	30m once a fortnight	"JEWISH CURRENT EVENTS."*	As above.

* All caps indicate new items.

NOTES TO THE CURRICULUM

1. We should like to call your special attention to the new materials that will be available for the coming year.
 - A. "Bible Stories for Little Children" by Betty R. Hollender. This is a Bible story book, in primer style, intended for children who have not yet learned, or are just beginning, to read. It contains selected Bible stories told in simple language so that mothers may read them to very young children. The book is beautifully illustrated in color by William Steinel.
 - B. "Sing for Fun" a collection of original songs for the primary grades of the Jewish Religious School by Ray M. Cook. This collection of 26 songs (words and music) for the primary grades is an experimental edition prepared at the suggestion of educators who attended the Eastern Seaboard Conference of Principals of Reform Religious Schools in December, 1954. With the exception of two songs, all the selections represent original compositions by Ray M. Cook.
 - C. "Once Upon a Lifetime" by Sylvan D. Schwartzman. A lively children's book describing the tour of two children through a Jewish lifetime. Events such as naming a baby, entering religious school, Bar Mitzvah, Confirmation, marriage and others are described.
 - D. "The New Jewish History, Book II" by Mamie G. Gamoran. This book is intended for children in the sixth grade and emphasizes what is dramatic and interesting in the story of the Jew from the days of the Maccabees to the discovery of America. Special attention is given to spiritual and cultural achievements.
 - E. "Pupil's Activity Book" by Mamie G. Gamoran. This activity book for "The New Jewish History, Book II", provides fun for children and offers many concrete suggestions for pupils and teachers. Illustrated.
 - F. "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn. An interesting book on religion in general and Judaism in particular, discussing the problems of life with high school boys and girls. Presented so as to stimulate thought and arouse discussion. Some of the chapter titles are: God and You, Why Pray? When Life Is Sad, What Happens When We Die? and others. Ages 15 and over.
 - G. "Pupil's Workbook" for "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn, revised edition. An interesting Workbook in which the various problems of Judaism as a religion are so presented as to stimulate thought and discussion on the part of the students. An accompanying volume to the text, "Little Lower than the Angels."
 - H. "Reform Judaism in the Making" by Rabbi Sylvan D. Schwartzman. This book presents the story of Reform Judaism for adults. After a brief introduction on Reform and the Jewish future, the author traces the rise of Liberalism in Europe, its effect on Jewish life, its growth in America, bringing the story up to our own day. The principles and practices of Reform Judaism as well as the institutions and achievements of the Movement are fully described.

May also be used in upper high school classes.

- I. "The Right Way," Ethics for Youth by Lillian S. Freehof. A highly original approach to the teaching of ethics, using selections from the Ethics of the Fathers. Each chapter includes an original story, ethical discussion for the class, activities, and additional reading.
- J. "Book of Kings I, a Commentary" by Dr. Leo L. Honor. This is the third in our series of popular Bible Commentaries for laymen, rabbis, and colleges of Jewish study. In addition to the Commentary, the author has included historic and archeologic findings which make this book extremely helpful to readers in religious schools and in adult institutes.
- K. "The Carrot Candle" by Lillian S. Freehof. This story about the rabbit who loved carrots and thought that the orange candles would serve the purpose, will delight little children not only on Chanuko. Beautifully illustrated by Hal Just.
- L. "Esther Becomes a Queen" by Sara B. Kummel. A new picture book for little children. This will make excellent reading to any in the 5-8 year group. The book is profusely illustrated in color by Hal Just.

Plays

- M. "Alice in Chanuko Land" by Beatrice G. Haniford. A humorous Chanuko play.
- N. "What's Chanuko without a Play?" by Rabbi and Mrs. Norman Goldburg. A play about a play, or anyway about a class that didn't want a play.
- O. "Pinafore Gone Purimdig" by Adeline R. Rosewater. A charming play which will give a great deal of enjoyment both to performers and audience. The songs are Purim parodies based on the popular Gilbert and Sullivan "Pinafore."
- P. "The Sounds Prolong" by Ray M. Cook. A Cantata about Jewish ideals in America, dramatized through sounds of the Hammer (of Justice), the Bell (of Freedom), and Song (of Brotherhood). Music notes for original settings of "I Pledge Allegiance," "Proclaim Liberty," and others. Excellent for Passover, closing exercises, Chanuko, Brotherhood Week. Intermediate grades, high school, or youth groups.

Audio-Visual Aids

- Q. "Audio-Visual Education in the Jewish Religious School" compiled by Samuel Grand. This manual is intended as a guide to principals and teachers who are developing an audio-visual aids program in their religious schools. It includes a general section on setting up an audio-visual aids program plus specific suggestions for the classroom teacher on the use of filmstrips, slides, records, the flannelboard, opaque projector, tape recorder, etc. These articles appeared in various issues of The Jewish Teacher.
- R. "Dr. Leo Baeck: Man of Faith", written by Dr. Friedrich S. Brodnitz. This filmstrip portrays the unflagging courage and the abiding faith of one of the greatest Jewish religious leaders of our age. Starting with his student days, it traces the story of his life and service in peace and in war, in freedom and in concentration camp, in Germany and in other countries. It describes his great achievements as rabbi, teacher, communal leader, philosopher, writer and, above all, as an example of spiritual defiance of Nazism. Intended for the junior high school level and up.

- S. Recorded Narration for "Dr. Leo Baeck: Man of Faith". A 33 1/3 rpm (long-play) non-breakable record of the narration to the filmstrip.
 - T. "A Songstrip for Chanuko" produced by Samuel Grand. This filmstrip contains the words for the Chanuko blessings as well as the traditional hymns and many folk songs associated with this holiday. Hebrew songs appear in Hebrew letters, in transliteration and, in some cases, in translation. Teachers may use this filmstrip in the classroom and in the assembly in place of song sheets, which are cumbersome and distracting. Black and white, two Teacher's Guides.
 - U. Seven Additional Prayers on Flannelized Paper, includes blessings for Sabbath, Holiday and Chanuko lights.
 - V. Folding Flannelboard (portable), new, sturdy but light-weight portable flannelboard with handle. May be used on top of table or desk. Folded 19" x 26", open 26" x 38".
2. Special notes for your attention.
- A. The course of study assumes that as far as possible those subjects of instruction which lend themselves to concrete presentation by the teacher and to activity on the part of the children will be introduced in the lower grades of the school. Those which tend to be abstract will be relegated to the higher grades of the Jewish religious school. For this reason the center of gravity in the kindergarten and in the first three grades is on the holidays, on the customs and ceremonies connected with them, and on the activities centering around these.
 - B. The time distribution assumes that two and a half hours will be given to classroom instruction and approximately one-half hour to the assembly. The assembly may be held once a month, and thus additional time for classroom instruction is provided for. This is particularly true in those schools where a Junior Congregation has been organized and in which Sabbath services have been arranged for the children.
 - C. The course of study assumes an elementary department consisting of a kindergarten and eight grades, and a high school department consisting of four grades. Where the number of grades is less, adjustments will, of course, have to be made. Questions of adjustment should be addressed to Dr. Emanuel Gamoran, Director of Education, Commission on Jewish Education, 838 Fifth Avenue, New York 21, N. Y. We urge all our schools, however, to work toward the building up of a complete high school department of four years.
 - D. It is assumed that Hebrew will be a regular part of the course of instruction, as indeed it is in most of the progressive Jewish religious schools, and that our series "Gilenu - The Play-Way to Hebrew" by Gamoran and Friedland, will be used (Primer, Books 1, 2, and 3, and Exercise Books and Flash cards; also Hebrew Letters and Prayers Flannelized); also Franzblau's "Little Hebrew Schoolhouse" for practice in mechanical reading. Following this series the next text for teaching selections from the Bible, "Torah-Li" Book I, may be used. (Exercise Book available.)

If you can have one or two additional sessions, be sure to order our Curriculum for the Two-and Three-Day-a-Week School.

- E. All teachers should subscribe to THE JEWISH TEACHER, a quarterly publication. (Subscription is \$1.50 a year, \$1.75 in Canada, and \$2.00 in other foreign countries, payable in advance.)
- F. Suggestions for extra-curricular reading are also available and may be obtained by writing to the Director of Education of the Commission on Jewish Education. A catalog of publications of the Union of American Hebrew Congregations is issued every year, and every school should have a copy of same on file.
- G. Our Youth Department stands ready to offer helpful suggestions for club leaders and officers on club programs and on other problems of interest to young people connected with our temples.
- H. Rabbis and teachers are requested to keep in constant touch with the Union of American Hebrew Congregations as new books for pupils and new aids for teachers are being made available continuously.

SPECIAL NOTE

Kindly note that many of our textbooks have activity books or workbooks, and that the Hebrew texts usually have exercise books accompanying them. It is a serious mistake to use the text without the activity book, workbook, or exercise book. Such practice usually detracts from learning and often hampers the student in his work. Please carry out the program as planned by the author of the textbooks and you will get good teaching results.

IF YOU HAVE ANY QUESTIONS
concerning this curriculum, write to
Dr. Emanuel Gamoran
Director of Education, Commission on Jewish Education
838 Fifth Avenue, New York 21, N. Y.

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL
(For the One-Day-a-Week School)

Prepared by

Dr. Emanuel Gamoran

Director of Education

Commission on Jewish Education

Course of Study II

In the Convertible Curriculum

UNION OF AMERICAN HEBREW CONGREGATIONS

New York

1955 - 1956

IMPORTANT! - PLEASE READ THIS NOTE !

In this course of study, history teaching takes place through the hero series in the first four grades, Present-Day Jewish Life is emphasized in Grades 5 and 6, and Jewish History and Literature are taught in the Junior High School. Additional attention is given to Present-Day Jewish Life in the upper High School grades.

This course of study is intended to meet the criticism that Jewish history presents many problems which are difficult for children below the Junior High School level.

Hebrew is taught throughout, beginning with Grade 2.

INTRODUCTION TO THE CURRICULUM

Pre-School, Kindergarten, and Primary Department

The aim of Jewish education is to enable our children to participate joyfully, intelligently, and effectively in Jewish life. This may best be achieved by integrating them into the basic Jewish institutions -- the home, the school, the synagogue, and the Jewish community.

Jewish education in the lower grades seeks to give the children the opportunity to form favorable attitudes, desirable habits of participation in and appreciation of Jewish religious and cultural life, and to arouse their interest in Judaism through many useful, worth-while activities in the early grades.

The center of gravity in the pre-school, kindergarten, and primary department is therefore on the Jewish holidays and customs and ceremonies connected with them. These activities center around the Sabbath and the great festivals of the Jewish year. The children come into their social heritage by way of child-like activities connected with Chanuko, Purim, as well as the Sabbath and the other holidays throughout the year. Thus, they learn to do what they should on these occasions - to light Sabbath candles, to recite simple blessings in Hebrew, to sing simple songs, as in the Bearman series, or in "Hillel's Happy Holidays" by Mamie G. Gamoran, and the like. Beginning with the early grades, they recite such simple prayers and jingles as are contained in "In God's Way" by Hortense F. Hahn -- night prayer, morning prayer, and the little poems for holiday occasions.

In the lower grades, too, they learn to identify themselves with the Jewish heroes of Biblical and post-Biblical times ("Bible Stories for Little Children" by Betty R. Hollender, "Bible Tales for Very Young Children" Books I and II, by Lenore Cohen, "The Great March" Books I and II, by Rose G. Lurie). Through dramatization and project activities children are integrated into the home and learn to chant the simple prayers of home and synagogue. The object is not so much to teach them facts as to develop habits and attitudes of appreciation through participation in various activities in accordance with the level of children's ability to absorb.

Beginning with the second or third grade, the children learn to read Hebrew, to sing simple Hebrew songs, to chant simple prayers, and later to absorb the vocabulary of Jewish life through reading Jewish stories as well as selected materials from the prayer book and from holiday stories. Learning takes place mainly through joyful activities and projects. Units of experience and activity through art and song are introduced, by means of which, in some cases through attractive picture books, the children are led to form attitudes of appreciation to American and Jewish holidays, and to special religious occasions of the year ("Fun Ways to Holidays" by Mamie G. Gamoran), as well as to Jewish heroes, ancient and modern.

Implied in these activities are the development of basic religious attitudes, such as a sense of the divine in life in the world of nature and of man, honoring parents, a decent attitude to friends, and the like.

The Intermediate Department

This department includes Grades 5, 6, and 7. Our main aim in these grades is to introduce the children to Jewish life in the local community as well as in the national community ("Dorothy and David Explore Jewish Life" by Michael Conovitz, and "The Stream of Jewish Life" by Dorothy Alofsin), to bring them in contact with Jewish current events; to bring them in touch with the synagogue ("Project on the

Synagogue" by Toby K. Kurzband); and through their introduction to the Jewish past to develop on their part a knowledge of and appreciation for Jewish history ("The New Jewish History" by Mamie G. Gamoran, and the Soloff series) and for the Book of Books. It is in these grades that they begin to read narrative portions of the Bible and the "The Bible Legend Books" (by Lillian S. Freehof), and to discuss the religious and ethical ideals inherent in the great literature of the Bible. It is here, too, that they are introduced to the great on-going story of the Jewish people, the dramatic account of how they lived and, in spite of adversity, retained their ideals and contributed great achievements to the welfare of the world. Here they also undertake a series of major projects on the synagogue especially designed to meet their needs.

Having learned enough Hebrew to understand simple prayers and stories, they are now prepared, by the time they reach Grade 7, to translate simple sentences and to read selections from Genesis which follow in Grade 8 ("Torah-Li" by Gamoran and Friedland). Selected prayers from the Union Prayerbook are likewise included in each of the texts in the "Gilenu" series (by Gamoran and Friedland) which is used here. Selected Units of Activity are introduced and audio-visual aids are of help throughout the intermediate and high school grades.

Junior and Senior High School Departments

By the time our children reach the junior high school department they have attained an appreciation of Jewish home customs and ceremonies, have developed favorable attitudes to Jewish heroes, and have learned to participate in Jewish home and synagogue life. Furthermore, if they pursued the intermediate course in Jewish history, they have learned the dramatic story of the Jewish people and their achievements. If they pursued present-day Jewish community life in those grades, they have learned of the social, educational, and religious institutions in their community and in the country. They are now ready to intensify their study in Judaism, to learn more of Jewish literature, and especially to pursue a discussion of the lofty ethical and religious ideals of their heritage. This they do, pursuing such courses as the study of Jewish ethics, the Jewish prophets, the dramatic story of the Jew in America in general, and Reform Judaism in particular. Here they face modern Jewish problems, and discuss and try to arrive at possible solutions of the great religious questions that have challenged men throughout the ages. Such works as "Jewish Literature Since the Bible" by Feuer and Eisenberg, "Little Lower Than the Angels" by Roland B. Gittelsohn, "In the House of the Lord" by Solomon B. Freehof, and "The Right Way" by Lillian S. Freehof, help to integrate them as intelligent members of their synagogue and their community.

In those cases where Jewish history was not pursued in the intermediate grades, they are given a detailed advanced course in Jewish history (through the series by Jacob S. Golub). When they had such a course in the intermediate grades, they have the opportunity to pursue a review course in one year in Jewish history. Units of Activity and audio-visual aids are used again and again.

Through these years they study Jewish life ("The Jewish Festivals" and "The Lifetime of a Jew" by Hayyim Schauss), and they continue to study the Hebrew language, learn to read selected passages from the Bible and the prayer book. Selected prayers from the Union Prayerbook are carefully analyzed and studied both in Hebrew and in English. These, together with regular discussions of Jewish current events, bring them into congregation and community ready to take their place as members, loyal to their people, upstanding and understanding, intelligent American Jews who will be able to withstand any jibe of an anti-Semite because of the inner fortitude received through his instruction in the religious school. In short, we

like our children to grow up into the Jewish community, living their life as people, distinct and distinguished for their own religious and cultural values, as well as for their significant participation in American life as a whole, together with their non-Jewish fellow citizens.

It should be understood that these courses of study are intended as guides to rabbis, educators, and principals of religious schools. In planning their courses of study for the year, it is of the utmost importance that they carefully examine not only the curriculum, but at least that part of the catalog which has to do with the Jewish religious school. In all cases, local adjustments may be required. Write to us concerning any questions that arise in relation to these curricula; we shall be glad to help you.

EMANUEL GAMORAN

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL*

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Pre-School</u> Teitelbaum, E., "Judah and the Brave Maccabees." Bearman, J., "Good Shabos," "Fun on Sukos," "Happy Chanuko," "Purim Parade," "Pass-over Party," and "Shovuos Time." Covich, E. S., "The Jewish Child Every Day." Herzfeld, L., "The Story of Noah."	Rosenzweig, M.&E., "Now We Begin." Covich, Teacher's Supplement, for "The Jewish Child Every Day."
Customs & Ceremonies related to holiday celebrations	75m	<u>Kindergarten-Age 5</u> Set of Pictures for "The Jewish Kindergarten." Handwork Material Egelson's Handwork cut-outs.	Pessin-Gezari, "The Jewish Kindergarten." Rosewater, "Primary Songs and Games." Rosenzweig, M.&E., "Now We Begin," Gamoran, E., "Project Method in the Jewish School." Schauss, "The Jewish Festivals." Rosenau, Wm., "Jewish Ceremonial Institutions and Customs." Greenstone, Julius, "The Jewish Religion." Gamoran, M.G., "Days and Ways." Cohon, Samuel, S., "What We Jews Believe."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	

This course of study is an adaptation of the curriculum approved by the Commission on Jewish Education and modified periodically as materials and methods in Jewish education improve. Questions concerning this course of study may be addressed to Dr. Emanuel Gamoran, Director of Education, Commission on Jewish Education, 838 Fifth Avenue, New York 21, N. Y. All the books listed may also be ordered through the Union of American Hebrew Congregations. Catalog of publications furnished on request.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Kindergarten (cont'd)</u>	
Selected Bible Stories	30m		Cohen, Lenore, "Bible Tales" Book I.
Selected Songs and Games	15m		Home Institute Material published by the Bureau of Jewish Education, N. Y. (Bloch). Stern, "Book of Games" (out of print).
		<u>Grade I - Age 6</u>	
Projects related to Customs and Ceremonies	75m	Gamoran, M.G., "Hillel's Happy Holidays" (to be read by mother to child).	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Idelsohn, A.Z., "Jewish Ceremonies."
Selected Bible Stories	30m	Hollender, Betty R., "BIBLE STORIES FOR LITTLE CHILDREN" *	Cohen, Lenore, "Bible Tales" Book I. Bryant's "How to Tell Stories to Children." Cather, "Story in Religious Education" (out of print).
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN" * Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade II - Age 7</u>	
Customs and Ceremonies related to holidays	60m	Gamoran, M.G., "Hillel's Happy Holidays."	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Levinger, E.E., "In Many Lands." Gamoran, M.G., "Days and Ways."
Hebrew Reading leading to reading of simple stories prayers and songs.	60m	Gamoran & Friedland, "Gilenu Primer" and Exercise Book for same; and Franzblau, A.N., "Little Hebrew Schoolhouse."	Gamoran, E., "A New Approach to the Teaching of Hebrew." Grand, S., "Around the World with Hebrew," a filmstrip, & Teacher's Guide for same. Gamoran and Friedland, "Flash Cards for Gilenu Primer." Also "Letters of the Hebrew Alphabet" - flannelized.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Grade II (cont'd)</u>	
Selected Bible Stories	15m	Cohen, Lenore, "Bible Tales" Book II. Orleans, Ilo, "The First Rainbow" (for supplementary reading).	As above.
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN" *; and Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade III - Age 8</u>	
Hebrew	60m	Gamoran & Friedland "Gilenu Primer" and Exercise Book for same.	Lister, Rebecca, "Teacher's Syllabus for Grade 3." Gamoran, "A New Approach to the Teaching of Hebrew."
Projects in Jewish Customs and Ceremonies	45m	Golub, R.W., "Down Holiday Lane."	Golub, R.W., Teacher's Book for "Down Holiday Lane." Rosewater, "Primary Songs and Games." Also books above.
Post-Biblical Stories	30m	Lurie, R.G., "The Great March" Book I.	Lurie, "Suggestions to Teachers." Kalisher, "Watchmen of the Night." Bildersee, "Post-Biblical History." Bryant, "How to Tell Stories to Children."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	
Singing	15m	Cook, Ray M., "SING FOR FUN" *	Cook, Ray M., "SING FOR FUN" * Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade IV - Age 9</u>	
Hebrew	60m	Gamoran & Friedland, "Gilenu I" and Exercise Book.	Gamoran & Friedland, "Teacher's Supplement to Gilenu I." "Hebrew Prayers" - flannelized.
Post-Biblical Stories	45m	Lurie, R.G., "The Great March" Book II.	Bildersee, "Post-Biblical History." Readings from Jewish and Universal Encyclopedias.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Grade IV (cont'd)</u>	
American Jewish Holidays	15m	Gamoran,M.G., "Fun Ways to Holidays."	
Singing	15m		Cook,Ray M., "SING FOR FUN"** Eisenstein,J., "The Gateway to Jewish Song."
Current Events	15m	"World Over" (Pictoral Jewish current events)	Kimball,R.G., and others, "Current Events Instruction."
		<u>Grade V * - Age 10</u>	
Hebrew	50m	Gamoran & Friedland, "Gilenu I & II," and Exercise Books.	"Suggested Units for Grade 5." Lister,R., SYLLABUS FOR GRADE 5.* *
Holidays and Customs	45m	Gamoran,M.G., "Days and Ways," and Activity Book for same by H.G.Goodman	Gamoran & Friedland, Teacher's Supplement to "Gilenu I." Schauss, H., "The Jewish Festivals." Greenstone, "The Jewish Religion."
Bible	30m	Bildersee,A., "Story of Genesis" and "Out of the House of Bondage," and Freehof, L.S., "Bible Legend Book" and "Second Bible Legend Book" (for supplementary reading). Orleans, Ilo, "The First Rainbow" (for supplementary reading).	Bildersee, Teacher's Books for "Story of Genesis" and "Out of the House of Bondage." Kohn,T., "Units on Biblical Life." Freehof,S.B., "Preface to Scripture." "Isaac and Rebecca" a movie in color.
Singing	10m	As above.	As above.
Current Events	30m once a fort-night	"World Over."	As above.
		<u>Grade VI - Age 11</u>	
Hebrew	60m	Gamoran & Friedland, "Gilenu II" and Exercise Book.	Scharfstein, "The Teaching of Hebrew" (in Hebrew)

* If the school has one or two additional sessions besides Sunday, please use the curriculum for the two- and three-day-a-week schools, our Course of Study III.

** All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Jewish Life- Local and National Community	50m	<u>Grade VI - Age 11</u> Conovitz,M., "Dorothy and David Explore Jewish Life" and Alofsin,D., "The Stream of Jewish Life." Grand,S., "The Jews Settle in New Amsterdam - a Picture Book."	"TEACHER'S SYLLABUS" for same. **
Bible	30m	Schwarz,J.D., "Into the Promised Land" and Workbook for same by Eisenberg; and "In the Land of Kings and Prophets" and Workbook for same by Zaretski.	Eisenberg,A., Teacher's Book for "Into the Promised Land." Zaretski,S., Teacher's Book for "In the Land of Kings and Prophets." Honor, Leo L., "BOOK OF KINGS I, a Commentary." **
Singing	10m	As above.	As above.
Current Events	30m once a fort- night	"World Over"	As above.
<hr/>			
Hebrew	60m	<u>Grade VII - Age 12</u> Gamoran & Friedland, "Gilenu III" and Exercise Book.	As above.
History	60m	Golub,J.S., "Israel in Canaan," and "In the Days of the First Temple." Also Workbooks for same.	Nudelman,E., Teacher's Book for "Israel in Canaan."
The Synagogue (alternative or supplementary course).	30m		Kurzband, T., "A Project on the Synagogue."
Singing	15m	As above.	As above.
Current Events	30m once a fort- night	"JEWISH CURRENT EVENTS."*	As above.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Hebrew	55m	<u>Grade VIII - Age 13</u> Gamoran & Friedland, "Torah-Li" and Exercise Book, if "Gilenu III" has been completed.	As above.
History	40m	Golub, J.S., "In the Days of the Second Temple" and Workbook for same.	Golub, Teacher's Book for "In the Days of the Second Temple."
Bible	30m	Gamoran, M.G., "The Voice of the Prophets" and Landman, "Stories from the Prophets" (for supple- mentary reading).	Comins, "Teaching the Pro- phets" and "The Jewish Prophets." Freehof, S.B., "Preface to Scripture." Moulton, "A Short Introduc- tion to the Literature of the Bible" (out of print). Moore, "Literature of the Old Testament." Grand, S., "Book of Books," a filmstrip.
Jewish Ethics (alternative or supplementary course)	40m	Freehof, L., "THE RIGHT WAY."*	Herford, "Ethics of the Fathers."
Reform Judaism (alternative or supplementary course)	30m	Schwartzman, S.D., "Story of Reform Judaism" and Workbook for same.	Schwartzman, "REFORM JUDAISM IN THE MAKING" (printed edition)* Philipson, D., "Reform Move- ment in Judaism" (out of print). Korn, B.W., "Isaac Mayer Wise", a filmstrip, and Recorded Narration for same. Grand, S., "Within the Family of Liberal Judaism," a film- strip.
Singing	10m	As above.	As above.
Current Events	30m once a fort- night	"JEWISH CURRENT EVENTS."*	As above.
Hebrew	60m	<u>Grade IX - Age 14</u> Gamoran & Friedland, "Torah-Li" and Exercise Book; also selected prayers.	As above.

*All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
History	45m	<u>Grade IX (cont'd)</u> Golub, J.S., "The Jewish Middle Ages," or Bildersee, "Post-Biblical History." Levinger, E.E., "They Fought for Freedom" (for supplementary reading).	Klapper, "The Teaching of History." Johnson, "The Teaching of History." Tryon, "The Teaching of History in Junior and Senior High Schools." Roth, "A Bird's-Eye View of Jewish History." Marcus, "The Jew in the Medieval World."
Bible	30m	Gamoran, M.G., "With Singer and Sage" and Eisenberg, Workbook for same.	Eisenberg, Teacher's Book for "With Singer and Sage." Bettan, I., "The Five Scrolls." Freehof, S.B., "Preface to Scripture," and "The Book of Psalms." Margolis, "Hebrew Scripture in the Making."
Current Events	30m once a fort-night	"JEWISH CURRENT EVENTS."*	As above.
Hebrew	45m	<u>Grade X - Age 15</u> Gamoran & Friedland, "Torah-Li" and Exercise Book; also selected prayers from Union Prayerbook.	As above.
History	45m	Raisin, M., "History of the Jews in Modern Times," or Golub & Green, "A Short History of the Jews." Levinger, E.E., "They Fought for Freedom" (for supplementary reading).	Sachar, "Factors in Modern Jewish History" and "Sufferance is the Badge." Klapper, "The Teaching of History." Johnson, "The Teaching of History." Tryon, "The Teaching of History in Junior and Senior High Schools." Roth, "A Bird's-Eye View of Jewish History."
Literature	30m	Feuer & Eisenberg, "Jewish Literature Since the Bible" Book I, and Workbook for same by Eisenberg.	Teacher's Book by Eisenberg.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
Present Jewish Problems (alternative or supplementary course)	45m	<u>Grade X (cont'd)</u> Gittelsohn, "Modern Jewish Problems" and Workbook for same.	Gittelsohn, "Modern Jewish Problems." Ruppin, "The Jews in the Modern World" (out of print).
American Jewish History	30m	Levinger,L.J., "A History of the Jews in the U.S." and Workbook for same by Edidin. Alofsin, "America's Triumph" (for supplementary reading). Blandford, "Off the Capes of Delaware" (for supplementary reading).	Fineberg, "A Project in American Jewish History." Blandford, "Off the Capes of Delaware." Korn,B., "Judah Touro: Friend of Man," a filmstrip, and Recorded Narration for same. Grand,S., "The Jews Settle in New Amsterdam - 1654"; a filmstrip, and Recorded Narration for same.
Jewish Religion**	45m extra session	Gittelsohn, "LITTLE LOWER THAN THE ANGELS,"* and WORKBOOK for same (printed editions). Hennig, "Confirmation Workbook" and Enelow, "Faith of Israel."	
The Prayerbook**	45m extra session	Freehof, "In the House of the Lord."	Freehof, "The Small Sanctuary."
Current Events	30m once a fortnight	"JEWISH CURRENT EVENTS,"*	As above.
<hr/>			
Hebrew	60m	<u>Grade XI - Age 16</u> Selected passages from the Bible and Prayerbook.	Scharfstein, "Teaching of Hebrew" (in Hebrew). Freehof, "The Small Sanctuary."
Jewish Holidays	45m	Schauss,H., "The Jewish Festivals."	Schauss, "The Jewish Festivals." Rosenau, "Jewish Ceremonial Institutions and Customs" and Greenstone, "The Jewish Religion."
Literature	30m	Feuer & Eisenberg, "Jewish Literature Since the Bible", Book II and Workbook for same.	Eisenberg, Teacher's Book. Waxman, "History of Jewish Literature," Vols.3 and 4. Abrahams, "Chapters in Literature."

*

All caps indicate new items.

** In your Confirmation class.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Grade XI (cont'd)</u>	
Modern Jewish History through Fiction (alternative or supplementary course)	60m	Selected Books of Fiction	Green, "Modern Jewish History Taught through Fiction."
Current Events	30m once a fort-night	"JEWISH CURRENT EVENTS."*	As above.
		<u>Grade XII - Age 17</u>	
Hebrew	60m	As above.	As above.
Bible as Literature	45m	Freehof, "Preface to Scripture."	
Jewish Contribution to Civilization	30m	Roth,C., "The Jewish Contribution to Civilization."	Bevan & Abrahams, "The Legacy of Israel."
Jewish Life (alternative or supplementary course)	60m	Schauss,H., "The Lifetime of a Jew."	
Judaism (alternative or supplementary course)	30m	Cohon,S., "Judaism - A Way of Life."	
Current Events	30m once a fort-night	"JEWISH CURRENT EVENTS."*	As above.

* All caps indicate new items.

NOTES TO THE CURRICULUM

1. We should like to call your special attention to the new materials that will be available for the coming year.
 - A. "Bible Stories for Little Children" by Betty R. Hollender. This is a Bible story book, in primer style, intended for children who have not yet learned, or are just beginning, to read. It contains selected Bible stories told in simple language so that mothers may read them to very young children. The book is beautifully illustrated in color by William Steinel.
 - B. "Sing for Fun" a collection of original songs for the primary grades of the Jewish Religious School by Ray M. Cook. This collection of 26 songs (words and music) for the primary grades is an experimental edition prepared at the suggestion of educators who attended the Eastern Seaboard Conference of Principals of Reform Religious Schools in December, 1954. With the exception of two songs, all the selections represent original compositions by Ray M. Cook.
 - C. "Once Upon a Lifetime" by Sylvan D. Schwartzman. A lively children's book describing the tour of two children through a Jewish lifetime. Events such as naming a baby, entering religious school, Bar Mitzvah, Confirmation, marriage and others are described.
 - D. "The New Jewish History, Book II" by Mamie G. Gamoran. This book is intended for children in the sixth grade and emphasizes what is dramatic and interesting in the story of the Jew from the days of the Maccabees to the discovery of America. Special attention is given to spiritual and cultural achievements.
 - E. "Pupil's Activity Book" by Mamie G. Gamoran. This activity book for "The New Jewish History, Book II", provides fun for children and offers many concrete suggestions for pupils and teachers. Illustrated.
 - F. "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn. An interesting book on religion in general and Judaism in particular, discussing the problems of life with high school boys and girls. Presented so as to stimulate thought and arouse discussion. Some of the chapter titles are: God and You, Why Pray? When Life Is Sad, What Happens When We Die? and others. Ages 15 and over.
 - G. "Pupil's Workbook" for "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn, revised edition. An interesting Workbook in which the various problems of Judaism as a religion are so presented as to stimulate thought and discussion on the part of the students. An accompanying volume to the text, "Little Lower than the Angels."
 - H. "Reform Judaism in the Making" by Rabbi Sylvan D. Schwartzman. This book presents the story of Reform Judaism for adults. After a brief introduction on Reform and the Jewish future, the author traces the rise of Liberalism in Europe, its effect on Jewish life, its growth in America, bringing the story up to our own day. The principles and practices of Reform Judaism as well as the institutions and achievements of the Movement are fully described.

May also be used in upper high school classes.

- I. "The Right Way," Ethics for Youth by Lillian S. Freehof. A highly original approach to the teaching of ethics, using selections from the Ethics of the Fathers. Each chapter includes an original story, ethical discussion for the class, activities, and additional reading.
- J. "Book of Kings I, a Commentary" by Dr. Leo L. Honor. This is the third in our series of popular Bible Commentaries for laymen, rabbis, and colleges of Jewish study. In addition to the Commentary, the author has included historic and archeologic findings which make this book extremely helpful to readers in religious schools and in adult institutes.
- K. "The Carrot Candle" by Lillian S. Freehof. This story about the rabbit who loved carrots and thought that the orange candles would serve the purpose, will delight little children not only on Chanuko. Beautifully illustrated by Hal Just.
- L. "Esther Becomes a Queen" by Sara B. Kummel. A new picture book for little children. This will make excellent reading to any in the 5-8 year group. The book is profusely illustrated in color by Hal Just.

Plays

- M. "Alice in Chanuko Land" by Beatrice G. Haniford. A humorous Chanuko play.
- N. "What's Chanuko without a Play?" by Rabbi and Mrs. Norman Goldburg. A play about a play, or anyway about a class that didn't want a play.
- O. "Pinafore Gone Purimdig" by Adeline R. Rosewater. A charming play which will give a great deal of enjoyment both to performers and audience. The songs are Purim parodies based on the popular Gilbert and Sullivan "Pinafore."
- P. "The Sounds Prolong" by Ray M. Cook. A Cantata about Jewish ideals in America, dramatized through sounds of the Hammer (of Justice), the Bell (of Freedom), and Song (of Brotherhood). Music notes for original settings of "I Pledge Allegiance," "Proclaim Liberty," and others. Excellent for Passover, closing exercises, Chanuko, Brotherhood Week. Intermediate grades, high school, or youth groups.

Audio-Visual Aids

- Q. "Audio-Visual Education in the Jewish Religious School" compiled by Samuel Grand. This manual is intended as a guide to principals and teachers who are developing an audio-visual aids program in their religious schools. It includes a general section on setting up an audio-visual aids program plus specific suggestions for the classroom teacher on the use of filmstrips, slides, records, the flannelboard, opaque projector, tape recorder, etc. These articles appeared in various issues of The Jewish Teacher.
- R. "Dr. Leo Baeck: Man of Faith", written by Dr. Friedrich S. Brodnitz. This filmstrip portrays the unflagging courage and the abiding faith of one of the greatest Jewish religious leaders of our age. Starting with his student days, it traces the story of his life and service in peace and in war, in freedom and in concentration camp, in Germany and in other countries. It describes his great achievements as rabbi, teacher, communal leader, philosopher, writer and, above all, as an example of spiritual defiance of Nazism. Intended for the junior high school level and up.

- S. Recorded Narration for "Dr. Leo Baeck: Man of Faith". A 33 1/3 rpm (long-play) non-breakable record of the narration to the filmstrip.
 - T. "A Songstrip for Chanuko" produced by Samuel Grand. This filmstrip contains the words for the Chanuko blessings as well as the traditional hymns and many folk songs associated with this holiday. Hebrew songs appear in Hebrew letters, in transliteration and, in some cases, in translation. Teachers may use this filmstrip in the classroom and in the assembly in place of song sheets, which are cumbersome and distracting. Black and white, two Teacher's Guides.
 - U. Seven Additional Prayers on Flannelized Paper, includes blessings for Sabbath, Holiday and Chanuko lights.
 - V. Folding Flannelboard (portable), new, sturdy but light-weight portable flannelboard with handle. May be used on top of table or desk. Folded 19" x 26", open 26" x 38".
2. Special notes for your attention.
- A. The course of study assumes that as far as possible those subjects of instruction which lend themselves to concrete presentation by the teacher and to activity on the part of the children will be introduced in the lower grades of the school. Those which tend to be abstract will be relegated to the higher grades of the Jewish religious school. For this reason the center of gravity in the kindergarten and in the first three grades is on the holidays, on the customs and ceremonies connected with them, and on the activities centering around these.
 - B. The time distribution assumes that two and a half hours will be given to classroom instruction and approximately one-half hour to the assembly. The assembly may be held once a month, and thus additional time for classroom instruction is provided for. This is particularly true in those schools where a Junior Congregation has been organized and in which Sabbath services have been arranged for the children.
 - C. The course of study assumes an elementary department consisting of a kindergarten and eight grades, and a high school department consisting of four grades. Where the number of grades is less, adjustments will, of course, have to be made. Questions of adjustment should be addressed to Dr. Emanuel Gamoran, Director of Education, Commission on Jewish Education, 838 Fifth Avenue, New York 21, N. Y. We urge all our schools, however, to work toward the building up of a complete high school department of four years.
 - D. It is assumed that Hebrew will be a regular part of the course of instruction, as indeed it is in most of the progressive Jewish religious schools, and that our series "Gilenu - The Play-Way to Hebrew" by Gamoran and Friedland, will be used (Primer, Books 1, 2, and 3, and Exercise Books and Flash cards; also Hebrew Letters and Prayers Flannelized); also Franzblau's "Little Hebrew Schoolhouse" for practice in mechanical reading. Following this series the next text for teaching selections from the Bible, "Torah-Li" Book I, may be used. (Exercise Book available.)

If you can have one or two additional sessions, be sure to order our Curriculum for the Two-and Three-Day-a-Week School.

- E. All teachers should subscribe to THE JEWISH TEACHER, a quarterly publication. (Subscription is \$1.50 a year, \$1.75 in Canada, and \$2.00 in other foreign countries, payable in advance.)
- F. Suggestions for extra-curricular reading are also available and may be obtained by writing to the Director of Education of the Commission on Jewish Education. A catalog of publications of the Union of American Hebrew Congregations is issued every year, and every school should have a copy of same on file.
- G. Our Youth Department stands ready to offer helpful suggestions for club leaders and officers on club programs and on other problems of interest to young people connected with our temples.
- H. Rabbis and teachers are requested to keep in constant touch with the Union of American Hebrew Congregations as new books for pupils and new aids for teachers are being made available continuously.

SPECIAL NOTE

Kindly note that many of our textbooks have activity books or workbooks, and that the Hebrew texts usually have exercise books accompanying them. It is a serious mistake to use the text without the activity book, workbook, or exercise book. Such practice usually detracts from learning and often hampers the student in his work. Please carry out the program as planned by the author of the textbooks and you will get good teaching results.

IF YOU HAVE ANY QUESTIONS
concerning this curriculum, write to
Dr. Emanuel Gamoran
Director of Education, Commission on Jewish Education
838 Fifth Avenue, New York 21, N. Y.

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL
(For the Two-and Three-Day-a-Week School)

Course of Study III

Prepared by

Dr. Emanuel Gamoran

Director of Education

Commission on Jewish Education

UNION OF AMERICAN HEBREW CONGREGATIONS

New York

1955 - 1956

THE TWO-AND THREE-DAY-A-WEEK CURRICULUM

It is becoming clearer than ever that we must find ways of intensifying Jewish education in our Liberal congregations if we are to fulfill our duty, especially insofar as the training of leadership is concerned.

In our school system we are still largely dependent on the one-day-a-week school. Even where a two-day-a-week school has been instituted the classes cannot function to the full benefit of the majority of the children because many of them attend only on Sunday. Thus some of the schools that have an extra session for some of the classes on Tuesday or Wednesday use that day to teach an additional subject which the children, who come on Sunday only, generally miss. Hebrew, which ought to be the backbone of a two-or three-day-a-week school and which must necessarily form the backbone of the training of Jewish leadership, cannot be taught more often than once a week under the present system. It is therefore of the utmost importance that we give serious thought to the possibility of enlarging the scope of our whole educational plan.

We should not overlook the fact that many new Liberal congregations are being organized. We may have an opportunity to introduce into the ranks of the new-comers at least a two and where possible a three-day-a-week school. Some of our Congregations now have two-and three-day-a-week schools for some of the grades in their religious schools.

Briefly our suggestion is that we introduce the two- or three-day-a-week school in Grade 5. When children are promoted from the fourth grade to the fifth they are entering the intermediate department, and when they enter the intermediate department we may say that in that department (grades 5 and 6) attendance is required twice a week. When they enter Grade 7, which is the junior high school department, we may utilize the fact that there is already a tradition now in our schools that the confirmation classes come for an additional session during the week. If, instead of having one confirmation grade only, we were to constitute Grades 7, 8, 9 (and 10 where confirmation takes place in Grade 10) as the Confirmation Department, we could more easily establish the two- and later the three-day-a-week school. In our opinion it would be advisable to endeavor, in a period of let us say five years, to institute a two- or three-day-a-week school for all children above the fourth grade. If we would then have the children for a period of five or six years, two or three times a week before confirmation, we might be able to make impressive changes in our courses of study. In addition to the general Jewish education which we now give our children in English, they would learn to read a reasonable number of passages in our prayerbook and to translate them, they would learn to read and translate some simple passages in the Bible, and in the case of those who come three times a week, to continue their study in Hebrew intensively and perhaps even to join those who will become readers of Hebrew and will train themselves for leadership in the ranks of Liberal Judaism.

Children who would attend two or three days a week would not become lamdonim; the Jewish knowledge that they would acquire should by us be considered the minimum required to maintain Jewish life in America.

This plan contemplates the grouping of children on the basis of their Hebrew knowledge, on Sunday, separately from their classification for other subjects of instruction, so that those children who come twice a week or three times a week would not lose the Sunday morning instruction in Hebrew by being grouped with others who study Hebrew only once a week. Children who come twice a week would thus study Hebrew twice a week, and those who come three times a week would study Hebrew three

times a week. Furthermore, the two- and three-day-a-week plan would make it possible for our children to learn other non-Hebraic subjects for which the one-day-a-week school does not have the time.

We may assume that these changes will not come about overnight; they will be made gradually in those communities which have the long established tradition of just one day a week of instruction. All others, however, should be encouraged at once by the fact that the Commission on Jewish Education has prepared a two- and three-day-a-week course of study for our congregations. The introduction of the two- and three-day-a-week school will depend on the possibilities in the local community. It is our urgent desire to stimulate all our schools to such intensification of Jewish education in the ranks of Liberal Judaism. Not much is gained in the way of intensifying our Hebrew education if most children study no Hebrew on Sunday and some come only once or twice a week for Hebrew. Our experience has been that in such cases we generally attract only 15 per cent of the children. Nor is it desirable to have the children who come twice or three times a week take Hebrew with children who come on Sunday only. That would be wasting their time on Sunday. For this reason it is important to group them separately for Hebrew, as previously indicated.

Furthermore, we are assuming that in the early grades they have followed the regular course of study which we recommend, that they have used our texts, namely, the "Gilenu Primer" by Gamoran and Friedland. When they come to Grade 5, the children are ready to pursue their regular courses in the general Jewish subjects as well as the courses in Hebrew and in the other subjects recommended for the additional week-day instruction. Those who attend twice a week will be unable to take certain courses which are given only on the third day. Furthermore, if they study Hebrew only twice a week they naturally will take longer to complete the course. The curriculum is made out on the assumption of three days a week, but those who can only institute the two-day-a-week school for the present should follow the course of study as outlined for Sunday and Tuesday.

A CURRICULUM FOR THE JEWISH RELIGIOUS SCHOOL*

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Pre-School</u> Teitelbaum, E., "Judah and the Brave Maccabees." Bearman, J., "Good Shabos," "Fun on Sukos," "Happy Chanuko," "Purim Parade," "Pass-over Party," and "Shovuos Time." Covich, E. S., "The Jewish Child Every Day." Herzfeld, L., "The Story of Noah."	Rosenzweig, M.&E., "Now We Begin." Covich, Teacher's Supplement, for "The Jewish Child Every Day."
Customs & Ceremonies related to holiday celebrations	75m	<u>Kindergarten-Age 5</u> Set of Pictures for "The Jewish Kindergarten." Handwork Material Egelson's Handwork cut-outs.	Pessin-Gezari, "The Jewish Kindergarten." Rosewater, "Primary Songs and Games." Rosenzweig, M.&E., "Now We Begin," Gamoran, E., "Project Method in the Jewish School." Schauss, "The Jewish Festivals." Rosenau, Wm., "Jewish Ceremonial Institutions and Customs." Greenstone, Julius, "The Jewish Religion." Gamoran, M.G., "Days and Ways." Cohon, Samuel, S., "What We Jews Believe."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	

* This course of study is an adaptation of the curriculum approved by the Commission on Jewish Education and modified periodically as materials and methods in Jewish education improve. Questions concerning this course of study may be addressed to Dr. Emanuel Gamoran, Director of Education, Commission on Jewish Education, 838 Fifth Avenue, New York 21, N. Y. All the books listed may also be ordered through the Union of American Hebrew Congregations. Catalog of publications furnished on request.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Kindergarten (cont'd)</u>	
Selected Bible Stories	30m		Cohen, Lenore, "Bible Tales" Book I.
Selected Songs and Games	15m		Home Institute Material published by the Bureau of Jewish Education, N. Y. (Bloch). Stern, "Book of Games" (out of print).
		<u>Grade I - Age 6</u>	
Projects related to Customs and Ceremonies	75m	Gamoran, M.G., "Hillel's Happy Holidays" (to be read by mother to child).	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Idelsohn, A.Z., "Jewish Ceremonies."
Selected Bible Stories	30m	Hollender, Betty R., "BIBLE STORIES FOR LITTLE CHILDREN" *	Cohen, Lenore, "Bible Tales" Book I. Bryant's "How to Tell Stories to Children." Cather, "Story in Religious Education" (out of print).
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN" * Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade II - Age 7</u>	
Customs and Ceremonies related to holidays	60m	Gamoran, M.G., "Hillel's Happy Holidays."	Golub, Rose, Teacher's Book for "Hillel's Happy Holidays"; also as above, and Levinger, E.E., "In Many Lands." Gamoran, M.G., "Days and Ways."
Hebrew Reading leading to reading of simple stories prayers and songs.	60m	Gamoran & Friedland, "Gilenu Primer" and Exercise Book for same; and Franzblau, A.N., "Little Hebrew Schoolhouse."	Gamoran, E., "A New Approach to the Teaching of Hebrew." Grand, S., "Around the World with Hebrew," a filmstrip, & Teacher's Guide for same. Gamoran and Friedland, "Flash Cards for Gilenu Primer." Also "Letters of the Hebrew Alphabet" - flannelized.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
		<u>Grade II (cont'd)</u>	
Selected Bible Stories	15m	Cohen, Lenore, "Bible Tales" Book II. Orleans, Ilo, "The First Rainbow" (for supplementary reading).	As above.
Selected Songs and Games	15m		Cook, Ray M., "SING FOR FUN" *; and Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade III - Age 8</u>	
Hebrew	60m	Gamoran & Friedland "Gilenu Primer" and Exercise Book for same.	Lister, Rebecca, "Teacher's Syllabus for Grade 3."
Projects in Jewish Customs and Ceremonies	45m	Golub, R.W., "Down Holiday Lane."	Golub, R.W., Teacher's Book for "Down Holiday Lane." Rosewater, "Primary Songs and Games." Also books above.
Post-Biblical Stories	30m	Lurie, R.G., "The Great March" Book I.	Lurie, "Suggestions to Teachers." Kalisher, "Watchmen of the Night." Bildersee, "Post-Biblical History." Bryant, "How to Tell Stories to Children."
Prayers for children		Hahn, H.F., "In God's Way" (for home use).	
Singing	15m	Cook, Ray M., "SING FOR FUN" *	Cook, Ray M., "SING FOR FUN" * Eisenstein, J., "The Gateway to Jewish Song."
		<u>Grade IV - Age 9</u>	
Hebrew	60m	Gamoran & Friedland, "Gilenu I" and Exercise Book.	Gamoran & Friedland, "Teacher's Supplement to Gilenu I." "Hebrew Prayers" - flannelized.
Post-Biblical Stories	45m	Lurie, R.G., "The Great March" Book II.	Bildersee, "Post-Biblical History." Readings from Jewish and Universal Encyclopedias.

* All caps indicate new items.

SUBJECT	TIME	TEXTS FOR PUPILS	TEXTS FOR TEACHERS
American Jewish Holidays	15m	Grade IV (cont'd) Gamoran,M.G., "Fun Ways to Holidays."	
Singing	15m		Cook,Ray M., "SING FOR FUN"/* Eisenstein,J., "The Gateway to Jewish Song."
Current Events	15m	"World Over" (Pictorial Jewish current events)	Kimball,R.G., and others, "Current Events Instruction."

* All caps indicate new items.

CURRICULUM FOR THE INTERMEDIATE DEPARTMENT

- 7 -

Sunday	Tuesday	Thursday	Teacher's Material
<p>Hebrew - 55m Gamoran & Friedland, "Gilenu II" & Exercise Book.</p> <p>Biblical History - 40m Gamoran,M.G., "The New Jewish History" Book I, and Activity Book; or Soloff,M.I., "When the Jewish People Was Young" and Workbook.</p> <p>Bible - 30m Bildersee, "Story of Genesis" and "Out of the House of Bondage." Also Freehof, L.S., "Bible Legend Book" and "Second Bible Legend Book" (for supplementary reading). Orleans,Ilo, "The First Rainbow" (for supplementary reading)</p>	<p><u>Grade V - Age 10</u></p> <p>Hebrew - 60m Gamoran & Friedland, "Gilenu II" and Exercise Book.</p> <p>Holidays & Customs - 30m Gamoran,M.G., "Days and Ways" and Activity Book by H.G.Goodman</p>	<p>Hebrew - 60m Gamoran & Friedland, "Gilenu II" & Exercise Book.</p> <p>Jewish Life - 30m Schwartzman, S.D., "ONCE UPON A LIFETIME."*</p>	<p>Suggested Units for Grade 5. Lister,R., SYLLABUS FOR GRADE 5.*</p> <p>Hebrew Scharfstein, "The Teaching of Hebrew" (in Hebrew).</p> <p>Biblical History Sachar,A.L., "A History of the Jews" 1953 Edition. Soloff,Teacher's Book for "When the Jewish People Was Young."</p> <p>Holidays and Customs Schauss,H., "The Jewish Festivals"; Rosenau, "Jewish Ceremonial Institutions and Customs." Greenstone,"Jewish Religion."</p> <p>Jewish Life Schauss, "The Lifetime of a Jew."</p> <p>Bible Bildersee, Teacher's Books for "Story of Genesis" and "Out of the House of Bondage." "Isaac and Rebecca" a movie in color.</p>

* All caps indicate new items

Sunday	Tuesday	Thursday	Teacher's Material
<p>Singing - 10m, once a fortnight</p> <p>Current Events "World Over"</p>	<u>Grade V (cont'd)</u>		<p>Current Events As above.</p>
<p>Hebrew - 55m Gamoran & Friedland "Gilenu III" & Exercise Book.</p> <p>History - 40m Gamoran, M.G. "THE NEW JEWISH HISTORY" BOOK TWO* and ACTIVITY BOOK. Soloff, "How the Jewish People Grew Up" and Workbook. Levinger, E.E., "They Fought for Freedom" (for supplementary reading).</p> <p>Bible - 30m Schwarz, J.D., "Into the Promised Land" and "In the Land of Kings and Prophets" and Workbooks for same.</p>	<u>Grade VI - Age 11</u>	<p>Hebrew - 60m Gamoran & Friedland "Gilenu III" & Exercise Book</p> <p>Jewish Life - Local Com. 30m Conovitz, "Dorothy and David Explore Jewish Life."</p>	<p>Hebrew - 60m Gamoran & Friedland "Gilenu III" & Exercise Book. Also Friedland, "Sippurim Yofim."</p> <p>Jewish Life - National Com. 30m Alofsin, D., "The Stream of Jewish Life."</p> <p>History Gamoran, E., "Methods of Teaching Jewish History." Eisenberg, A., "Teaching Jewish History." Soloff, Teacher's Book for "How the Jewish People Grew Up."</p> <p>Jewish Life Conovitz, "SYLLABUS FOR DOROTHY & DAVID EXPLORE JEWISH LIFE."*</p> <p>Bible Eisenberg, Teacher's Book for "Into the Promised Land" and Zaretzki, Teacher's Book for "In the Land of Kings & Prophets." Honor, Leo L., "BOOK OF KINGS I - a Commentary."*</p>

* All caps indicate new items

Sunday	Tuesday	Thursday	Teacher's Materials
<p>Singing - 10m, as above.</p> <p>Current Events - 30m once a fortnight</p> <p>"World Over."</p>			
<p>Curriculum of the Confirmation Department</p> <p><u>Grade VII - age 12</u></p>			
<p>Hebrew - 60m Gamoran & Friedland, "Gilenu III" and Exercise Book.</p> <p>History - 60m Soloff, "How the Jewish People Lives Today" and Workbook for same. Grand,S., "The Jews Settle in New Amsterdam - Picture Book" (for supplementary reading).</p> <p>Singing - 15m</p> <p>Current Events - 30m once a fortnight</p> <p>"JEWISH CURRENT EVENTS"*</p>	<p>Hebrew - 60m Gamoran & Friedland, "Gilenu III" and Exercise Book.</p> <p>Bible - 30m Gamoran,M.G., "Voice of the Prophets." Landman, "Stories from the Prophets" (for supplementary reading).</p>	<p>Hebrew - 60m Gamoran & Friedland, "Gilenu III" and Exercise Book.</p> <p>American Jews - 30m Alofsin, D., "America's Triumph."</p>	<p>Hebrew As above.</p> <p>Bible Comins, "Teaching the Prophets" and "The Jewish Prophets." Moore, "Literature of the Old Testament." Grand, S., "Book of Books" - a filmstrip.</p> <p>History Soloff, Teacher's Book for "How the Jewish People Lives Today."</p> <p>Current Events As above.</p>
<p>Hebrew - 55m Gamoran & Friedland, "Torah-Li" and Exercise Book.</p>	<p>Hebrew - 60m Gamoran & Friedland, "Torah-Li" and Exercise Book.</p>	<p>Hebrew - 60m Gamoran & Friedland, "Torah-Li" and Exercise Book.</p>	<p>Hebrew As above.</p> <p>* All caps indicate new items.</p>

Sunday	Tuesday	Thursday	Teacher's Materials
<p>Bible - 35m Gamoran,M.G., "With Singer and Sage" and Workbook for same by Eisenberg.</p> <p>Jewish Ethics - 30m Freehof, L.S., "THE RIGHT WAY."*</p> <p>Singing - 15m</p> <p>Current Events - once a month "JEWISH CURRENT EVENTS."*</p>	<p align="center"><u>Grade VIII (cont'd)</u></p> <p>Literature - 30m Feuer & Eisenberg, "Jewish Literature Since the Bible" Book I.</p>	<p>The Prayerbook - 30m Freehof,S., "In the House of the Lord." (Kurzband,T.K., "A Project on the Synagogue" for the Teacher)</p>	<p>Bible Eisenberg, Teacher's Book for "With Singer & Sage." Margolis, "Hebrew Scriptures in the Making." Bettan,I., "The Five Scrolls." Freehof, "The Book of Psalms," and "Preface to Scripture." Boxer, Herman, "Reverence from the Book of Psalms" - a movie.</p> <p>Literature Eisenberg, Teacher's Book for "Jewish Literature Since the Bible" Book I.</p> <p>The Prayerbook Freehof, "The Small Sanctuary."</p> <p>Current Events As above.</p>
<p>Hebrew - 60m Union Prayerbook.</p> <p>American Jewish History - 60m Levinger, "A History of the Jews in the U.S." and Workbook for same by Edidin. "Judah Touro: Friend of Man" a filmstrip!</p>	<p align="center"><u>Grade IX - Age 14</u></p> <p>Hebrew - 60m Union Prayerbook.</p> <p>History - 30m Golub & Green, "A Short History of the Jews." Levinger,E.E., "They Fought for Freedom" (for supplementary reading).</p>	<p>Hebrew - 60m Union Prayerbook.</p> <p>Literature - 30m Feuer & Eisenberg, "Jewish Literature Since the Bible" Book II, and Workbook for same by Eisenberg.</p>	<p>Hebrew As above, and Freehof, "The Small Sanctuary.", History - Klapper, "The Teaching of History." Tryon, "The Teaching of History in Junior and Senior High School." Johnson, "The Teaching of History."</p> <p>* All caps indicate new items.</p>

Sunday	Tuesday	Thursday	Teacher's Materials
	<u>Grade IX (cont'd)</u>		
<p>Singing - 15m</p> <p>Current Events - 30m once a month "JEWISH CURRENT EVENTS."*</p>			<p>Roth, "A Bird's-Eye View of Jewish History."</p> <p>Sachar, "Factors in Modern History."</p> <p>American Jewish History</p> <p>Fineberg, "Project in American Jewish History."</p> <p>Korn,B., "Judah Touro: Friend of Man" a film-strip, and Recorded Narration for same.</p> <p>Literature</p> <p>Teacher's Book for "Jewish Literature" II.</p> <p>Singing</p> <p>Union Hymnal</p> <p>Coopersmith, "Songs We Sing."</p> <p>Current Events</p> <p>As above.</p>
<p>Hebrew - 60m Union Prayerbook.</p> <p>Reform Judaism - 60m Schwartzman, "REFORM JUDAISM IN THE MAKING."* (printed edition)</p>	<p>Hebrew - 60m Union Prayerbook.</p> <p>Jewish Religion - 30m Gittelsohn, "LITTLE LOWER THAN THE ANGELS" and WORKBOOK* for same (printed editions). Hennig, "Confirmation Workbook" and Enelow, "Faith of Israel."</p>	<p>Hebrew - 60m Union Prayerbook.</p> <p>Jewish Religion - 30m Cohon,S., "Judaism - A Way of Life." (Edidin,B., "Project about Religious Ideas and customs," for the teacher).</p>	<p>Hebrew As above.</p> <p>Reform Judaism Schwartzman, "REFORM JUDAISM IN THE MAKING."* (printed edition) Philipson, "The Reform Movement in Judaism" (out of print).</p>

* All caps indicate new items.

Sunday	Tuesday	Thursday	Teacher's Materials
<p>Singing - 15m</p> <p>Current Events - 30m once a fort- night</p> <p>"JEWISH CURRENT EVENTS."*</p>	<u>Grade X (cont'd)</u>		<p>Korn, B.W., "Isaac Mayer Wise," a filmstrip; also Recorded Narration for same.</p> <p>Grand, S. "Within the Family of Liberal Judaism" a film-strip.</p> <p>Jewish Religion</p> <p>Cohon, "Judaism - A Way of Life."</p> <p>Singing As above.</p> <p>Current Events As above.</p>
<p>Hebrew - 60m Selections from Exodus. Text: Scharfstein, "Chumosh L'mashchilim."</p> <p>Jewish Problems - 60m Gittelson, "Modern Jewish Problems" and Workbook for same.</p>	<u>Grade XI - Age 16</u>	<p>Hebrew - 60m Selections from Exodus. Text: Scharfstein, "Chumosh L'mashchilim."</p> <p>Jewish Holidays - 30m Schauss, "The Jewish Festivals."</p>	<p>Hebrew - 60m Selections from Exodus. Text: Scharfstein, "Chumosh L'mashchilim."</p> <p>Our Bible - 30m Freehof, "Preface to Scripture."</p> <p>Hebrew As above.</p> <p>Jewish Problems Teacher's Book in preparation.</p> <p>Bible Bewer, "The Literature of the Old Testament in Its Historical Development." Margolis, "Hebrew Scripture in the Making."</p>

* All caps indicate new items.

Sunday	Tuesday	Thursday	Teacher's Materials	
<p>Singing - 15m</p> <p>Current Events - 30m once a fortnight</p> <p>"JEWISH CURRENT EVENTS."*</p>	<u>Grade XI (cont'd)</u>		<p>Cronbach, A., "The Bible and Our Social Outlook."</p> <p>Freehof, S.B., "The Book of Psalms."</p> <p>Bettan, I., "The Five Scrolls."</p> <p>Singing</p> <p>Union Hymnal</p> <p>Coopersmith, "Songs We Sing."</p> <p>Current Events</p> <p>As above.</p>	
<p>Hebrew - 60m. Selections from Leviticus and Deuteronomy.</p> <p>Bible as Literature - 60m Freehof, "Preface to Scripture."</p> <p>Singing - 15m</p> <p>Current Events - 30m once a fortnight</p> <p>"JEWISH CURRENT EVENTS."*</p>	<u>Grade XII - Age 17</u>	<p>Hebrew - 60m Selections from Leviticus and Deuteronomy.</p> <p>Jewish Contribution to Civilization - 30m Roth, "The Jewish Contribution to Civilization."</p>	<p>Hebrew - 60m Selections from Leviticus and Deuteronomy.</p> <p>Jewish Life - 30m Schauss, "The Lifetime of a Jew."</p>	<p>Hebrew</p> <p>As above.</p> <p>Bible as Literature</p> <p>Bewer, "The Literature of the Old Testament in Its Historical Development."</p> <p>Margolis, "Hebrew Scripture in the Making."</p> <p>Cronbach, "The Bible and Our Social Outlook."</p> <p>Freehof, "The Book of Psalms."</p> <p>Bettan, "The Five Scrolls."</p> <p>Singing</p> <p>Union Hymnal</p> <p>Coopersmith, "Songs We Sing."</p> <p>Current Events</p> <p>As above.</p>

* All caps indicate new items.

NOTES TO THE CURRICULUM

The above course of study still omits certain subjects for which we have not time even in a three-day-a-week school. For example, it would be desirable to have a course in Reading Judaica, utilizing such techniques as were used by Rabbi Green in his "Modern Jewish History Taught through Fiction" and involving the reading of some of the recent books that may be of interest to young people of sixteen and over.

The basic idea underlying this course of study is that our children may, if they pursue the three-day-a-week course, feel that they have achieved a fair knowledge of the Hebrew language and that they have been successful in getting certain basic concepts of Jewish history, literature, holidays, and customs.

Teachers will note that in this plan we are giving great emphasis to present-day Jewish life in the earlier grades, which is where the children can more readily follow such activities as customs and ceremonies, the holidays, hero stories, and current events.

One of the members of the Commission suggested that we think of a Friday-Saturday-Sunday school so as to be able to utilize the Hebrew teachers who teach in the middle of the week in the daily Hebrew Schools.

Another suggestion is that in Grades 2, 3, and 4 we increase the session on Sunday to three hours instead of the present two or two-and-a-half hours. This would make the learning of Hebrew reading more readily achievable.

Finally it is understood that this course of study will be carefully gone over periodically by a standing committee of the Commission on Jewish Education. Furthermore, some subjects such as Comparative Religion, the Relation between Democracy and Judaism, special courses on Jewish Ideals and Attitudes will become available as some of the writers who are working on these complete their work.

1. We should like to call your special attention to the new materials that will be available for the coming year.

- A. "Bible Stories for Little Children" by Betty R. Hollender. This is a Bible story book, in primer style, intended for children who have not yet learned, or are just beginning, to read. It contains selected Bible stories told in simple language so that mothers may read them to very young children. The book is beautifully illustrated in color by William Steinle.
- B. "Sing for Fun" a collection of original songs for the primary grades of the Jewish Religious School by Ray M. Cook. This collection of 26 songs (words and music) for the primary grades is an experimental edition prepared at the suggestion of educators who attended the Eastern Seaboard Conference of Principals of Reform Religious Schools in December, 1954. With the exception of two songs, all the selections represent original compositions by Ray M. Cook.
- C. "Once Upon a Lifetime" by Sylvan D. Schwartzman. A lively children's book describing the tour of two children through a Jewish lifetime. Events such as naming a baby, entering religious school, Bar Mitzvah, Confirmation, marriage and others are described.

- D. "The New Jewish History, Book II" by Mamie G. Gamoran. This book is intended for children in the sixth grade and emphasizes what is dramatic and interesting in the story of the Jew from the days of the Maccabees to the discovery of America. Special attention is given to spiritual and cultural achievements.
- E. "Pupil's Activity Book" by Mamie G. Gamoran. This activity book for The New Jewish History, Book II, provides fun for children and offers many concrete suggestions for pupils and teachers. Illustrated.
- F. "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn. An interesting book on religion in general and Judaism in particular, discussing the problems of life with high school boys and girls. Presented so as to stimulate thought and arouse discussion. Some of the chapter titles are: God and You, Why Pray? When Life Is Sad, What Happens When We Die? and others. Ages 15 and over.
- G. "Pupil's Workbook" for "Little Lower than the Angels" by Rabbi Roland B. Gittelsohn, revised edition. An interesting Workbook in which the various problems of Judaism as a religion are so presented as to stimulate thought and discussion on the part of the students. An accompanying volume to the text, Little Lower than the Angels.
- H. "Reform Judaism in the Making" by Rabbi Sylvan D. Schwartzman. This book presents the story of Reform Judaism for adults. After a brief introduction on Reform and the Jewish future, the author traces the rise of Liberalism in Europe, its effect on Jewish life, its growth in America, bringing the story up to our own day. The principles and practices of Reform Judaism as well as the institutions and achievements of the Movement, are fully described.
May also be used in upper high school classes.
- I. "The Right Way," Ethics for Youth by Lillian S. Freehof. A highly original approach to the teaching of ethics, using selections from the Ethics of the Fathers. Each chapter includes an original story, ethical discussion for the class, activities, and additional reading.
- J. "Book of Kings I, a Commentary" by Dr. Leo L. Honor. This is the third in our series of popular Bible Commentaries for laymen, rabbis, and colleges of Jewish study. In addition to the Commentary, the author has included historic and archeologic findings which make this book extremely helpful to readers in religious schools and in adult institutes.
- K. "The Carrot Candle" by Lillian S. Freehof. This story about the rabbit who loved carrots and thought that the orange candles would serve the purpose, will delight little children not only on Chanuko. Beautifully illustrated by Hal Just.
- L. "Esther Becomes a Queen" by Sara B. Kummel. A new picture book for little children. This will make excellent reading to any in the 5-8 year group. The book is profusely illustrated in color by Hal Just.

Plays

- M. "Alice in Chanuko Land" by Beatrice G. Haniford. A humorous Chanuko play.

- N. "What's Chanuko without a Play?" by Rabbi and Mrs. Norman Goldburg. A play about a play, or anyway about a class that didn't want a play.
- O. "Pinafore Gone Purimdig" by Adeline R. Rosewater. A charming play which will give a great deal of enjoyment both to performers and audience. The songs are Purim parodies based on the popular Gilbert and Sullivan "Pinafore."
- P. "The Sounds Prolong" by Ray M. Cook. A Cantata about Jewish ideals in America, dramatized through sounds of the Hammer (of Justice), the Bell (of Freedom), and Song (of Brotherhood). Music notes for original settings of "I Pledge Allegiance," "Proclaim Liberty," and others. Excellent for Passover, closing exercises, Chanuko, Brotherhood Week. Intermediate grades, high school, or youth groups.

Audio-Visual Aids

- Q. "Audio-Visual Education in the Jewish Religious School" compiled by Samuel Grand. This manual is intended as a guide to principals and teachers who are developing an audio-visual aids program in their religious schools. It includes a general section on setting up an audio-visual aids program plus specific suggestions for the classroom teacher on the use of filmstrips, slides, records, the flannelboard, opaque projector, tape recorder, etc. These articles appeared in various issues of The Jewish Teacher.
- R. "Dr. Leo Baeck: Man of Faith" written by Dr. Friedrich S. Brodnitz. This filmstrip portrays the unflagging courage and the abiding faith of one of the greatest Jewish religious leaders of our age. Starting with his student days, it traces the story of his life and service in peace and in war, in freedom and in concentration camp, in Germany and in other countries. It describes his great achievements as rabbi, teacher, communal leader, philosopher, writer and, above all, as an example of spiritual defiance of Nazism. Intended for the junior high school level and up.
- S. Recorded Narration for "Dr. Leo Baeck: Man of Faith". A 33 1/3 rpm (long-play) non-breakable record of the narration to the filmstrip.
- T. "A Songstrip for Chanuko" produced by Samuel Grand. This filmstrip contains the words for the Chanuko blessings as well as the traditional hymns and many folk songs associated with this holiday. Hebrew songs appear in Hebrew letters, in transliteration and, in some cases, in translation. Teachers may use this filmstrip in the classroom and in the assembly in place of song sheets, which are cumbersome and distracting. Black and white, two Teacher's Guides.
- U. Seven Additional Prayers on Flannelized Paper, includes blessings for Sabbath, Holiday and Chanuko lights.
- V. Folding Flannelboard (portable), new, sturdy but light-weight portable flannelboard with handle. May be used on top of table or desk. Folded 19" x 26", open 26" x 38".

2. Special Notes for your Attention

- A. The course of study assumes that as far as possible those subjects of instruction, which lend themselves to concrete presentation by the teacher and to activity on the part of the children will be introduced in the lower grades of the school. Those which tend to be abstract will be relegated to the higher grades of the Jewish religious school. For this reason, the center of gravity in the kindergarten and in the first three grades is on the holidays, on the customs and ceremonies connected with them, and on the activities centering around these.
- B. All teachers should subscribe to THE JEWISH TEACHER, a quarterly publication. (Subscription is \$1.50 a year, \$1.75 in Canada, and \$2.00 in other foreign countries, payable in advance.)
- C. Suggestions for extra-curricular reading are also available and may be obtained by writing to the Educational Director of the Commission on Jewish Education. A catalog of publications of the Union of American Hebrew Congregations is issued every year and every school should have a copy of same on file.
- D. Our Youth Department stands ready to offer helpful suggestions for club leaders and officers on club programs and on other problems of interest to young people connected with our temples.
- E. Rabbis and teachers are requested to keep in constant touch with the Union of American Hebrew Congregations as new books for pupils and new aids for teachers are being made available continuously.
- F. Questions on adjusting this curriculum should be addressed to Dr. Emanuel Gamoran, Director of Education, 838 Fifth Avenue, New York 21, N. Y., Commission on Jewish Education.

SPECIAL NOTE

Kindly note that many of our textbooks have workbooks, and that the Hebrew texts usually have exercise books, accompanying them. It is a serious mistake to use the text without the activity book, workbook, or exercise book. Such a practice usually detracts from learning and often hampers the student in his work. Please carry out the program as planned by the authors of the textbooks and you will get good teaching results.

IF YOU HAVE ANY QUESTIONS
concerning this curriculum, write to
Dr. Emanuel Gamoran
Director of Education, Commission on Jewish Education
838 Fifth Avenue, New York 21, N. Y.

AR 25598

2/10

TEMPLE OHEB SHALOM - SERMONS

SEPT. 1954 - DEC. 1954, 2004

ARCHIVES

December 4, 2004

Hello –

I just wanted to say thanks again to all of you for coming to the meeting last Thursday, for wanting participate in the sermon project, for lending your time and voice in this undertaking.

To summarize the decisions made thus far:

- * we are cataloguing **every** sermon in our folders.

On a 4x6 index card, we will put the

- * number of each sermon – please number all the sermons in your folder
- * the date of the sermon
- * the subject/topic
- * a few thoughts/ impressions or prominent passage from that sermon .

When we have read a sermon that we feel is most proficient or relevant and should be included in the final product, we will make a note of its # and topic and present it to the other group members when we meet again on Thursday January 20th at 5:45 at the Temple.

The folders were assigned as follows:

Paul #1

Mr Fuss #2

Richard #3

Sheila #4

Barbara #5

Loni #6

Erika #7

Eva #8

Ellinor #9

Victor #10

Sharon #11

Thanks again for all your help.

Wishing you and yours a very happy Hanukkah, and a happy and healthy 2005. Looking forward to seeing you January 20th

-Sharon

40

Review of The Bad Seed by William March
Nov 23, 1954 Sisterhood Book Review Temple Ohev Shalom Bo

Book review

Thematic Questions: Is evil innate or a product of a bad environment?

Is being self absorbed and calculating an innate character traits or the result of not being integrated into society?

How often are outward appearances used to hide evil intentions?

When people have no outlet for their emotion, do they get into trouble?

Answers: Hope through education, raising to standards of living, giving children a sense of belonging, a sense of confidence - trust, frankness - The classic liberal principles

Evaluation. A sermon Tucked on to a book
synopsis. OK -- not outstanding

Secular / Religious

2 What the Jew has contributed To America

May 25, 1955 " Baltimore . Thursday

Topic
Topic

^{Thanksgiving Special} What have Jews added To America's glory, power and, most importantly, its future?

Answer. By the people to freedom and justice.
Inscription on the plaque. It is written in Hebrew, "We expect
the people. Jews had to go to America to be free from
oppressed minorities and the exhilaration of no longer
being persecuted officials. Jews have brought
to America a faith that nothing will stand against
them with love and hands with vision and God inspired
goals. They came as a people and dream of America
as a place where they could live in peace. Their dream
These three, then, are the gifts that Jews contributed
to America. The Tear, the understanding and the dream
Jews can give to America. Their devotion to justice,
with their help, America can rid itself of officials
of all kinds - guilty by position or birth. We can
rid ourselves of accusations - by giving them a chance to
We can contribute to the welfare of all."

As to future, Jews come from a people of visionaries. In our own sphere of influence we can do a great deal for others if this work is done willingly, lovingly, without reward, self-glorification or public recognition. We resolve that men shall not weep again except for joy; no others shall ever again be degraded or be made to lose their dignity. Three hundred years have not been enough to fulfill it. May the Lord grant us the power, the courage, and continued light of freedom that we may never despair from our task.

Impressions: A prototypical expression of an immigrant dream of America as a Promised Land
A subtle critique of McCarthyism

Evaluation: A stirring, Johnson-style of America

~~Jack~~
WHAT THE JEW HAS BROUGHT TO AMERICA.

What the Jew has contributed to America, this is the topic of our ~~short~~ discussion. My friend, Rabbi Sternberger, has taken the reverse of this question and has surely given us a meaningful and significant message. I approach ~~this~~ my assignment with fear and trepidation for the subject of the sermon is a most difficult one. Chauvenism, national pride and subjectivity are all dangers strewn in the path I am about to travel; how can one be truly objective on a matter which deals with ones love for the people of "merica, my adopted homeland, and with the religion of Israel, which is my pride and joy, my life and dream. What have we, haunted and hunted, ridiculed and scorned over the ages, brought to the infant land of liberty and justice; what have we added to its glory, to its permanence and, most important, to its future. Have we accumulated something over the ages which we can give to America and say, Here is our gift to you, love it, enjoy it and make use of it for by its usage America will grow even greater, will prosper and will lead the world to peace.

As Jews, over the years, we have brought three gifts to America. First, we have conveyed to these shores a tear. My ancestors and yours, those who lived in decades just passed or in the 18th and 19th centuries have had to bear the burden of persecution and trial. In the course of the three major immigration waves-Sephardic, central-european and eastern-european-many tears have flowed from the eyes of those who were beset by difficulty and hardship. Forced conversions, political reactions, Czarist pogroms, Hitlerian atrocities: these are the major forces which have swept a multitude of Jews from their native homes to new loyalties across the seas. The words inscribed on the Statue of Liberty, by the Jewish authoress Emma Lazarus, meant for all newcomers, are even more significant when seen in the light of a predominantly Jewish immigration: "Give me your tired, your poor" and "send these, the homeless, tempest-tost to me." Tired, poor, tempest-tost: how aptly she described the Jew, no matter of what age or from which country he emerged. Tired of life,

bowed under the yoke of the master, poor in worldly possessions due to confiscations by the enemy, tempest-tost due to the uprooting of his dignity, his way of life, his family and his home.

But with the tear, the first gift brought to these shores, the Jew learned a great deal of his fellow man and thus was able to bring gift number two: understanding. He now knew what it meant to be oppressed, he had discovered the lot of being part of a minority, he was aware of the dangers which can so easily beset a less-dominant group. Now he realized what it means not to be persecuted and hunted as is a criminal because of a crime committed against society, but thrown into the darkest jail, without solace or kindness from another human being, for the simple reason of being a Jew. To be a descendent of a line which boasts of David and Solomon, which worships the message of an Isaiah or Jeremiah, which has given the world the inspiration of the Psalmist, to be an adherant of a faith which has always clothed man with dignity and pride, with love and honesty, with vision and god-inspired goals, to belong to this group of select humanity has not always brought respect and admiration but more often death by fire, gas, starvation and the bullet. Is ours, then, a heritage of which we should be proud? Is Judaism a faith of which we can boast? Is the value of these ideals something we can bring as a gift to America? Indeed, the answer is YES. For with the problems which have beset us in the past, with our gifts of the tear and understanding, we have also shown the world another side of our lives. The words of the poem say that we are "poor" and that may be the case when viewed from the purely material side of our people but when speaking of the spirit, we have brought only riches: gems of knowledge, gleaming love and sparkling devotion to an ideal.

And ~~to~~ this brings us to the third gift which we have brought to America: a dream. It was the prophet ~~Sechariah~~^{Joel 3:1} who said, long before this land was discovered, "And ~~their~~ ^{your old} young men shall dream dreams and ~~their~~ ^{your} ~~old~~ young

men shall see visions." God knows, those who came over in densely packed ships, low on food, clothing tattered, sick in body, depressed in spirit never gave up their hopes and dreams for a better and brighter tomorrow. Off the ships they came, numbering in the tens of thousands, crowding the decks for their first glimpse of the longed-for land, breathing the air of progress, distinction and future. Men, women and children, from the infant to the sage, from the unskilled to the highly specialized, from the devout to the agnostic: they all came off the gangplank, looked ahead and squared their shoulders for the days to come. Once again they had to work, and work hard, meet the traditional enmity which every greenhorn encounters, had to live in dark and crowded quarters but with a difference. Now no man had to justify his beliefs, his dreams, his hopes, his desires; no man had to tremble in the streets everytime an officer of the law passed by, the ~~dungeons~~ ^{prisons} of these blessed shores were empty of Jews, as Jews. Can you picture yourselves in the ~~piaze~~ places of these ancestors of ours, can you understand their pride and love of freedom, can you imagine the tears of joy which now rolled down their sorrow-creased cheeks? These three, then, are the gifts which we contributed to America: the tear, the understanding and the dream.

But the beauty of our being here is that we also have something to give. Not only are we to be grateful for the life and blood sacrifice which our fathers gave to this young republic but we too must make our contribution. Let us not only be grateful in words, let us show our appreciation with action. Let us not merely be magnanimous in our praise but let us also stir ourselves to thanksgiving through work. Since we know all too well what it is to cry and be burdened with tragic sorrow we must make the pledge that no other group anywhere shall ever be burdened in such a manner again. Christian, Negro, white or Jew: all men are to live together in unity. Since your fathers and mine knew the problems of the persecuted let us make certain that we shall never participate in something as

vile as this ourselves. Guilt by political association, guilt by irresponsible accusation, guilt by subjective evaluation must be eradicated not only from this land but from the face of the earth, with our helping hand.

Who are the good men and women among us today? Who are the ultimate security risks? They are the people who still retain and still cherish all their human attributes; people who are trusting, tenderhearted, responsive, co-operative, curious, intelligent, courageous, capable of honest sympathy & love. People who read widely and think critically, who are not afraid to exchange opinions with those they differ from, who trust their neighbors and are magnanimous to their enemies, who believe in freedom for others as well as for themselves... as long as such people exist...there is still a prospect of recovering from the state of collective paranoia, of pathological suspicion and isolation, into which our country has so swiftly fallen.

(Lewis Mumford, in his very fine new book "In the Name of Sanity" observes....(p. 158-9))

~~you have just heard are those of T. Jefferson.~~ As Jews, having cried in our sorrow, having gained an understanding, can we not contribute to the welfare of all men; ^{Americans} we who are grateful this Thanksgiving Day, can we not act as eternal vigilantes for the safety and liberty of all peoples.

And lastly, we who come from a people of visionaries, should we not also look to the future? The Psalmist said, I lift up mine eyes unto the mountain whence cometh my help; we too look to the horizon where sky meets earth, where God and Man work together in a spirit of dedication and devotion for a brighter tomorrow. Man has always been viewed as a partner in the process of creation; he develops the potentials which God has implanted within him at the ~~moment of Creation~~ beginning. As such, it is the task of

all people to arouse themselves from their lethargy so that mankind might profit by a better standard of living, by the light of truth which will illumine even the darkest corners of our society. We do not ~~advocate~~^{maintain} that man should change the world, but ^{that} in your own small sphere of influence you can do a great deal for others if this work is done willingly, lovingly, and without thought of reward, self-glorification or public recognition. In this way will you, sons and daughters of immigrants, be serving the inhabitants of a land which has given your ancestors, yourselves, life, liberty and the right to the pursuit of happiness. Perhaps you know the story of the father who came home tired and worn from a hard day at work and was pestered by his small son in order that the two of them could play a game. The father, intending to get some rest for the next hour, told his boy to work on his new jig-saw puzzle, which asked for the forming of a replica of the globe. The son heeded the advice of the father but was back again in ten short minutes. The father was astounded when his son told him that he had finished the puzzle already but he became much subdued when he heard the reason. "You see", said the little boy, with all the innocence of his years, "you told me to fit together the picture of the world; well, on the other side of the puzzle was the picture of a man, I easily fit the man into one piece and then the picture of the world just naturally fell into place." Is not this the truth, is it not the solution for the ills of the human race?

On our day of thanksgiving, what have we Jews brought to America. We have brought the tear of sorrow and we resolve that men shall not weep again except for joy; we have brought with us an understanding of what is meant by being a minority group and we pledge that no others shall ever be degraded or ^{be} made to lose their sense of dignity; we have brought to these shores a dream, a vision and a hope which is so glorious that 300 years have not been enough to fulfill it. But with the aid of our deep religious faith we continue to scan the horizon for we shall be instrument-

al in creating a better and more wholesome society in which to live.

May the Lord grant us the power, the courage and the continued light of freedom so that we shall never desist from our task; so that one day our children and our children's children shall join hands with the youth of the world and, ~~as~~ in chorus, they will say, *בָּרוּךְ הוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם* "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Ps 133:1
Amen.

JOINT THANKSGIVING SERVICE.

Oheb Shalom

Nov. 25, 1954
Thursday A.M.

Baltimore

M.R.

THE PREACHER KOHELETH.

(2)

It has certainly been a month of extensive temple-going and in the past few weeks our Sanctuary and Auditorium have been filled to overflowing. The high holydays are always the time when our people come back to their religion and its institutions so that they may inhale some of its atmosphere and sense ^{the} ~~of~~ beauty of their faith. As such, we must /note that our attendance has declined somewhat for ~~now~~ we are back on the so-called "regular" schedule of temple services and activities. But there is another difference. Perhaps you can feel it, perhaps you will be able to sense it for our entire attitude has undergone a change from the time we met here last. During the past few weeks we were solemn, meditative, apologetic in our attitudes but now all this has been ~~changed~~ altered. Our Sabbath prayers speak of joy, of happiness and the emphasis on soul searching and introspection has ^{largely} vanished. The white robes which we wore have been laid aside for another year, the white covers of the Torahs have been placed into safe-keeping and our scrolls are now adorned with happier shades and less gloomy tones. The music seems more alive, a burden has been lifted off our shoulders and the effects of the fasting have worn off. In fact, we have changed to the extent that, in keeping with tradition, we ^{have begun} are about to erect the Succoh for the approaching holiday. Preparations are already ^{in progress} ~~at foot~~, committees have been organized, the children in our school have been alerted, goods ^{are being} ~~have been~~ collected and the actual building ^{of} ~~building~~ the booth will commence with the close of the Sabbath. You can see that we have truly turned from sadness and solemnity to joy and happiness for the approaching holiday of Succoth is one of feasting, singing and one generally dedicated to a happier frame of mind.

But I have always found it very interesting and illuminating that next Sabbath, the Shabbos during the Succoth festival, a time of rejoicing and gladness, we would turn to one of the most pessimistic, fatalistic and epicurean portions of our Bible for the Haftorah reading. On Succoth Chol HaMoed we turn to the traditional reading of the Haftorah,

Intentional Second Exposure

THE PREACHER KOHELETH.

12

It has certainly been a month of extensive temple-going and in the past few weeks our Sanctuary and Auditorium have been filled to overflowing. The high holydays are always the time when our people come back to their religion and its institutions so that they may inhale some of its atmosphere and sense ^{the} ~~of~~ beauty of their faith. As such, we must note that our attendance has declined somewhat for ~~now~~ we are back on the so-called "regular" schedule of temple services and activities. But there is another difference. Perhaps you can feel it, perhaps you will be able to sense it for our entire attitude has undergone a change from the time we met here last. During the past few weeks we were solemn, meditative, apologetic in our attitudes but now all this has been ~~changed~~ ^{elated}. Our Sabbath prayers speak of joy, of happiness and the emphasis on soul searching and introspection has ~~lately~~ vanished. The white robes which we wore have been laid aside for another year, the white covers of the Torahs have been placed into safe-keeping and our scrolls are now adorned with happier shades and less gloomy tones. The music seems more alive, a burden has been lifted off our shoulders and the effects of the fasting have worn off. In fact, we have changed to the extent that, in keeping with tradition, we ~~are about~~ ^{have begun} to erect the Succoh for the approaching holiday. Preparations are already ~~afoot~~ ^{in progress}, committees have been organized, the children in our school have been alerted, goods ~~have been~~ ^{are being} collected and the actual building ^{of} the booth will commence with the close of the Sabbath. You can see that we have truly turned from sadness and solemnity to joy and happiness for the approaching holiday of Succoth is one of feasting, singing and one generally dedicated to a happier frame of mind.

But I have always found it very interesting and illuminating that next Sabbath, the Shabbos during the Succoth festival, a time of rejoicing and gladness, we would turn to one of the most pessimistic, fatalistic and epicurean portions of our Bible for the Haftorah reading. On Succoth Chol HaMoed we turn to the traditional reading of the Haftorah,

the book of Ecclesiastes, the sayings of the Preacher. This small gem is known as one of the five scrolls and each of these scrolls is read and studied on a particular holiday. Now, with some of these books you are all very familiar but of the others our people know very little. For instance, every Jew knows that we read from the book of Esther on Purim, that the children recite from the book of Ruth on the occasion of their confirmation on Shevuoth. On the Saturday which falls during the holiday of Pesach we read from the scroll known as the Song of Songs and traditional Jewry, lamenting the destruction of the ancient Temple, reads the book of Lamentations on the ninth day of the Hebrew month of Av. The fifth scroll, known as Ecclesiastes is assigned for this coming Saturday and in every Synagogue throughout the world portions of this small book will be read. These are the five scrolls and each has its time and place. But I am always fascinated that tradition has assigned these chapters of pure pessimism on a holiday which is so full of life and yearning for happiness and that we are asked to read from it so near to the time of the high holydays. Let us ~~be a little more specific~~ look more closely at our volume.

The scholars believe that Koheleth was written by the year 200 B.C.E. Because it speaks of the brilliance of the author's court, because it recounts his studies in philosophy and because he refers to himself as a king the whole work has always been ascribed to King Solomon, as he has been credited with other literary products. Another factor of interest is that there is nothing Jewish about any of the writing. As in the Megilloh, which we read on Purim, where the word of God does not appear at all, so here we find no reference to Jews or Judaism and the accepted traditional Hebrew name for God does not come to the fore at any time. It is a work which is predominantly Greek in its philosophy and, to the best of our knowledge, was written under Hellenic influence. When compared to such books as were written by the prophets, the Psalmist or the Deuteronomist, we can readily see why the ancients thought of Koheleth

Ruth
Esther
Song
Lam
Eccel

as the work of a heathen, a stoic or, worst of all, one who adhered to the epicurean philosophy of life. This brings us to the last observation we must make of this small volume. The orientation, the "welt-anschauung", the philosophy, the attitude towards love and life is pessimistic in the extreme. A sort of negativism embraces every aspect of the book, there is no joy, no success, no progress, and a sarcasm which rips to pieces everything which we hold sacred in our religious beliefs. It is a collection of maxims, illustrations and anecdotes which relate to the reader that pleasure is most important of all, that injustice will always triumph in the world, that all is determined and thus, there is "nothing new under the sun". It is this type of a book, embracing such a negative philosophy, which the ancients incorporated into the most holy of our religious works, to be read during a holiday of joy and immediately after the most sacred holyday on our religious calendar.

On the surface, this seems a complete paradox; one would think that the rabbis of old had lost their reason. Ordinarily you would argue that at this season of the year we want devotional literature, something for the spirit, something which would lift us to heavenly heights and bring us peace of mind and serenity of the spirit. But the rabbis were fashioned out of a mold which is labelled "genius"; they were much wiser than we. In discussing this book they explain their reasoning. It is good for man to believe, to acknowledge, to have faith, to live by Torah, they exclaim, but it is not good for man to do this blindly. Cynicism, is not good but doubt is healthy and helpful; questioning is needed by the most devout of our followers for only then will we be able to understand, with full comprehension, what our religion has to offer. Leo Baeck, a teacher of mine and one of the really great, internationally renowned men in the rabbinate, once said, and here he sums up the philosophy of the ancients, "The difference between other religions and Judaism is simply this: theirs are religions of answers but ours is a faith which thrives on

questions." And this is the basic ingredient of Judaism. On the holy-days we talk of the self and an unswerving faith but there is also a time for questioning, doubts, debates and search. This is good and stimulating, this makes us aware of our faith, it grants us knowledge and understanding. The rabbis justify the reading of this book during the Succoth festival for as the fruits ~~of~~ ^{are} which we bring to the booth ~~is~~ ^{are} tasteless without seasoning so is our faith of little value if we do not fully comprehend its meaning and significance. Too much pessimism and cynicism does not serve any purpose but a guided, positive doubting will add greatly to ^{the} appreciation of that which we espouse.

1.28
And we can learn even more from the negative attitudes of the preacher Koheleth. Take, for instance, the subject of work. Here the author is most definite in his views, and he tells us, "Vanity of Vanities, all is vanity, what profit hath man of all his labour, wherein he laboreth under the sun?" This is certainly not the attitude to which we adhere in our day, which we follow as long as we are healthy and able, which we preach to our children and the younger generation. We tell them to work and apply themselves, hour after hour, week after week, year after year and mostly for material rewards and prestige in the community. And here in our Bible we have the very antithesis: Don't work too hard, it does not mean anything, what profit shall you have for all is vanity. But we are not to take this scriptural advice literally. The author of Ecclesiastes wants us to realize that we should not work all the time. Every man must have some relaxation, some pleasure, some leisure ^{hours} time in which he can direct his thoughts to the higher and nobler things in life. The ^{the world} dynamo of business ^{may be wealthy in material goods} may be wealthy in material riches but he is impoverished spiritually; he who is always on the run, going from one appointment to the other, always concerned with some deal in the offing will never learn to know his family, will lose touch with his loved ones and certainly will not be a very sympathetic worker for the cause of justice and morality.

rality in the world. God rested on the seventh day and man must do likewise

On the other hand, we are a people who believe in progress, in a dynamic, growing society in which the evils of the world will one day be eliminated and men shall breathe the clean air of freedom, will attain a just standard of living, will live in homes instead of hovels and slums.

1:98
And yet the preacher shocks us with his pessimism by stating unequivocally "That which hath been shall be, that which has been done shall be done, and there is nothing new under the sun. Is there a thing whereof it is said, See, is this new?--it hath been already, in the ages which were before us." Here is the very epitome of failure and defeatism, advocated in the holiest of books. This attitude reminds me of the story told in Ludwig Bemelmans "The Best of Times." A german (came to a psychiatrist) being because he was so sad and mournful, so tired of the world and its problems.

The psychiatrist tried to help but the arguments of the patient were so convincing that the doctor finally ~~him~~ became as pessimistic as the one who had come for help. But suddenly he brightened and says, I know what is wrong with you, you have forgotten how to laugh. The patient admits this. Then the doctor says, I have the solution, the circus is in town and one of its members is the funniest clown in the world. Go to the circus, see the clown and you will laugh again. The patient lifts up his head, looks at the doctor and says, This I can not do. You see, I am that clown." It is this very spirit which Koheleth embraces but we must seek a different interpretation. Yes, there is evil, much is mere repetition but in truth, no two people are ever the same, no two days are ever hold out the promises of equal joy and satisfaction, no two lives ever had the same amount of potential and chance of fulfillment. Yes, there is little that is new but there are challengers, workers for the cause, believers in that which is yet to be. We must join the ranks of those for the sake of our own well-being and for the welfare of future generations.

And lastly, the preacher speaks against one of our most cherished

beliefs, the value of knowledge. "And I applied my heart to know wisdom...I perceived that this also was a striving after the wind, for in wisdom there is much vexation and he that increaseth knowledge increaseth sorrow." In a measure the preacher is ~~wrong~~ correct: we have discovered the secrets of the atom, we have learned to fly faster than the speed of sound, and we spend millions on the forces of destruction. We have gathered much knowledge but we are also more capable of complete annihilation. And yet, Koheleth is also wrong. We work on solutions to the problems of polio, cancer, heart, we explore the heights and the deepest sea and thus hope to be of value to mankind. In its most ideal form, knowledge is not an end in itself but a means to an end and it is up to us to work for that which is good, in need of help, guidance and correction. As we engage in this type of activity we will be able to attain our goals on earth and the pessimism of the scrolls will come to nought.

This, then, is the message which we will read more fully on the next Sabbath. It is for these reasons that we read Koheleth during the Succoth festival and so close to Rosh Hashono and Yom Kippur. The message is simple and direct: only as we season our faith with questions and positive doubt will we progress, remain alive and alert. Blind faith, rejection of science, negation of investigation will serve us no useful purpose but study, search and adaptability will lead us to the adherance of a true reformed Judaism. This is our dream, our hope and our faith.

Amen.

int R
Unquestionable *X/21/84*

Each year about 800 college and university debating teams compete with one another in regional tournaments and the winners are invited to the United States Military Academy at West Point to participate in a national championship debate tournament. The annual topic is generally that recommended by a resolution to the Communist Government of China." Last week it was disclosed that both West Point and the Naval Academy at Annapolis have forbidden their teams to debate this question. The Army issued a statement saying: "It is Department of the Army policy not to have U. S. M. A. cadets involved in debate on such a controversial subject, on which, in any event, national policy has already been established." West Point suggested an alternative topic—the merits of agricultural subsidies. The Navy said that taking the affirmative side on the China recognition question would be tantamount to upholding "the Communist philosophy and party line."

The ban aroused a good deal of protest. Critics pointed out that President Eisenhower himself had often appealed for what he has called open and exhaustive discussion and freedom to exchange new ideas. The New York Times commented: "Unfortunately, the news of the decision to prohibit such debates gives Communist propagandists additional 'proof' to argue that freedom of speech does not exist here."

College In Fear Of Probe, Shuns Debate On Reds

Salem, Va., Nov. 19 (AP)—For fear of being investigated, a college spokesman said, Roanoke College debaters this year are not being permitted to take the affirmative side of the question, "should the United States recognize Red China."

Reached by telephone tonight in Charleston, W. Va., where he attended an alumni meeting, Prof. J. F. Prufer—debate director at the college—said the school has adopted a "hands-off" policy on the affirmative side of the debate subject. He said his views are shared by Dr. Sherman Oberly, president of Roanoke College.

Prufer said he does not want to put Roanoke College students or anybody else in the position of having to defend anything Communistic. He added:

"It's a shame that in this country it is getting so you can't say what you think."

Prufer has informed officials of Tau Kappa Alpha, national debating fraternity, that Roanoke will debate only the negative side of the question.

Joint committee representing college and university debate coaches throughout the nation. Past years' topics have included free trade, nationalization of industry, universal military training. The debaters, like lawyers, are expected to argue either side of any issue without regard to their personal convictions.

The topic for this year is supposed to be: "Resolved, that the United States should extend diplomatic recognition to the Communist Government of China." Last week it was disclosed that both West Point and the Naval Academy at Annapolis have forbidden their teams to debate this question. The Army issued a statement saying: "It is Department of the Army policy not to have U. S. M. A. cadets involved in debate on such a controversial subject, on which, in any event, national policy has already been established." West Point suggested an alternative topic—the merits of agricultural subsidies. The Navy said that taking the affirmative side on the China recognition question would be tantamount to upholding "the Communist philosophy and party line."

The ban aroused a good deal of protest. Critics pointed out that President Eisenhower himself had often appealed for what he has called open and exhaustive discussion and freedom to exchange new ideas. The New York Times commented: "Unfortunately, the news of the decision to prohibit such debates gives Communist propagandists additional 'proof' to argue that freedom of speech does not exist here."

Debatable *X/21/64*
Each year about 800 college and university debating teams compete with one another in regional tournaments and the winners are invited to the United States Military Academy at West Point to participate in a national championship debate tournament. The annual topic is generally that recommended by a

College In Fear Of Probe, Shuns Debate On Reds

Salem, Va., Nov. 19 (AP)—For fear of being investigated, a college spokesman said, Roanoke College debaters this year are not being permitted to take the affirmative side of the question, "should the United States recognize Red China."

Reached by telephone tonight in Charleston, W. Va., where he attended an alumni meeting, Prof. J. F. Prufer—debate director at the college—said the school has adopted a "hands-off" policy on the affirmative side of the debate subject. He said his views are shared by Dr. Sherman Oberly, president of Roanoke College.

Prufer said he does not want to put Roanoke College students or anybody else in the position of having to defend anything Communistic. He added:

"It's a shame that in this country it is getting so you can't say what you think."

Prufer has informed officials of Tau Kappa Alpha, national debating fraternity, that Roanoke will debate only the negative side of the question.

Intentional Second Exposure

Joint committee representing college and university debate coaches throughout the nation. Past years' topics have included free trade, nationalization of industry, universal military training. The debaters, like lawyers, are expected to argue either side of any issue without regard to their personal convictions.

The topic for this year is supposed to be: "Resolved, that the United States should extend diplomatic recognition to the Communist Government of China." Last week it was disclosed that both West Point and the Naval Academy at Annapolis have forbidden their teams to debate this question. The Army issued a statement saying: "It is Department of the Army policy not to have U. S. M. A. cadets involved in debate on such a controversial subject, on which, in any event, national policy has already been established." West Point suggested an alternative topic—the merits of agricultural subsidies. The Navy said that taking the affirmative side on the China recognition question would be tantamount to upholding "the Communist philosophy and party line."

The ban aroused a good deal of protest. Critics pointed out that President Eisenhower himself had often appealed for what he has called open and exhaustive discussion and freedom to exchange new ideas. The New York Times commented: "Unfortunately, the news of the decision to prohibit such debates gives Communist propagandists additional 'proof' to argue that freedom of speech does not exist here."

Debatable X1/21/67
Each year about 800 college and university debating teams compete with one another in regional tournaments and the winners are invited to the United States Military Academy at West Point to participate in a national championship debate tournament. The annual topic is generally that recommended by a

College In Fear Of Probe, Shuns Debate On Reds

Salem, Va., Nov. 19 (AP)—For fear of being investigated, a college spokesman said, Roanoke College debaters this year are not being permitted to take the affirmative side of the question, "should the United States recognize Red China."

Reached by telephone tonight in Charleston, W. Va., where he attended an alumni meeting, Prof. J. F. Prufer—debate director at the college—said the school has adopted a "hands-off" policy on the affirmative side of the debate subject. He said his views are shared by Dr. Sherman Oberly, president of Roanoke College.

Prufer said he does not want to put Roanoke College students or anybody else in the position of having to defend anything Communist. He added:

"It's a shame that in this country it is getting so you can't say what you think."

Prufer has informed officials of Tau Kappa Alpha, national debating fraternity, that Roanoke will debate only the negative side of the question.

THE POISON AND THE IVY.

In the year 1939, 15 senior students in the english department of the City College of New York met for their last class. The teacher passed out paper and envelopes and told each member of the ~~class~~^{senior} to write down his prediction as to the course of his life during the next decade. The young men wrote as they were asked, placed the sheets inside the envelopes and sealed these. They left the classroom with the understanding that in ten years they would all meet again to open the sealed documents and review what they had then written. In 1949 LIFE magazine wrote up this class reunion in one of that magazines' most fascinating articles. They printed excerpts of the letters and also featured pictures labelled "then" and "now". One of these young men was too poor to have his picture taken for the class book of '39 and wrote in his letter that he ~~xx~~ thought the whole idea was a lot of nonsense; he knew for a fact that he would not be around in ten ~~year's~~ time as he intended to commit suicide within the next year or two. He believed that the conditions of the world were such that his survival was unimportant, that a great deal of heartache and frustration would be saved him ~~once~~ he were safely in the grave. He could see nothing but conflict and desolation for the future; as a Jew he mourned the fate of his people in Europe, as a person he felt that ~~xxii~~ "vanity, all is vanity". This pessimist, the person too poor to have his picture taken, who should have been dead by his own hand long ago was my professor of English in 1949, in undergraduate school. When the story broke in the magazine, he was happily married, had just become a father and was about to receive his PH.D. degree in English from Columbia University. He had decided, somewhere during those ten years, that he had a contribution to make to society, that there was a place in the world even for him. At the time when I studied with him he was one of the most fascinating lecturers at my university, well liked, respected and dedicated to his chosen profession.

Mr. Juskowitz, for that is his name, is a symbol of an era which

has passed. Gone are the trials of his early school days, gone are the tensions which made him so negative a personality, gone are the butchers of western europe who threatened to annihilate our entire Jewish people. They are gone, it is true; but others have taken their place. I could very easily imagine a young student of today writing on his sheet of paper if he were asked to predict the course of his life for the next decade. Perhaps, in a certain way, his mental attitude as an american student is not so different from that of my old teacher, writing his epitaph 15 years ago. A representative of the Ivy schools, or any of the other colleges or universities throughout the land, might well seal his envelope containing the following message, "Write on my tombstone, for I shall surely have died in ten years' time, 'Here lies one of those who died of mental stagnation and spiritual deterioration. Cursed by his memory'". I think that our mythical student may be quite sane and correct in his prediction. He may not be dead in the physical sense but the odds are all in his favor that he will have committed mental suicide, which can be done when a person refuses to think and speak his mind, when a person neglects his investigation in search of truth and honesty. The Ivy of our most famous schools, those which have always been known for their objective analysis, research, high quality of scholarship and devotion to the pursuit of learning, has slowly but surely lost its beauty, significance and fine tradition. The symbolic Ivy, which covers the walls of all our institutions of learning, the Ivy which is the symbolic representation of all that is progressive, stimulating and thought-provoking, is fading rapidly and wilting and falling to the ground. This plant of freshness and vitality is being attacked and sapped of its invigorating strength by the poison of fear and hysteria; the roots of the vine are being despoiled by the terror of reprisals which is gripping the hearts and minds of our present day student bodies.

Our young men and women are afraid to join organizations which speak

in favor of liberalism or which advocate a cause which may be just a little bit left of the extreme right. Before any student signs his name to a petition, no matter how much he may be in sympathy with the ideas, he first investigates whether the sponsoring organization or names are not mentioned on some list compiled by a terrified, ultra-reactionary organization. Again, before voicing ones opinion on a controversial subject today we look around, check those within hearing distance and almost inadvertently lower our voices. I can't help thinking how low we have sunk since the days when my friends and I used to speak on the street corners of New York, pressing for the election of our favorite presidential candidate. In no sense did we consider ourselves to be heroes or martyrs, we simply spoke to whoever would listen on a idea which we believed to be right and true. Some of us may have been wrong in our beliefs at the time, others right in their estimation of candidates but one and all, we had a grand time exercising our right to free speech. It has even come to the point in our country where young men and women in our schools and colleges are afraid to ask pertinent questions regarding some controversial present day problem. The right to ask is certainly not denied anyone but the fear of social, and later economic, reprisal is so deep that no hand is ever raised for fear of departing from the thesis that the policies of America are right, even when they are questionable. Could we ask for a more pertinent example than the recent issue (of debating the controversial topic) of whether the U.S. should recognize Red China? Not only did the regular colleges and universities ban this thesis ~~for~~ / ^{debate} discussion but the Military and Naval Academies were in the forefront of the surrender to the forces representing the thinking of the Dark Ages. Yes, let us keep quiet, let us not engage in stimulating debate, let us keep controversy out of the realm of the american schools and let us, rather, speak on such topics as "agricultural subsidies" which is safe and comfortable. The weighty topic of agricultural subsidies, incidentally, is

not a figment of my imagination but its "pros" and "cons" are being debated right now by the men of West Point.

Such, then, is the character of our times, sufficiently disturbing so that any student might throw up his hands in despair or, following the policy of the end justifying the means, remaining silent and in an aloof, detached manner working for his degree. An editorial writer on the "St. Louis Post Dispatch", commenting on the general ~~trend~~ atmosphere in our country, wrote not too long ago that it is his feeling that if the Bill of Rights were presented to the Congress today as possible amendments to the Constitution, they would probably be rejected on the grounds of their subversive nature, and he is most likely correct in his estimate of the temper of the times. People and organizations of all political shadings are having a field day setting themselves up as minor gods on earth, feeling competent to deal with subversion wherever it might rear its ugly head, whether these accusations are justified or not. In Houston, a husband and wife were held in the local jail for 14½ hours because a man had overheard them making disparaging remarks ~~in~~ about Chiang Kai-Shek in a restaurant. He had gone to the police to inform on these "communists". In the so-called liberal state of California over 100 teachers were asked to resign their positions in institutions of higher learning not because they were sympathetic to a leftist way of life but because there was evidence of "possible subversion". In other words, there was no proof of subversion, there was only the thought of a possibility! There is a great difference between these two concepts especially in a country where it is maintained that every man is innocent until proven guilty. The McCarthy issue, of which more has been said than is really warranted by the man, has not only chased liberal thought ~~out~~ into hiding but has also brought forth vile+anti-semitic ~~statements~~ remarks which caused one senator to remark "that there is evidence of a great sickness among our american people". Senator Fulbright read these vicious attacks against Senator Lehman into the Con-

gressional Record (of XI/30/54) and they are open to the inspection of one and all. And also, you may recall the secret organization formed by a group of American Legionaires in Conn. dedicated to sending names of all suspect persons to the F.B.I. It seems that under the guise of Patriotism all types of nefarious activities are countenanced; this, you may recall, is the same reasoning as was used under the brutal administration of the Gestapo. And so it goes, the list of offenses growing ever longer and more vile; in schools, in the professions, in the country as a whole a veil of silence is descending which will serve the double function of also being the shroud for liberal sentiment and ideology among our present and future generation of citizens. The poison of fear, anxiety, and submission has deadened the life and beauty of the Ivy, which once represented the finest in progressive thought and effort.

Where, then, can we turn for a message of hope and where can we find an example of the type of courage which is needed in our day? We are right in the midst of paying homage to such an example. Are not the people of Modin akin to us in many ways and are not the Maccabees the type of personalities whom we must imitate? Depressed in spirit, made to neglect their ancient teachings, forced to bow down to political intrigue, asked to abandon their faith in favor of idolotrous practices: these are the conditions which existed during Hellenistic rule over the land of our fathers. It was a single, small voice which cried out in the hearing of many, "Whosoever is for the Lord, let him follow me," and the sons of Mattathias and his people responded to the challenge. They defeated ^{the} opposing forces, lived and won mostly by the courage and high idealism of their leader and ended on a note of triumph as they cleansed the temple in Jerusalem of its idols and sacrificial paraphanalia. Who among you, the young students of our time, will be the Mattathias who will lead his contemporaries to victory? Which young man or woman will light the flame of freedom which shall burn not for a very short time but for generations

to come? "Who shall snatch up the sword symbolizing the challenging word or question which will set all students free and tyrants disappearing? I hope that the incentive for action will come from the Jew for he has always been in the forefront of liberalism, notwithstanding what the age or area of the world.

Reform Judaism offers that incentive to our young people of today. We are primarily concerned with the search for truth for the search is of the essence to our liberalism. The men who were the leaders in our movement were rebels and led crusades of rebellion. To ask questions, to dig deep into the mysteries of life, to discover unsuitable and just faith was second nature to them and we are the proud bearers of that tradition. Reform Judaism, to them, did not just mean that one can eat the forbidden foods, or do the forbidden things, leave out some prayers and change a few old-fashioned and thus obsolete concepts. ~~To them~~ Reform Judaism was a religion of action, a dynamic, living faith which gave comfort and joy and a spirit ~~of~~ to a people alive to the challenge. Einhorn of this very city, Hirsch of Chicago, Philipson of Cincinnati, Geiger and ^{Steinthal} Holdheim of Europe: these are not ~~just~~ people to know because they were rabbis in our movement but because they were pioneers of liberalism in an age when religion dared not disturb the complacency of its adherents. These men waged bitter battles, fought wars of enlightenment against the forces of darkness and superstition, they were a beacon of light who dared throw a beam against the confining walls of obsolete tradition and observance for the sake of observance. It is our privilege and not a yoke to follow in the footsteps of these men who forged a reformed Judaism on the anvil of truth, analysis, questioning and science. Where do we stand today, we who are a part of this tradition; who shall step out of the ranks of the multitude and assert his rights as a free and thinking individual, ready to take his place as one of those dedicated to the pursuit of liberty with all its ramifications. Again, I ask, Who shall be the modern Mattathias?

thias, who shall lead the people to truth and into the light of the sun? You, Jews of this and the next generation, step up, seize the symbolic sword and follow in the footsteps of the great men ~~wh~~ of whom we boast. You are the future.

At the outset of our discussion I spoke to you of two people, one real and very much alive, the other a mythical figure consigned to the tomb. My teacher wanted to commit suicide, felt that there was no need for life, felt that existence is worthless. And yet, in the course of time he changed his mind for he was one of those who saw the challenge and fought for that which he believed. He became dedicated to an ideal, spoke up for that which he felt to be just and right and he survived. The Maccabees were of the same general pattern. They too were ready to bow before the might of arms and ideas in the Hellenistic society of long ago but then broke the chains which bound them and went on to win a moral victory. The candle of the Sanctuary burned not for one day but for eight and we have never forgotten the significance of what they believed to be a miracle. And the student whom we buried with no honors and with adverse sentiments, what shall become of him? He had passed on to perhaps a better world; the autopsy revealed mental stagnation and spiritual deterioration. Cursed, we said, be his memory. What shall we say of you, young men and women, free Americans, loyal ~~xxx~~ Jews. If you are more than passive adherants to a reformed Judaism you can not help but see the need we have of you; that the gloom which prevails must be dispelled by your stinging rebuke of all who seek to throttle your efforts at questioning, search, analysis and quest for enlightenment. It is your sacred task to begin to awake from the slumber of passivity so that freedom of speech and inquiry shall again be a vital part of our American heritage. You are in a position to do this as you soon return to the campus from which you have come. Take with you the message which Chaunkoh offers, and translate it into modern needs.

A short time ago we read from a special prayer written for this festival of ideological freedom. Let those words sink into your hearts, make them a part of you and dedicate yourselves to their message. Light the torch of freedom, may the flame of truth ever burn brightly and never be remiss in the cause for which the Maccabees gained our undying gratitude. "Grant, O Lord, that the heroic example of the martyrs of old may ever inspire us with renewed devotion to our great heritage. Let not thy spirit depart from us. Gird us for the battle against apathy, ignorance and intolerance which still threaten to extinguish Thy lamps and to destroy thine alters. With the loyalty and zeal of the Maccabees, may we overcome the dark forces of tyranny, prejudice and hatred and *may we* spread the light of liberty, brotherhood and peace among men."

Amen.

Truth

Oheb Shalom

Dec. 24, 1954.

Baltimore

Friday evening

WHAT SEEKEST THOU?

The late rabbi Joshua Liebman of Boston illustrated the title of his now famous book, "Peace of Mind", by telling the following story. "Once, as a young man full of exuberant fancy, I undertook to draw up a catalogue of the acknowledged goods of life. As other men sometimes tabulated lists of properties they own or would like to own, I set down my inventory of earthly desirables: health, love, beauty, talent, power, riches and fame--together with several minor ingredients of what I considered man's perfect portion. When my inventory was completed I proudly showed it to a wise elder who had been my mentor and spiritual model of my youth. Perhaps I was trying to impress him with my precocious wisdom and the large universality of my interests. "Byway, I handed him my list. "This", I told him confidently, "is the sum of mortal goods. Could a man possess them all, he would be as a god". At the corners of my friend's old eyes I saw wrinkles of amusement gathering in a patient net. "An excellent list", he said and pondered it thoughtfully, "well digested in content and set down in not-unreasonable order. But it appears that you have omitted the most important element of all. You have forgotten the one ingredient, lacking which each possession becomes a hideous torment, and your list as a whole an intolerable burden." "And what", I asked, "is that missing ingredient?" With a pencil stub he crossed out my entire schedule. Then, having demolished my adolescent dream structure at a single stroke, he wrote down three syllables, "Peace of Mind".

Since the day on which these words were written and the book published, this phrase has become almost an integral part of our lives. From every pulpit and lecture platform, in other books and pamphlets which deal with mental hygiene the phrase "Peace of mind" has become a stock in trade, the ever ready cliche, the expression which is used without being fully explained, ~~or~~ seriously and purposefully. Because these three words have been uttered so often and have been bandied about with such frequency, it seems to me that much of their original meaning has been

lost and that the interpretation given them in our day is of little value. Those who think this phrase is a magic formula to be used for their escape from mental agony and mental upheaval might as well be grasping at a straw driven by the wind. Peace of Mind is not something which can be simply invoked, can not be established by fiat, can not be ordered to become a part of our being simply because a leader preached or lectured on the matter. Peace of Mind, to be ~~successful~~^{effective}, it seems to me, must be limited in time; peace of mind only serves a useful purpose if it is discovered and then used to good advantage. The person who rests on his achievements, who retires from the world of activity, who withdraws into the shell of himself has not accomplished anything even if he feels that tranquility or peace have become a part of him. Peace of mind, if it is truly to give peace to the mind, must be limited in duration.

A perfect illustration of what we are trying to explore is to be found in the Torah portion read this morning. It deals with one of the most fascinating characters in the Bible, Joseph. This young man of 17 is in deep despair. His brothers stand arraigned against him, they are jealous of his coat of many colors. They are fearful of him because of his interpretation of dreams and because they are removed from him in terms of love as he is the son of Jacob's favorite wife, Rachel. But in the course of events his brothers leave the household of their father to tend the flock but when the time of their return is overdue the father asks Joseph to seek out his other sons who he fears are lost. It is not an easy decision on the part of Jacob and it is not an easy matter for Joseph. He knows that he will encounter enmity and spite, will be vilified and ridiculed but still he undertakes the arduous journey in the hope of finding his brothers. He travels for many days and nights, from Hebron north to Shechem and the only thing he encounters is a wilderness of mountainous territory which endangers his life every second of the way. He passes through this ordeal and when he finally meets another human being he is

asked, "What seekest Thou" and the ready answer is forthcoming, "I seek my brethren". Here, knowing of the animosity ~~xxx~~ which he will and does meet, he readily admits that he is on the way to seek his brothers; if we dare read between the lines we might say that he wishes to be reunited with his brothers for purposes of reconciliation and peace within the family.

The change could only have come about as he traversed in the wilderness; as he was given time and opportunity to think and meditate and formulate a philosophy which was to take him through the years to come. It is in this factor that we find our parallel with modern times and our answer to the problem we are discussing. Once a man has found himself he may be said to have peace of mind but then, having attained it, he is almost duty bound to go back out into the world and seek his brethren. Our modern world is also afflicted, and in many ways. We are sorely tried as our own families are disunited, the family of the world, as brother stands arrayed against brother, as religions are at odds with one another, as governments stand ready to hurl deadly instruments of destruction across the oceans or poles so that they might attain a Phryric victory. We wear the coat of many colors, each one of us is different but in our turbulent era this fundamental aspect of Americanism, the right to be different, is even denied to many in every part of this land. A man is distraught by private or business difficulties, by lack of social acceptance or by his inability to meet the demands of society. Now the time has come for him to undertake a journey as did Joseph, with the sole purpose of reevaluation, and rethinking not only his problem in particular but his place in the scheme of things in general. This is the first step in the attainment of peace where a man ^{has} decided to take an objective look at himself of mind. *When a man has taken the ...*

There are three places where man may find himself again. The first of these is in his own home, surrounded by the beauty of familiar sights, his loved ones, his earthly possessions. In a sense this is a good place for he knows that he belongs here, that all this has been brought about

by the work of his hands. Wife, children, family, friends are at his beck and call, peace and serenity are to be found in their loving attention and devotion. Happy is the man who has found and established such a home; pity the man who lives in discord and in a house divided against itself.

A second place where man may find himself and gain a release from the pressures which have built up against him is in Nature. A walk in the woods, a stroll in the field, the discovery of an as yet untrod path fills the heart with gladness and lightens the spirit of man. In our own city, and in many others throughout the land, something along this line has been attempted with regard to the Brotherhood Retreats. However, the word "retreat" is not a very good one for it has all to obvious connotations of a retreat from life, on a more permanent basis. A substitute word which has been suggested is "return", a return to the core of our faith, to the fundamental emotions and feelings within the heart and soul of man. When the men of our three congregations went up to Camp Louise in June a good time was had by all: there was much joking, singing, playing of games, walking and relaxation. But there was also a large number of men who maintained that the most precious moments of their stay were those which followed a lecture or discussion period, when they were able to leave the crowd for a while and rethink all that which had been given them. What was it that Jeremiah said?, Is that concept really a part of our tradition?, Am I committed to a project of such value?, these are some of the questions which came to the fore and man had to stop and think and find himself in relation to the world's problems. Happy is the man who experiences this technique in learning, fellowship and worship; pity the man who was "too busy" to become a part of us.

But we can find peace of mind and tranquility or a serenity of the spirit in another, a third, place, right here in the Temple or in the Churches of our choice. Is not the house of God the most beautiful of all mansions, is not the quiet and solemnity encountered here far superior

to any other); is not the spirit of comradship and love within these walls the most inspiring thing which can be experienced; is not the devotion found here, in the realm of prayer, worship and liturgy, the most rewarding of experiences? Here, whether the physical structure be ever so humble or imposing, one can find oneself and live. You think you are big, note the power and glory of God; ~~You~~ you think you count as a somebody, note the immensity of the Universe; you think that ~~in~~ the eyes of man you should be something special because of your faith, color or creed, then note God's mercy which is showered upon all His creatures. But also, how happy we can be to be a part of life, to enjoy His glory, to seek His teachings, to become ~~xxx~~ aware of His wisdom. Piety, faith, humility: these are the factors which make us aware of our station in life and through these we find peace and ~~xxx~~ happiness.

But now, that we have found peace in the quiet and beauty of our house of worship, in the devotional aspects of our service, in the setting of this all-pervasive Power we must go out again into the world. If someone should ask you as you leave this sanctuary, "What seekest Thou?", be prepared to answer, "I seek my brethren". We can only hope and pray that you will emerge from this hour of worship and these moments of meditation with new insight, with a new sense of perspective as to your place in the scheme of things, that a spiritual rejuvenation has taken place within you. Although you have worshipped in the company of your fellow congregants, when one is steeped in ~~xxx~~ deep and attentive prayer there are moments when one transcends this companionship and one approaches God alone. If you have thanked Him ~~frō~~ the beauty of His handiwork, if you established a satisfying communion with Him, is your spirit not lighter, does the world not seem brighter, is not your mind put at ease, or at peace? Is not this refreshment of soul the peace of mind which we have all been seeking; is it not available to one and all if we but make the effort? But now, let us mingle again ^{with} in the busy world of today and let us help those ~~in need~~

in need or those bowed down in despair. Let us look about our society with ~~a~~ new assurance, with self confidence, with a belief in the future and our being a part of that future. Let us understand that you and I are sorely needed ~~xxxxx~~ as humanity strives to better itself; you and I can add ~~to~~ our small effort toward making this world a better place in which to live. As we obtain our peace of mind by virtue of worship, meditation and perspective we will be able to be of service to others.

Joseph, then, is our symbol for today; modern man is his counterpart. He too walked through the valley of silence, thought and self-examination and he emerged a better and more wholesome individual. "What seekest Thou?" was the question. "I seek my brethren", was the firm and decisive answer. We ~~too~~, when we are distraught and ill at ease, must find our way through the maze of silence and searching self analysis and once we have attained that perspective which is also peace of mind, we can go forth and, as Joseph, seek out our brethren. The ~~not~~ journey is long and hard and treacherous but the reward is very great and satisfying. "When in days to come you extend your hand of friendship and help to others and will see their smile of gratitude or will hear their expression of confidence in you, you will have found your brethren. May the Lord be with you and may He cause you to walk in safety. May you and yours realize that only as you are of service to others can you come one step closer to the Lord, our God.

men.

Oheb Shalom

Dec. 18, 1954

Baltimore

Sat. A.M.

ANTI-SEMITIC STATEMENTS, ETC. BY NATL. ASSO. FOR
THE ADVANCEMENT OF WHITE PEOPLE

Sun, Sept. 30/54

Describes meetings held by NAAWP in Delaware.

"The speeches are tiringly the same every night - the prayer - the pleas for the continuation of the school boycott - the purple phrases used to describe the triple menace of communism, 'international Jewry' and Negroes - the appeal for more \$5 membership subscriptions".

Afro-American, Oct. 9/54

"Here are a few highlights from the speeches" (at Milford, by various speakers from NAAWP, headed by Powles)

"The (integration) decision resulted from influence exerted by Jews, the CIO and the NAACP.

"Justice Felix Frankfurter, (a Jew) once received \$ 1000 from the CIO which backs the NAACP which (in turn) was founded and is run by Jews".

Evening Sun, October 11/54

"... and Joseph M. Danes of Hartley, Delaware, State President of the NAAWP, said these organizations approved of Powles' arrest and were pushing for integration: The Anti-Defamation League, the National Association for the Advancement of Colored People, the American Jewish Congress and 'politicians from both parties'."

The publication "The National Forum" put out by Powles also includes anti-Semitic material; for example, the first issue ran a headline reading "Jew-led NAACP". This publication also lists reading material which includes some of the worst anti-Semitic stuff floating around; namely, "Common Sense", Gerald Winrod's stuff, etc. etc.

At his first speech on the evening of Monday, October 4, in the raceway outside of Baltimore, he (Powles) said that there was a minority race who are "nigger-lovers" and thus traitors to the white race. Shouts of "you mean the Jews" were heard in the audience.

A2A Talk - Baltimore - 8/14/54

I - Segregation Continuation

1) blow at South

2) hope that Negro would fight

II - Separate but Equal doctrine

1) schools primarily state must

2) capitals, L & C etc provide

III - 1954 - Equal + unanimous decision on
Brown v. Board of Education (who just died)

1) schools primarily

2) were in need of time

3) negotiating up even in deep South

4) Integration accepted now place

a) Ed + Walter too.

IV - Campaign

1) Schools first - NAACP

2) Bowles

a) phone-pickets

b) mass

c) physical violence

3) Economics - finances of NAACP

4) Rock - "I Aspire to the Law"

5) play up expn & shore

V - Anti-S. connected with Bowles movement.

VI - Please

SEGREGATION: WHAT NEXT?

A study of plans to deal with the Supreme Court decision on segregation in the schools, made by this newspaper and published today, suggests that some difficult problems still lie ahead, especially in the Deep South. In Alabama, in Florida, in Georgia, in South Carolina, in Texas, in Louisiana and in Mississippi, there is either a tendency to work for more time or to evade the Court's decision in one way or another. In Mississippi, for example, a vote will be taken on Dec. 21 to ratify or reject a proposed amendment to the State Constitution authorizing the Legislature to abolish the public schools. The purpose would be, of course, to maintain the present system of segregation by what can only be described as a subterfuge.

Most Southern states and most border states continue to operate under the segregation system. In the District of Columbia, which certainly should respect a Supreme Court decision if any area must, integration is continuing, in the words of our reporter, "at a fast clip." Oklahoma is planning to end segregation by the beginning of the 1955 school term. In Kansas, where segregation was permissive, the drive is on to end it in those school systems that still have it.

As in the days following the "unpleasantness" of 1861-65, there are "reconstructed" and "unreconstructed" personalities in this situation. One might put Marvin Griffin, Democratic nominee for Governor of

Georgia, in the latter group. Mr. Griffin, attending the Democratic state convention at which he was nominated, and destined to certain success in the fall elections, seems to regard the Supreme Court of the United States as a weak and erring institution. Referring to the Court's decision, Mr. Griffin said that "no true Southerner feels morally bound to recognize the legality of this act of tyranny, support its provisions or obey its unthinkable terms." He said the ruling "should be resisted." He said that the battle against it is "a religious crusade." He was loudly cheered when he condemned President Eisenhower, who appointed Chief Justice Warren, who wrote the decision.

One cannot believe that this outpouring of mid-nineteenth-century oratory in Georgia, or similar rhetoric elsewhere, represents the present state of mind of the majority of the good people of the South. If some wretched Communist should attack the Supreme Court in such terms, one is certain that all these good citizens would have joined in the indignant protest. They would recognize, as loyal Americans must, that we either respect the Court for its undeniable integrity, obey its rulings even when they go against our preferences, or act like rebellious children who don't like to be advised what to do. Yet if we take this attitude toward the Supreme Court, which actually represents all of us, we might as well not have any Supreme Court or any basic law.

It seems to this newspaper that Georgia and other states with large Negro populations will probably find a way to keep in harmony with the Court's decision. What is asked of them is not easy. We can sympathize with both races in this situation. But liberty and justice are never completely easy, never completely simple. Mr. Griffin and his prototypes in Georgia and other states might reflect on this principle as they sit in the privacy of their homes and are through for the moment with making speeches and statements.

Segregationists

"Separate educational facilities are inherently unequal. Therefore we hold that * * * [those segregated are] deprived of the equal protection of the laws * * *."—U. S. Supreme Court, May 17, 1954.

In Milford, Del., last week, after attempting to apply the above constitutional principle, local officials capitulated to local pressures.

Two weeks ago the Milford school board closed a combined elementary and high school to forestall violence after irate citizens protested the admission of eleven Negroes to the tenth grade. Last Mon-

The school reopened under state auspices and protection, with ten of the Negroes in attendance and 70 per cent of the 1,551 white pupils absent. The state restored control to local authorities. But most of the white students continued to stay away, and the citizens' protest meetings continued. On Thursday, a new school board in Milford ordered the school put on an all-white basis again.

Sponsor of the many rallies which kept the segregation fever burning in Delaware was Bryant W. Bowles, 34, former Marine sergeant, founder and president of the National Association for Advancement of White People. This organization, which has headquarters in Washington, claims 3,000 members. In its statement of aims, the NAAWP says: "The NAAWP wants to do what is right and what is good * * * is a law-abiding association, recognizing the authority of and adhering to the Constitution * * *." In several rallies in Delaware towns last week Bowles evoked cheers as he said that no child of his would go to school with Negroes "as long as I have breath in my body and gunpowder will burn." Delaware state police disclosed that Mr. Bowles had been arrested and fined in Baltimore on five charges of "false pretense" and had a bad-check record in Tampa.

EVERY JEW TO BE A KING

EVERY GENTILE TO BE A SLAVE

Says: RABBI RABINOVICH

Editor's Note: Mr. Eustus Mullins, an eminent student of world affairs, came into possession of a secret copy of an address delivered by Rabbi Emanuel Rabinovich at a secret conference of Jew-Zionist leaders from all over the world, held on January 12, 1952 in Budapest, Hungary. The copy was not supposed to be distributed, except to trusted Jew-Zionist leaders. A copy was passed to Mr. Mullins by a former Bulgarian diplomat who had broken with the Communists and was hiding out with friends in Budapest. Later a copy of the speech was smuggled into Hamburg, Germany, and made its way to this country through the instrumentality of Mr. Mullins and his European friends. Mr. Mullins reports that he met the former Bulgarian diplomat personally. He begged that Mr. Mullins do all in his power to distribute this speech at once. In releasing it, Mr. Mullins says: "I sincerely hope it will give the American people a better picture of the force arrayed against them".

IMPORTANT EXCERPTS from speech by Rabbi Rabinovich delivered at secret Conference of Jew leaders in Budapest, January 12, 1952.

"You have been called here to recapitulate the principal steps of our new program. As you know, we had hoped to have twenty years between wars to consolidate the great gains which we made from World War II, but our increasing numbers in certain vital areas is arousing opposition to us, and we must now work with every means at our disposal to precipitate World War III.

"The goal for which we have striven so concertedly for three thousand years is at last within our reach, and because its fulfillment is so apparent, it behooves us to increase our efforts and our caution tenfold. I can safely promise you that before ten years have passed, our race will take its rightful place in the world, with every Jew a king and every Gentile a slave. (Applause from the gathering).

"You remember the success of our propaganda campaign during the 1930's, which aroused anti-American passions in Germany at the same time we were arousing anti-German passions in America, a campaign which culminated in the Second World War." ***

"Within five years our program will achieve its objective, the Third World War, which will surpass in destruction all previous contests. Israel, of course, will remain neutral, and when both sides are devastated and exhausted, we will arbitrate, sending our Control Commissions into all wrecked countries. This war will end for all time our struggle against the Gentiles.

"We will openly reveal our identity with the races of Asia and Africa. I can state with assurance that the last generation of white children is now being born. Our Control Commissions will, in the interest of peace and wiping out inter-racial tensions, forbid the whites to mate with whites. The white women must cohabit with members of the dark races, the white men with black women. Thus the white race will disappear, for mixing the dark with the white means the end of the white man, and our most dangerous enemy will become only a memory.

(Over)

"We shall embark upon an era of ten thousand years of peace and plenty, the Pax Judaica, and our race will rule undisputed over the world. Our superior intelligence will enable us to retain mastery over a world of dark peoples."

Question from gathering: "Rabbi Rabinovich: What about the various religions after the Third World War?"

Rabinovich: "There will be no Christianity. Not only would the existence of a preacher-priest class remain a constant danger to our rule, but belief in an after-life would give spiritual strength to irreconcilable elements in many countries, and enable them to resist us. We will, however, retain the rituals and customs of Judaism as the mark of our racial laws so that no Jew will be allowed to marry outside our race, nor will any stranger be accepted by us.

"We may have to repeat the grim days of World War II, when we were forced to let the Hitlerite bandits sacrifice some of our people in order that we may have adequate documentation and witnesses to legally justify our trial and execution of the leaders of America and Russia as war criminals, after we have dictated the peace. I am sure you will need little preparation for such a duty, for sacrifice has always been the watchword of our people, and the death of a few thousand Jews in exchange for world leadership is indeed a small price to pay.

"To convince you of the certainty of that leadership, let me point out to you how we have turned all of the inventions of the white man into weapons against him. His printing presses and radios are the mouthpieces of our desires, and his heavy industry manufactures the instruments which he sends out to arm Asia and Africa against him." * * *

"And so, with the vision of world victory before you, go back to your countries and intensify your good work, until that approaching day when Israel will reveal herself in all her glorious destiny as the light of the world!"

* * * * *

This document is being distributed by the Christian Nationalist Crusade, Gerald L. K. Smith, National Director. It should eventually reach the hand of every patriotic American citizen. Extra copies may be obtained in bundles at the following rates:

1 to 3 copies, free. 50 copies, \$1.00 500 copies \$5.00
1000 copies, \$10.00

Address orders to Christian Nationalist Crusade, P. O. Box 27895,
Los Angeles 27, California

The Cross and The Flag is the official publication of the Christian Nationalist Crusade. Subscription price: \$2.00 for one year -- \$1.00 for six months. Address subscriptions to The Cross and The Flag, P. O. Box 27895, Los Angeles 27, California.

1228 MATHIESON BLDG.
BALTIMORE - 2, MARYLAND



Randi Robert L. Lehman
1010 St. Paul Street
Baltimore 2, Maryland

SPECIAL DELIVERY



School #34, 12 kids in Kindergarten. See closed Negro school
was no kindergarten - & picket line up, went from
door to door asking people to send in kids & telling people
no school -- Southern: with their phone squads, get kids out.
Kids signs made before hand -- ~~are~~ or back stay out of school --
(Rev. R. J. Lee was jailed; told him to go to devil, not concern
of self) -- by afternoon mob vicious v.s. Negro, white kids who
had stayed in school -- teachers very good -- things being
made difficult for teacher in 34, complaints we don't need
anything, etc. -- There was exercised by the City of New York
variously, which we know as race: fires & pump of Negro W.P.
brought in due to absence N.Y.C., hence to deal with them too.
The Negro will always endeavor to be just, decent & reasonable
in all its actions; Socialism is not motivated by
justice, bigotry or hatred; nor are its principles
racist, non-democratic or un-X. -- pickets worked
from school to school .. org. ... "NAACP will always en-
deavor to be governed in its actions by the Golden Rule:
"Do unto others as you would have them do unto you" --
A.D.L. sees book with Gerald L.K. Smith.

Heldman

Final 18.27.

TB. 11.11.

44 - am

20 + the same

nothing

Wit. Oct. 1915

THE PSALMIST SINGS.

One of my most prized possessions is my record player. (It is a good make, has fine tone quality and I play it whenever I am at home.) Of course, most of my records are music: operas, symphonies and religious melodies but there are a few records which do not fit into this general classification and one of these is my favorite. Often, when I am depressed or moody or filled with a sense of frustration I sit in my easy chair and play these two sides. I refer to Edward R. Murrow's magnificent editorial work, "I Can Hear It Now." It is not always a particularly joyful message which the record imparts to the listener, nor is it always comforting but it does have one great advantage. It takes us over the years, from 1932 to 1945, from the depths of despair unto the heights of victory. These 13 years are an era by and for themselves during which time we became involved in the most bloody war in human history, when our emotions were charged and recharged. We were horrified by the destruction of a German blimp, laughed at Mayor LaGuardia reading the comics to New York's children, were fascinated by the hypnotic power which European dictators exercised over their people, mourned the death of one of our greatest presidents and finally were a party to the signing of the peace aboard the battleship Missouri, anchored in the vast Pacific Ocean. The record takes us back and forth across continents, brings us into great arenas and into the living room of the White House, causes us to listen to the N.Y. Philharmonic on the afternoon of Dec. 7th and also allows us to hear the military music played in the forest of Compiegne. Love, hate, joy, sorrow, defeat and victory: these are the keynotes during this period of human history. They were 13 years during which the course of our lives has been changed, we hope for the better. It is to this record that I like to listen for it brings back the years of struggle, the powerful personalities and ends on a note of triumph and in a spirit of faith. It is a record of human achievement, both good and evil, it is a record of human emotions, raw and untamed, as well as directed toward achieving

the good.

If there is one great criticism that I would make of the record which I have just mentioned, ~~to~~ it would be this: Murrow deals only in the realm of the great and notable, national and international events; speaks to and of the leading personalities, of an era which has passed. Such a record is good because it gives us a sense of perspective, it makes us realize how much we are a part of history and it is good in the sense that one day my children might want to hear the voice of a Will Rogers, a Roosevelt or a Churchill exhorting his people to even greater sacrifice in the making of their finest hour. But, on the other hand, what the future generations will never hear and will only be able to surmise are the many sighs of anguish, the tears for love destroyed, the prayers directed toward God on high. It is this ~~s~~every human quality which is missing from Murrow's work; he does not deal in the realm of the person next to us, who is a hero in his own right and an important personality who must be given consideration and respect. The world is made up not only of Hitlers and Mussolinies, kings who abdicate and foolish Chamberlains or any of the other historical figures or events who are immortalized for us on Long Playing Records. The world goes on, and life is lived, and humanity becomes human by virtue of millions of persons unknown in the annals of history, who make their mark in society, stay with us for a few fleeting moments and then depart to their last, earthly resting place. Wars are not fought only by great generals and field marshalls but, primarily, by the young man who might have been a great artist, who might have discovered a cure for cancer, who might have led the world to lasting peace.

If I were asked, then, to make a record of human emotions, I would unhesitatingly turn to the book of Psalms. Heinrich Heine, great German poet and philosopher, once said, "The Psalms contain the sunrise and the sunset, birth and death, promise and fulfillment--the whole drama of humanity." Unknown poets, without pride of authorship, exiled priests and

princes, the poverty stricken and the wise portray out of their own poetic muse their longing for God, their religiously colored exaltation of Nature, their relation to friend and foe, their physical needs and their freedom from all these during the aspiration of the soul toward God. This is a book which delves deep into human emotions and feelings, written by a people of long ago whose sentiments and keen observations are as valid for us today as they were in days of old. Which one of us human beings, burdened with sorrow and afflicted by trial, has not felt the emotion of the psalmist when he says, voicing his cries of anguish during the long and lonely night, "I melt away my couch with my tears, I am weary of my groaning." Who of you, on a clear and bright evening, walking under the stars has not been able to look up at the heavens and in a moment of deep fulfillment has not been able to say, "When I behold thy works Heavens, the work of Thy fingers, the moon and the stars, which Thou hast established, what is man that Thou art mindful of him and the son of man that Thou thinkest of him? Yet, thou hast made him but little lower than the angles and hast crowned him with glory and honor." When you have come to the sanctuary at moments of sadness, in search of something strong and vital to fill your empty lives, seeking a rock to which you can cling in your faith, have you not felt like the voice crying out in the wilderness, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God; my soul thirsteth for thee, the living God." And, when beset by the powerful forces of evil minded persons, when you stand accused without trial and counsel, when you stand surrounded by the accusing finger, can you not feel empathy for the psalmist who phrases your deep despair, "They have whet their tongues like a sword, and have aimed their arrow, a poisoned word; that they may shoot in secret places at the blameless, suddenly do they shoot at me and fear not." And in moments of deepest joy and at times of religious consecration, after having cursed the heavens above and the earth beneath, after having sent

44:21f

upward your agonized cry, "Awake, why sleepest thou, O Lord, wherefore hidest Thou Thy face?", have you not found it possible in your heart to say, "How great are thy works, O Lord, thy thoughts are very deep. A brutish man knoweth not, neither does a fool understand this. When the wicked spring up like grass and all the workers of iniquity do flourish it is that they may be destroyed; but Thou, O Lord, art on high for evermore." "Thou hast delivered my soul from death, mine eye from tears and my feet from stumbling. I shall walk before the Lord, in the lands of the living." (116:8f)

P2:6ff

Who is this person that was able to picture and mirror our own emotions so beautifully and graphically? When did he live, what did he experience, and why did he write? These questions really have no definite answers. There are 150 psalms to be found in the Bible; of these 100 are ascribed to definite authors, some known and others whose deeds have been lost in antiquity. One psalm is ascribed to Moses, 73 to David, two to Solomon and the rest to persons of whom we know very little. The Talmud maintains that it was David who wrote the psalms with the help of ten elders, this would make him a type of editor compiling a magnificent anthology. But there is much more uncertainty when one looks at the book objectively. In our Bible there are 150 psalms but in other, earlier editions of the codex there were more and in some editions fewer poems. The word for psalms, פָּסָלִים is not found at all in biblical Hebrew in the plural sense; in the singular it has the connotation of "praise" and had an earlier, and probably more correct, meaning of "stringed instrument" as that word is derived from the Greek language. In terms of chronology, we have no conception when the first psalm was written; it all depends on which scholar you follow. Some say that these poems have had their origin with the Egyptian ^{chants} hymns to deity, in Babylonian hymns to God or in Akkadian poems of joy. On the other hand, we know that some psalms were ^{read already} known as such definitely in Maccabean times and that Josephus ^{already} knew of a book by that name.

In other words, we know approximately when the volume was completed but have no way of knowing when it was first conceived.

Of course, the Psalm book has always been important in terms of humanity. The early church fathers made it its hymnal, taught it to the new converts and every man who aspired to the higher ranks in the Xian clergy had to know the Psalter by heart. They have become an integral part of the non-Jewish prayer book and a special psalm is assigned to every day of the year. In our own country, the first book that was ever printed went under the name of the "Bay Psalm Book", of which 1700 copies (one for each member of the community) were printed as early as 1640, two years after the printing press was brought over from England. The Pilgrims translated the Bible to fit their own needs and, as the writer in LIFE Magazine so aptly phrased it, "What they did to the 23rd Psalm will stand forever as a warning that Puritans should keep their bony fingers out of literature." : "The Lord to me a shepard is, want therefore, shall not I; To waters calm me gently leads, restore my soul doth he; He doth in paths of righteousness, for his names sake lead me..." I feel we can safely say that the importance of the psalms is due to their message and not the result of this first translation on American shores.

Put more specifically, what is the content and can it be categorized? In a very arbitrary way, one can say that there are three major divisions as pertains to content. The first of these embraces all liturgical poems, hymns and songs. They were chanted, to the accompaniment of stringed instruments during the time of (the Temple) when sacrifice was offered or when the people were steeped in prayer. As the ritual was conducted by the Cohanim or Levites, as the people journeyed on their pilgrimages three times a year to Jerusalem, as our ancestors engaged in their private devotions or as they worshipped in the local sanctuaries or synagogues, the psalms were chanted or recited. There are hymns of praise, which tell of God's glory and power, of His kindness and of His handiwork in the

realm of nature. Each day had a special psalm or more than one and in time, especially after the destruction of the Temple during ^{the} Roman ~~times~~ period, these prayers were incorporated into our prayer book which took on form and substance during this ~~time~~ ^{era} of violence and oppression. In our own Union Prayer Book there is scarcely a page in which some words or passages from the Psalms is not recorded; at every vital ceremony during the life-time of the Jew, the psalm makes ~~its~~ ^{his} presence felt.

The second general category into which a portion of the psalms may be placed is one which can be called "devotional". Here we speak of man's relationship to man and man's relationship to God. Often these psalms picture Deity in anthropomorphic terminology: God is seated in the heavens with the earth as His footstool or He causes the heavens to bend and arch over the earth by the power of his fingers and the work of His hands. We relate our grief at the spread of iniquity, of the seemingly endless triumph of the wicked, of the suffering of the poor, of the abandonment of Israel, of supplication, repentance, atonement, and the yearning for forgiveness. On the other ~~and~~ hand we learn of the joys of the faithful, of the reward which will be sent to the righteous, of God's endless mercy and of His gracious dealings with man on earth. It is particularly in these psalms that we find our own emotions mirrored as the author seems to have written for the people in spiritual need in his own day and in our own turbulent times. He writes of that which is within him; the man of centuries ago becomes real to us. The inner feelings and thoughts of man are examined, his place in the universe is discussed, his future is mentioned in terms of hope and belief. Why did the author write these verses? I think we can find no better reason than our saying, he wrote because he had to, ~~felt~~ the need, he wanted to find a release for these inspiring thoughts and thus put them down on paper. They were not feelings which were written with the intention of saving them for posterity — they were penned by and for a man faced with the problems of life, akin

to ours, lifting his voice in prayer to Almighty God.

And lastly, we have that section of the book of Psalms which has the purpose of "teaching". They tell of a way of life and are in the form of instruction. There are some scholars who believe that these moral ideas were first transmitted from one generation to another by rote and were written down during times of persecution in fear that the moral precepts might be lost forever. It is this type of didactic psalm by which we might classify the 24th, the one we always read on the Sabbath, immediately prior to taking out the scroll from the Ark. The question is asked, "Why shall ascend the mountain of the Lord, and who shall stand in His holy place?" and the answer is simple, direct and yet profound. See how it embraces every aspect of man's potential, "He that hath clean hands and a pure heart, who doth not take my name in vain and hath not sworn deceitfully." This man "shall receive a blessing from the Lord and righteousness from the God of his salvation. Such is the generation of them that seek thee, that seek thy presence, O God of Jacob." Could there be any more specific guide to life in the realm of every day experiences? Again, more in the ~~realm~~^{sphere} of the spiritual and affecting the inner conflicts of man we are asked to be humble and pious before His glory. "For Thou ~~desirest~~ delightest not in sacrifice, else I would give it; Thou hast no pleasure in burnt offerings. The sacrifices of God are a broken and contrite spirit, a broken and contrite heart thou doest not despise." These are the rules of life, this is the epitome of ethical conduct, this is the way to salvation, in this manner shall man come face to face with God's mercy, love and justice. "For only the fool sayeth in his heart, there is no God." (14:1)

This, then, is the basic content of the book of Psalms. It is a volume dedicated to man, speaking of and for the individual, with a deep and lasting faith in him. What was it that Heine said? "The Psalms

SL.188

92.13

are the sunset and the sunrise, the birth and death, promise and fulfillment--the whole drama of humanity." It is a true and vivid characterization; we might only add that it is also the "faith and dream" of man. It is the emotion, the feeling, the sensitivity of you and me, stripped of the outer shell and superficiality. It is a book of comfort, and truth and search, of faith and hope, available to all mankind. Open your book of psalms, open your hearts to receive the message, open your eyes and you will behold wondrous things. You too will learn to believe that a day will come when "the righteous shall flourish like the palm-tree, planted in the house of the Lord". Whenever you are in distress, or when an emptiness is a part of you, or when you merely wish to pour out your heart before Him, lift up your eyes unto the mountains, whence cometh your help. "My help cometh from the Lord, who made heaven and earth; he will not suffer Thy foot to be moved, he that keepeth thee shall not slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night; the Lord shall keep thee from all evil, he shall keep thy soul. They Lord shall guard thy going out and thy coming in from this ~~any~~ time forth and forever." (121).

Amen.

Ches Phalom

Dec. 10, 1954

Baltimore

Friday eve.

Statement 15 51, Volume 10 p
list 78, price, issue 118,
service, 95 pmt 2;
2. $\frac{1}{2}$ of library
③ individualistic

Tal (B 15^a) says, that David
wrote it with help of 10 elders
kind of editor

Used exclusively by K,
part of their prayer book;
as man could get into
upper order, & sleep
without knowing it by
beast

"The book contains the entire range
of human thought on matters of
concern in the form of oracles, con-
jurations, maxims, benedictions,
supplications." "Network poets,
without pride of authorship, exiled priests &
princes, the poorest, stricken, the woso-
und, forsaken out of their tribe were the
longing for God or their beloved temple,
their all colored exaltation of nature
their religion, to think & say what needs
& their freedom from all base things, the
aspiration of the soul toward God."

Hence: B 15 contains "curios, secret,
both, doct. poems, fulfillment -
the whole doctrine of humanity". ---

IN September 1638, 18 years after the landing of the Pilgrims, the ship *John* arrived in the Massachusetts Bay Colony from Loudon, carrying the first printing press ever to be set up in what is now the U.S. The press was established in Cambridge and operated by a locksmith named Stephen Daye. The first thing Daye printed was the *Freeman's Oath*, a broadside; the second was an almanac, a pamphlet. The third was the *Bay Psalm Book*, the first book and in point of survival the earliest printed matter, no copy of the *Oath* or the almanac having endured.

The Pilgrims brought with them from England various established translations of the Psalms but disliked them all. So the ministers of the colony (in that day, any man educated for the ministry could read Greek, Latin and Hebrew) took a portion each to be translated, and produced their own, Puritan versions. "Thirty pious ministers" in all worked on the translations, the chief being Richard Mather, Cotton's grandfather. The poetry was terrible; what they did to the 23rd Psalm will stand forever as a warning that Puritans should keep their bony fingers out of literature.

The Lord to me a shepheard is,
want therefore shall not I.
Hee in the folds of tender-grasse,
doth cause mee down to lie:
To waters calme me gently leads
Restore my soule doth hee:
He doth in paths of righteousnesse:
for his names sake leade mee. . . .

The book is printed in octavo and has 147 leaves, or 294 pages. The title page has a crude ornamental border, with the date 1640 at the bottom. The edition consisted of 1,700 copies, enough for each family in the colony to have one. Of all of these, only 11 are known to have survived. Four are perfect (though one of these is "made up" with alien leaves and another is badly soiled); three slightly flawed; and five incomplete, lacking a varying number of leaves. The book is therefore valued because of its physical rarity, not its beauty, and because as an expression of the

Ps - from a He word "stringed instrument"

psalms - in pl. not occurring in Hebrew, Hebrew - "praise"

150, 100 ascribed to specific people; 1 to David
2 to Solomon, etc - may be + int. 3

① hymn, to praise glorify God, power, love, kindness & virtue
... a show to Is., gratitude, help, refuge

② elegies: grief at spread of injustice, triumph of wicked,⁷³
suff of sin, abandonment of Israel, supplication, re-
pentance, yearning for forgiveness

③ didactic: give advice concerning righteous conduct + good.

Art. 1 et al Content

① kind consciousness of God - experient, anthro
a) sealed in heaven with earth he professed
b) gave heavens to hand down

② mercy + justice are dominant
a) dispensation, brother spirit is 1x
b) Raw justice in world at large is 8

Titius, Sec. day had a special R or more than 1

③ were used in service at Temple during
+ after rituals conducted by Zer + Cohen

④ But not all, some for private + student

⑤ Didactic may have been learned by heart

⑥ purpose of ethical instruction.

⑦ Some used when pilgrims came to side.

chronology: Josephus New T know it Book → 68 C.E.

1) I (now know) certain ps.: time of Hasmonaeans

2) This all dates to last addition - for

3) earliest date of composition is 10th c.

a) birth of son of 11-10 Egyptian

42

4:9 - In peace I lie down to sleep

--

THE PSALMIST SINGS.

One of my most prized possessions is my record player. It is a good make, has fine tone quality and I play it whenever I am at home. Of course, most of my records are music: operas, symphonies and religious melodies but there are a few records which do not fit into this general classification and one of these is my favorite. Often, when I am depressed or moody or filled with a sense of frustration I sit in my easy chair and play these two sides. I refer to Edward R. Murrow's magnificent editorial work, "I Can Hear It Now." It is not always a particularly joyful message which the record imparts to the listener, nor is it always comforting but it does have one great advantage. It takes us over the years, from 1932 to 1945, from the depths of despair unto the heights of victory. These 13 years are an era by and for themselves during which time we became involved in the most bloody war in human history, when our emotions were charged and recharged. We were horrified by the destruction of a German blimp, laughed at Mayor LaGuardia reading the comics to New York's children, were fascinated by the hypnotic power which European dictators exercised over their people, mourned the death of one of our greatest presidents and finally were a party to the signing of the peace aboard the battleship Missouri, anchored in the vast Pacific Ocean. The record takes us back and forth across continents, brings us into great arenas and into the living room of the White House, causes us to listen to the N.Y. Philharmonic on the afternoon of Dec. 7th and also allows us to hear the military music played in the forest of Compiègne. Love, hate, joy, sorrow, defeat and victory: these are the keynotes during this period of human history. They were 13 years during which the course of our lives has been changed, we hope for the better. It is to this record that I like to listen for it brings back the years of struggle, the powerful personalities and ends on a note of triumph and in a spirit of faith. It is a record of human achievement, both good and evil, it is a record of human emotions, raw and untamed, as well as directed toward achieving

the good.

If there is one great criticism that I would make of the record which I have just mentioned, it would be this: Murrow deals only in the realm of the great and notable, national and international events; speaks to and of the leading personalities, of an era which has passed. Such a record is good because it gives us a sense of perspective, it makes us realize how much we are a part of history and it is good in the sense that one day my children might want to hear the voice of a Will Rogers, a Roosevelt or a Churchill exhorting his people to even greater sacrifice in the making of their finest hour. But, on the other hand, what the future generations will never hear and will only be able to surmise are the many sighs of anguish, the tears for love destroyed, the prayers directed toward God on high. It is this very human quality which is missing from Murrow's work; he does not deal in the realm of the person next to us, who is a hero in his own right and an important personality who must be given consideration and respect. The world is made up not only of Hitlers and Mussolinies, Kings who abdicate and foolish Chamberlains or any of the other historical figures or events who are immortalized for us on Long Playing Records. The world goes on and life is lived and humanity becomes human by virtue of millions of persons unknown in the annals of history, who make their mark in society, stay with us for a few fleeting moments and then depart to their last, earthly resting place. Wars are not fought only by great generals and field marshalls but, primarily, by the young man who might have been a great artist, who might have discovered a cure for cancer, who might have led the world to lasting peace.

If I were asked, then, to make a record of human emotions, I would unhesitatingly turn to the book of Psalms. Heinrich Heine, great German poet and philosopher, once said, "The Psalms contain the sunrise and the sunset, birth and death, promise and fulfillment--the whole drama of humanity." Unknown poets, without pride of authorship, exiled priests and

princes, the poverty stricken and the wise portray out of their own poetic muse their longing for God, their religiously colored exaltation of Nature, their relation to friend and foe, their physical needs and their freedom from all these during the aspiration of the soul toward God. This is a book which delves deep into human emotions and feelings, written by a people of long ago whose sentiments and keen observations are as valid for us today as they were in days of old. Which one of us human beings, burdened with sorrow and afflicted by trial, has not felt the emotion of the Psalmist when he says, voicing his cries of anguish during the long and lonely night, "I melt away my couch with my tears, I am weary of my groaning." Who of you, on a clear and bright evening, walking under the stars has not been able to look up at the heavens and in a moment of deep fulfillment has not been able to say, "When I behold thy works Heavens, the work of Thy fingers, the moon and the stars, which Thou hast established, what is man that Thou art mindful of him and the son of man that Thou thinkest of him? Yet, thou hast made him but little lower than the angles and hast crowned him with glory and honor." When you have come to the sanctuary at moments of sadness, in search of something strong and vital to fill your empty lives, seeking a rock to which you can cling in your faith, have you not felt like the voice crying out in the wilderness, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God; my soul thirsteth for thee, the living God." And, when beset by the powerful forces of evil minded persons, when you stand accused without trial and counsel, when you stand surrounded by the accusing finger, can you not feel empathy for the psalmist who phrases your deep despair, "They have whet their tongues like a sword, and have aimed their arrow, a poisoned word; that they may shoot in secret places at the blameless, suddenly do they shoot at me and fear not." And in moments of deepest joy and at times of religious consecration, after having cursed the heavens above and the earth beneath, after having sent

upward your agonized cry, "Awake, why sleepest thou, O Lord, wherefore hidest Thou Thy face?", have you not found it possible in your heart to say, "How great are thy works, O Lord, thy thoughts are very deep. A brutish man knoweth not, neither does a fool understand this. When the wicked spring up like grass and all the workers of iniquity do flourish it is that they may be destroyed; but Thou, O Lord, art on high for evermore." "Thou hast delivered my soul from death, mine eye from tears and my feet from stumbling. I shall walk before the Lord, in the lands of the living." (116:8f)

92:6ff.

Who is this person that was able to picture and mirror our own emotion so beautifully and graphically? When did he live, what did he experience, and why did he write? These questions really have no definite answers. There are 150 psalms to be found in the Bible; of these 100 are ascribed to definite authors, some known and others whose deeds have been lost in antiquity. One psalm is ascribed to Moses, 73 to David, two to Solomon and the rest to persons of whom we know very little. The Talmud maintains that it was David who wrote the psalms with the help of ten elders, this would make him a type of editor compiling a magnificent anthology. But there is much more uncertainty when one looks at the book objectively. In our Bible there are 150 psalms but in other, earlier editions of the codex there were more and in some editions fewer poems. The word for psalm *שִׁיר* is not found at all in biblical Hebrew in the plural sense; in the singular it has the connotation of "praise" and had an earlier, and probably more correct, meaning of "stringed instrument" as that word is derived from the Greek language. In terms of chronology, we have no conception when the first psalm was written; it all depends on which scholar you follow. Some say that these poems have had their origin with the Egyptian ^{deus} hymns to deity, in Babylonian hymns to God or in Akkadian poems of joy. On the other hand, we know that some Psalms were ^{and already} known as such in Maccabean times and that Josephus ^{already} knew of a book by that name.

In other words, we know approximately when the volume was completed but have no way of knowing when it was first conceived.

Of course, the Psalm book has always been important in terms of humanity. The early church fathers made it its hymnal, taught it to the new converts and every man who aspired to the higher ranks in the Xian clergy had to know the Psalter by heart. They have become an integral part of the non-Jewish prayer book and a special psalm is assigned to every day of the year. In our own country, the first book that was ever printed went under the name of the "Bay Psalm Book", of which 1700 copies were printed as early as 1640, two years after the printing press was brought over from England. The Pilgrims translated the Bible to fit their own needs and, as the writer in LIFE Magazine so aptly phrased it, "What they did to the 23rd Psalm will stand forever as a warning that Puritans should keep their bony fingers out of literature." : "The Lord to me a shepard is, want therefore, shall not I; To waters calm me gently leads, restore my soul doth he; He doth in paths of righteousness, for his names sake lead me..." I feel we can safely say that the importance of the psalms is due to their message and not the result of this first translation on American shores.

But more specifically, what is the content and can it be catagorized? In a very arbitrary way, one can say that there are three major divisions as pertains to content. The first of these embraces all liturgical poems, hymns and songs. They were chanted, to the accompaniment of stringed instruments during the time of the Temple when sacrifice was offered or when the people were steeped in prayer. As the ritual was conducted by the Cohenim or Levites, as the people journeyed on their pilgrimages three times a year to Jerusalem, as our ancestors engaged in their private devotions or as they worshipped in the local sanctuaries or synagogues, the spalsms were chanted or recited. There are hymns of praise, which tell of God's glory and power, of His kindness and of His handwork in the

realm of "nature. Each day had a special psalm or more than one and in time, especially after the destruction of the Temple during ^{the} Roman period, these prayers were incorporated into our prayer book which took on form and substance during this time of violence and oppression. In our own Union Prayer Book there is scarcely a page on which some words or passages from the Psalms is not recorded; at every vital ceremony during the life-time of the Jew, the psalm makes its presence felt.

The second general category into which a portion of the psalms may be placed is one which can be called "devotional". Here we speak of man's relationship to man and man's relationship to God. Often these psalms picture Deity in anthropomorphic terminology: God is seated in the heavens with the earth as His footstool or He causes the heavens to bend and arch over the earth by the power of his fingers and the work of His hands. We relate our grief at the spread of iniquity, of the seemingly endless triumph of the wicked, of the suffering of the poor, of the abandonment of Israel, of supplication, repentance, atonement, and the yearning for forgiveness. On the other ~~and~~ hand we learn of the joys of the faithful, of the reward which will be sent to the righteous, of God's endless mercy and of His gracious dealings with man on earth. It is particularly in these psalms that we find our own emotions mirrored as the author seems to have written for the people in spiritual need in his own day and in our own turbulent times. He writes of that which is within him; the man of centuries ago becomes real to us. The inner feelings and thoughts of man are examined, his place in the universe is discussed, his future is mentioned in terms of hope and belief. Why did the author write these verses? I think we can find no better reason than our saying, he wrote because he had to, ~~felt~~ the need, he wanted to find a release for these inspiring thoughts and thus put them down on paper. They were not feelings which were written with the intention of saving them for posterity — they were penned by and for a man faced with the problems of life, akin

to ours, lifting his voice in prayer to Almighty God.

And lastly, we have that section of the book of Psalms which has the purpose of "teaching". They tell of a way of life and are in the form of instruction. There are some scholars who believe that these moral ideas were first transmitted from one generation to another by rote and were written down during times of persecution in fear that the moral precepts might be lost forever. It is this type of didactic psalm by which we might classify the 24th, the one we always read on the Sabbath, immediately prior to taking out the scroll from the Ark. The question is asked, "Why shall ascend the mountain of the Lord, and who shall stand in His holy place?" and the answer is simple, direct and yet profound. See how it embraces every aspect of man's potential, "He that hath clean hands and a pure heart, who doth not take my name in vain and hath not sworn deceitfully." This man "shall receive a blessing from the Lord and righteousness from the God of his salvation. Such is the generation of them that seek thee, that seek thy presence, O God of Jacob." Could there be any more specific guide to life in the realm of every day experiences? Again, more in the ^{sphere} ~~realm~~ of the spiritual and affecting the inner conflicts of man we are asked to be humble and pious before His glory. "For Thou ~~desire~~ delightest not in sacrifice, else I would give it; Thou hast no pleasure in burnt offerings. The sacrifices of God are a broken and contrite spirit, a broken and contrite heart thou doest not despise." These are the rules of life, this is the epitome of ethical conduct, this is the way to salvation, in this manner shall man come face to face with God's mercy, love and justice. "For only the fool sayeth in his heart, there is no God." (14:1)

51:18f
This, then, is the basic content of the book of Psalms. It is a volume dedicated to man, speaking of and for the individual, with a deep and lasting faith in him. What was it that Heine said? "The Psalms

are the sunset and the sunrise, the birth and death, promise and fulfillment--the whole drama of humanity." It is a true and vivid characterization; we might only add that it is also the "faith and dream" of man. It is the emotion, the feeling, the sensitivity of you and me, stripped of the outer shell and superficiality. It is a book of comfort, and truth and search, of faith and hope, available to all mankind. Open your book of psalms, open your hearts to receive the message, open your eyes and you will behold wondrous things. You too will learn to believe that a day will come when "the righteous shall flourish like the palm-tree, planted in the house of the Lord". Whenever you are in distress, or when an emptiness is a part of you, or when you merely wish to pour out your heart before Him, lift up your eyes unto the mountains, whence cometh your help. "My help cometh from the Lord, who made heaven and earth; He will not suffer Thy foot to be moved, He that keepeth thee shall not slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night; the Lord shall keep thee from all evil, he shall keep thy soul. The Lord shall guard thy going out and thy coming in from this day time forth and forever." (121).

Amen.

Oheb Shalom

Dec. 10, 1954

Baltimore

Friday eve.

LIFE — issue — Reg 2, 1955

Death of a Genius CONTINUED

is no personal God, but if I were to speak of him I would be a liar."

But was there no message, asked Dr. Hermanns, which he could take Bishop Sheen? "If you must tell the bishop something about me," he said genially, "tell him I am an honest man."

At this point my son asked if there was anything in which one could believe. "Certainly there are things worth believing," said Einstein. "I believe in the brotherhood of man and the uniqueness of the individual. But if you ask me to prove what I believe, I can't. You know them to be true but you could spend a whole lifetime without being able to prove them. The mind can proceed only so far upon what it knows and can prove. There comes a point where the mind takes a leap—call it intuition or what you will—and comes out upon a higher plane of knowledge, but can never prove how it got there. All great discoveries have involved such a leap."

"Does experience give us truth?" asked the young man.

Einstein warmed to the boy's search for guideposts. "This is a difficult question," he said, a slight lisp noticeable in his voice. "One is always seeing things without being sure that one does see them. Truth is a verbal concept, which cannot be submitted to mathematical proof."

Dr. Hermanns asked whether truth were not inherent in man. "You once told me that progress could be gained only by intuition and not the accumulation of knowledge."

"It is not quite so simple," said Einstein. "Knowledge is necessary too. A child with great intuition could not grow up to become something worthwhile in life without some knowledge. However there comes a point in everyone's life where only intuition can make the leap ahead, without knowing precisely how."

"You do believe in a soul," persisted Dr. Hermanns.

"Yes, if by this you mean the living spirit that makes us long to do worthy things for humanity."

I broke in to describe my son's philosophical impasse: "Now he can find no reason why he should strive to achieve." Einstein looked at Pat and simply asked, "Does not the question of the undulation of light arouse your curiosity?" (The nicest thing about the question was his simple assumption that the boy would understand it.) "Yes, very much," said the boy, his interest brightening.

"Is not this enough to occupy your whole curiosity for a lifetime?"

"Why, yes," said Pat, smiling rather sheepishly. "I guess it is."

Then do not stop to think," said Einstein, "about the reasons for what you are doing, about why you are questioning. The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery each day. Never lose a holy curiosity. Try not to become a man of success but rather try to become a man of value. He is considered successful in our day who gets more out of life than he puts in. But a man of value will give more than he receives."

At this point, feeling we had perhaps intruded too much on the great man's time, I interrupted and asked, if in leaving, I could take some motion pictures. As I shot the films Pat pointed toward a tree in the yard and asked whether one could truthfully say it was a tree. "This could all be a dream," said Einstein. "You may not be seeing it at all."

"If I assume that I can see it," persisted the student, "how do I know exactly that the tree exists and where it is?"

"You have to assume something," said Einstein. "Be glad that you have some little knowledge of something that you cannot penetrate. Don't stop to marvel."

My young friends, I take this opportunity of welcoming you all to the second in our series of Youth Services. It is good to see so many of you before me and I hope that you will not only derive information from these little talks but also obtain a sense of the spirit which is a part of our religious service. Somehow I look upon you today with pity for I feel sorry for you. You see, you missed one of the greatest weekends every^{holiday}. The Thanksgiving weekend was one of furious activity, much laughing and singing, studying and worship as over 200 young people, anywhere from 14 to 18 years of age congregated in this city in order to be together, to make new friendships and renew old ones. I feel sorry for you because^{most} you are as yet too young to be a part of this wonderful program but I have chosen this time to tell you all about it so that you can look ahead to a great experience in the not too distant future. One of these days, as soon as you reach the proper age, you will be a part of our Junior Youth Group and then will automatically become a member of one of the most active organizations ever formed for Youth: the National Federation of Temple Youth.

Exactly what is this national federation, or "Nifty" as we call it, and what does it have to do with this congregation and with the Conclave which met here last weekend? Let me start at the beginning: every Reform congregation in the country has a youth group if there are enough members. These youth groups, mostly of teen-agers, have banded together to form ~~a~~ this national organization in order to link together the many young men and women scattered all over the country. In other words, boys and girls from Maine and California, the deep South and Wisconsin, if they belong to Reform Congregations, all have something in common; aside from their Jewishness, they all belong to NIFTY. The central headquarters of this organization is in New York, but of course^{here} they can not handle such a huge project all at the same time. As such, this great Federation has been divided into much smaller ~~organizations~~ groupings, depending on the section

country in which you live.
 of the land, where they met. There is the Southern Federation, the O-
 hio Valley Federation, the Lake Erie Federation, ~~xxx~~ and those federations
 which embrace, for instance, Texas, California, Missouri and every corner
 of the U.S. We have shortened these long names, and made them a little on
 the funny side, but this is primarily so that we can speak of them in an
 easier fashion. So we have OVTY, LEFTY, SIFTY, CAFTY, SOFTY and ~~task~~ as
 one of these, MAFTY. It is to the MAFTY organization to which we belong,
 living as we do in Baltimore. MAFTY stands for Middle Atlantic Federation
 of Temple Youth, and it takes in such states as Pennsylvania, Md., Del., Va.,
 and Washington, D.C. and we are thinking of extending our boundaries into
 the states of W. Virginia and the Carolinas. Every few months, represen-
 tatives of these groups meet in one major city and get together for 3 big
 days of fun, study and worship. This time it was our turn, the next ~~one~~^{meeting}
 will be held in the spring, in Harrisburg, Pa. As these young people came
 to us and lived and ate with us, so will a good percentage of our young-
 sters travel to Harrisburg and will take part in all the activities there.

What made me ~~so~~^{particularly} happy about the whole "onclave" was the fact that so
 many of our ^{own} young people participated in it; those who were graduates of
 our religious school. I know that some of you are familiar with the names
 of Doris Levy, Alfred Windesheim and Bill Bertuch; someday soon you should
 make it a point to meet them in person. It was not too many years ago
 that they sat ~~xxxxx~~ in the very pews you now occupy, but now they have
 gone on to be really active in the youth affairs of this city and region.
 They are a real credit to us at Oheb Shalom and to the School of which
 they were a part. I hope that some day many of you will follow in their
 footsteps so that this noble tradition will be carried on and we can be as
 proud of you as we are of them.

Of course, we had been preparing for this big event for months.
 Beginning we spent by those twin people planning and working out the
 many details which would be a part of this weekend. And on Friday the

big moment arrived; the first out-of-towners began to come in at the various depots in our city. By rail, bus, automobile they came, some travelling overnight just so that they could be here at the very beginning of the ~~fair~~. 96 came from such ~~diversified~~ cities as Philadelphia, Washington, Harrisburg, & Alexandria. We started the ~~big~~ ^{3 day} ~~event~~ ^{Yellowsly} with a religious service at the Baltimore Hebrew Congregation. There the attendance was swelled not only by the 96 travellers but by over 100 of Baltimore young people. Rabbi Sternberger, whom some of you may have met, spoke to them at that time on the challenges which face youth in America today; he told them something about his experiences with the Marines in Korea as well as some other stories which made for a very interesting 15 minutes. After the services, a special reception was arranged for us ^{& sing till late into the night.} and soon we formed X groups which sang ~~and cheered till after 11 o'clock.~~ Bright and early the next morning, (at 10:30) all the visitors and other members of the YF assembled at their usual congregation for services, at which time the young men of Alexandria, Va., spoke to them. He told us something of Jewish history and how old we ought to have been if we had been around since the earliest days of Jewish settlement in the United States. After we had a lunch and dinner they were divided into various groups of 6 or 7 persons. I was asked to teach a class, which dealt with the topic of "My Reform Judaism". We discussed this problem from every ~~point~~ ^{angle} and it was very pleasing to me to see how wide-awake these youngsters were. They asked intelligent questions, were interested in the problem and all my students, of which there were about 25, felt that something very good had come out of the talking that we did during ~~our~~ ^{the} hour. They said that now they understood ~~reform~~ ^{liberal} a little better and that they were happy to be a part of that group of Jews, who call themselves Reform. After these classes had been concluded, the Baltimoreans took the out-of-towners for a sight-seeing tour around the city.

We met again at 7 PM that evening and this time the scene of acti-

vity shifted to our congregation; we had a magnificent, catered dinner and this was followed by a dance with music by one of the best known orchestras in our city. Representatives of all the congregations were present, as well as rabbis from all the out-of-town congregations. Speeches were not allowed and the time thus saved was devoted to singing and dancing to some excellent music. When my age began to tell later, to dancing to some excellent music. When my age began to tell on me, I went home shortly after midnight but at that time the party was still going strong and I understand that there were many house-parties that evening also. But no matter how late the ~~young people~~ went to sleep on Saturday night, they were all in our Vestry at a reasonable hour on Sunday morning. Then we took time out to talk of the many things we had done together in the last two days, had lunch and then came up here, into the Temple, for a fare-well candlelight service. The Sanctuary was dark, the only lights were those usually on the pulpit and the eternal light. But as each young man and woman came into the Temple they were given a small, unlit candle as well as a special service written for them. When we began our ~~worship~~ ^{prayers}, two of the delegates ~~went~~ ^{came} off the pulpit and lit the first candle in each row, the first person then passed his light on to the person sitting next to him, until the entire middle section of this House of God was enlightened by the glow of over 100 candles. In this beautiful atmosphere we sang the theme song of "YHWH, L'chayim" and I was given the honor of reciting a few words of fare-well to the young people. And that's the way we ended our ~~last~~ ^{at least} ~~meeting~~ ^{conclude}.

Now why have I taken up so much time in telling you about all of this? Simply because we want you to get ready; ready to take part in all of the many activities which I have just mentioned to you. If you should miss even a single, such event you would find part of your life empty. Just imagine meeting and making friends of your own ages from all over this area, writing to them over the months, gaining valuable information and learning a great deal. It is a spirit of love for one another that we

try to teach you and we are never disappointed. These 200 people who were affected by the recent conclave left this Temple with tears in their eyes and many promises were made to meet again in the near future, for most of us that meant Harrisburg in the springtime. It taught me ~~that~~ the spirit of youth will not be denied, that as long as we have so many energetic and dynamic young people ~~in our~~ ^{as far as I} Judaism we need never fear. You, in years to come, and they at the present, are the keepers of a great tradition and you have a task before you. This task is to form a bond of fellowship with the youth of many diverse connections ~~all over~~ ^{in many parts} this country and, by working together, further Judaism in your own communities.

I have just called a small part of our work to your attention, there is so much more. But that is ~~all~~ for you to live up to in the future, we can only hope that it will be a wonderful and fruitful adventure for you all and that you will derive as many benefits from the new associations you will make, as do those active in our groups at the present time. All of JNFY awaits your coming of age; don't pass up this chance for a full and happy life, for being a part of an active and worthwhile group of young men ~~and~~ women. Above all, never overlook the opportunity so given to you to be of service to yourselves, to Judaism, to the community and to God.

Amen.

Temple Oheb Shalom

Dec. 4, 1954

Baltimore

Youth Service, Sat. A.M.

Dealing wth rel prob of Coll St
Morgan State Coll, v/26/55

WHAT ARE PROBLEMS?

1--uncertainty: of future re: profession, military service with these come problems within realm of rel. thought: future of mankind & world, peace or war, spirit of defeatism or hope and faith CAN REL~~P~~, WITH ITS MESS. OF HOPE, BECOME MEANINGFUL TO STUDENTS???

2--understanding: ad themselves are away from home, no parental restraints, new norms, tendency toward moral laxity in social life and how to deal with it.

b) religion: away from pare monitored or directed rel. orientation, must make their peace with rel due to new vistas which have opened in course of studies: psych, philo, science, all lead to a rebellious spirit in youth TO WHAT DO THEY BELONG & WH

must explain, clarify, allow for freedom of expression & lead the search into positive channels of inquiry

3--conflict: between Judeo-Xian system of ethical conduct which we preach & realistic state of world; re: business community and its practices. "Love.." is this true of our highly comp. society?

"Turn other cheek" has been obsolete for centuries

4--Vitality of Rel: not something out of Middle Ages occupied with prob'l of yesteryear/Do talk of prob'l which are old and /or time-hallowed but R. is applicable to problems of today; R. something real, vital, honest, dynamic: social justice, ethics, idealism, bring morality to society. Prob'l of world are rel. prob'l bcz. they affect human beings. WE MUST TAKE OUR STAND? BE ASSERTIVE: JEW WHO IS VS NEGRO NOT A REL PERSON: XIAN VS RIGHTEOUSNESS no credit to Paul or Jesus!

- 1-Frid bef. Purim, minor holid
lends itself to many interpr
almost not in Bible, bec:
a-chrono difficulties
b-no mention of God
c-Baby deities in names of J
d-motifs in other lit.
- 2-Story: Haman, Esth., Mordec.
a-have exper. Hamans in past
b-have met Mord. as statesme
 clarity, vision in history
c-Est. most int. person for
 she undergoes change.
- 3-Theme of Esther
a-from neg, vain to self-
 appraisal
b-from weakness to strength
c-doubt to faith in herself
 as she goes before king.
- 4-Conclusion
a-Est. courageous for she
 risks life for sake of oth
b-This is Religion in its
 highest sense: self-improv
 ment out of awareness of
 ones obligations to others.
c-have this in Deut., Jere.,
 and Isa. too but for most

ii.

important holydays. Find
theme in this happy day too
d-This is essence of Rel,
humanity, the Jew, this is
lesson of Tarah: to find
oneself, to discover and
walk in God's way and the
dedicate yourself to the
service of others.a

West Street

Johns Hopkins U. Jew. group-
talk & services, iii/4/55.
Friday evening.

JCC talk to new Jr. Hostesses
(age 17-21); March 13, 1955

- A Was soldier myself, 18 mo.
& took full infantry basic
so can appreciate problems
of themen you will meet.
- B Wk is usually hard; dirt,
rain, mud, cold; dig trench
on rifle range, guard duty,
antagonisms of others, bru-
tality of NCO's or hardness
- C Pressures build up and by
end of wk have need of re-
lease, 2 types of reactions
a) release through carous-
ing, drinking, sex in its
most neg. form, etc. Resu
brag when returns, feel
important due to conquest
liquor held, etc. can now
face the week ahead bec.
in certain situations, if
only in his own eyes, he
has been superior & not
sgt. or officer, can now
go back to having to take
orders.
b) release through clean-
liness, forget dirt by

wholesome associations; relieve his mind, get it out of system by talking to someone, finds reassurance, security by shifting his allegiance to another who resembles his girl or mother at home.

D We are speaking of second group of men for these you will meet, after they have already made their choice as to how they want to relax.

a) this makes it easier for you since, having come to the center, they really want your type of companionship.

b) On the other hand, you must show them the warmth and friendship which they crave for from their point of view, a stigma might be attached to their coming to you instead of other type girl: sissy, "he-Man" of what will he brag? having tea with nice (J.) girl

won't go over too well with his buddies, if he tells them at all where he has been.

E You should be aware of certain attitudes and facts, expect to find certain things and should be prepared to do certain things:

a) AWARE: away from home, maybe 1st time, homesick; unhappy at being taken away from home and his work or schooling; bitter in his attitude toward army. Insecurity in his mind: why is he in Army, will he go overseas, fighting, etc

b) FIND: very shy, still in his shell from wk of subjugation; loud, boist. to cover up his sense of last wk's inferiority or insecurity or insufficiency. Hostile attitude toward you, is taking his frustrations out on you as he can't do to sgt. or lt.

- c) DO: go over to him & talk, this not a party situation where you expect boy to made approaches toward you! be warm and sympathetic, be a good listener, don't be insulted if they talk of other girl be the understanding, sympathetic, clean and wholesome person they have come to meet. Don't let looks interfere with your attitude, dance, joke, be good spon
- F Don't be discouraged if you don't succeed first time; you are performing a service to men in uniform and yourselves. This type of understanding which you are developing will always be in your favor in later life; will make you more tolerant of others and these traits will make you much sought after by others with whom you will come into contact.

TV TALK, WAAM, BALTIMORE⁷, November 28, 1954

What a wonderful weekend has just passed. Families all over the land have gathered in their homes to observe the traditional thanksgiving holiday with the usual festivities. A spirit of joy and gratitude has prevailed; love and tenderness and devotion were in evidence. In the Temples and "hurches, also, did the American people gather to voice their prayers ~~of~~ thanks to Almighty God for all the many benefits which they enjoyed. It is an inspiring tradition which we observe as we are linked in thought and common ideal to the earliest observers of this special day. The immigrants who came to these shores on the "Mayflower" bowed the head and bent the knee in humble prayer to God for they had come upon a haven of refuge in a world which was disturbed by the fury of hatred and bigotry. To live in peace, to practice their beliefs and to be free of all ideological restraint was their sole aim and desire. It is to this end that they dedicated themselves; it is with this thought in mind that we must look to the future.

At the very beginning of this program you heard Cantor Benjamin Grobain, cantor of our congregation, sing a most beautiful Hebrew melody. Its theme is pertinent to us in our day: *"Behold a good doctrine has been given unto you, forsake it not."* This "good doctrine" of which the melody speaks is the Torah, the Law of love and mercy and goodness. We are enjoined by our sacred literature to live in peace with our neighbor so that all men shall "beat their swords into plowshares and their spears into pruning hooks." In this respect we are not unlike the immigrants who came to this country centuries ago. It took courage and conviction to cross the bleak and treacherous expanse of ocean; we, too, are immigrants only the dates vary with each and every one of us. It will take courage and conviction on our part to cross the vast gulf which separates us from our brothers living in different lands, adhering to other modes of life, ~~schooled~~ ^{believing} in diverse ideologies. And yet, as the Pilgrims were united in a bond of schools of thought.

common hope ~~as~~ so are we tied one to another as we seek to establish a society in which each of us can live in harmony with prospects for a brighter tomorrow. We bow our heads before God in thanksgiving this day for the many ~~blessings~~^{gift} received but as we view the future, we lift our eyes toward the heavens and we pray for guidance and strength.

We must all recognize that every man is clothed with the dignity which is a part of every creature created in the image of God. Within every individual, no matter where he lives, or what his station in life may be (or what political orientation he may espouse,) there dwells the glory of God. "A rabbi once asked, Where is the dwelling of God? and the disciples laughed at him because of his naivite and answered, What a thing to ask! Is not the whole world full of His glory? But the rabbi then answered his own question by stating an eternal truth: God dwells wherever man lets him in." Once we recognize the fact that the value of an individual is not to be detirmined by material possessions, place of birth or occupation embraced we will be able to cement our love for one another for we then will realize that a spiritual union exists between all the peoples of the earth.

As the immigrants overcame many obstacles and hardships in their voyage across the ocean so must we dedicate ourselves to an ideal even if personal sacrifice is asked of us. We are a part of this blessed land but the journey toward greater understanding, toleration of anothers' beliefs or views and acknowledging the political, social and religious rights of others, th is is a trek over as yet uncharted seas. The "good doctrine" will serve as our gu ideposts as did the stars and moon to the ancient seafarers, whose arrival we now celebrate. Dangers are strewn along the way: bigotry, gossip, slander, intimidation, selfishness and ego-satisfaction, they do as must damage in our day as was done by erratic nautical instruments in centuries past. But a rabbi once gave us a lesson for trials of this kind, "The way in this world is like the edge

of a blade. On this side is the netherworld, and on that side is the netherworld, and the way of life lies in-between. "When our ideals and purposes are just and for the benefit of all, we can walk along the edge of the blade in safety, and without fear.

But to be of service to others and to be grateful for what we have and are, we must familiarize ourselves with our own personalities, with our own relationships to God. It is good to think of changing the world for the better but why not first cast a look into our own hearts and at our own conscience. A story is told that a rabbi once was so inflamed with religious zeal that he wanted to change the world by bringing to it his inspiring message. He did not succeed. Then he thought of changing his community but was ill-received. Then he tried to convert his own family and household to his way of life but was not very successful either. Finally it dawned upon him, "I must work upon myself first, he said, ^{also} so that I may be able to give true service to God." And this ~~too~~ is our aim and goal. On the festival of thanksgiving which speaks to us of a glorious heritage, let us look to the future. I pray that you will examine yourselves and, rededicated, will embark on your symbolic journey on which you will seek to embrace all mankind as your brethren so that peace, happiness and plenty shall come upon all the earth. In this endeavor, "may the Lord bless you and keep you, "may the Lord cause his countenance to shine upon you and may He be gracious unto you, May the Lord lift up His countenance unto you and grant you peace.

Amen.

MAFTY TALK. CANDLE LIGHT SERVICE
NOVEMBER 28, 1954

My young friends,

I welcome you into the sanctuary of Temple Oheb Shalom. It is here where our congregants meet in prayer and raise their voices to Almighty God. The words of praise, the sentences of thanksgiving, the phrases of love are spoken in deep humility for the power and glory of God are overwhelming. It is here also where the magnificent strains of Jewish music cast their spell over us; we lift our voices in song and are truly inspired. You were welcomed to Baltimore in a house of worship and in God's ~~house~~ holy place we bid you farewell. I hope that this has been a rewarding experience for you all, that you have studied, learned to appreciate and fallen in love with the message ~~xxx~~ which Judaism has to offer. If that is so, all of our work will not have been in vain and all our dreams will have been realized for your hearts will have been illumined by the light of faith.

"What is the light of faith? It is a belief in something. It is the belief that human beings are basically good, that honesty will triumph over deceit, that gossip and slander have no place in our lives, that justice for all mankind is the most important thing for us in our time. Put more than that, it is work on your part and mine. Not just singing and dancing and going to parties but someday reaching out our hands across the miles of land and ocean and saying to one and all: Take hold of my groping hand, hold fast to it for as all men unite in one, dynamic and powerful brotherhood of love, God will become a reality. These candles which we have lit here today illustrate perfectly what I have in mind. We started out in darkness, then added a few feebly, glowing lights, then the sea of light grew ever larger and more beautiful, as the glow became a brilliant burst of radiance. In the dark shell of a house, human shapes became visible, then features became apparent and lastly we could easily distinguish that this building had warmth and

beauty and dignity. It became warm and friendly because of the spirit of those within it. In the same way, at the beginning there will be only a few of us who will want to help those in need, these few will grow in numbers, and their influence will spread into every corner of the land. Take with you the warmth of this House of God, keep with you the light of faith, hold on to the belief that humanity is worthwhile and something destined for better times.

I have participated in many conclaves, have been a party to many HUC Caravans, have seen so many of your number come to Cincinnati on large-scale pilgrimages. But it is these three days which have taught me something valuable: that the spirit of youth will not be denied. I have grown younger in outlook as I observed you in action; I have matured as I listened to you, questioned and received deep and satisfying answers. I have come to realize that the future of American Jewry stands before me, that it will be a time of progress, stimulation and thought and that, as such, Jewry is in good hands, hands that will treat Judaism with love and deep and lasting respect.

The lights you have lit, the candles which you have seen represent the light of faith. Love for one another, Justice, Equality, Decency, Honor and Belief: these are some of the things which we have tried to teach you during your stay with us. These here are tangible lights, things which you can grasp and hold and feel; but the lights which we have sought to kindle in you are of the invisible, intangible kind. And they are even more valuable and precious. They burn within you, they enlighten your lives, they lighten the way you will travel, they shine brightly and steadily in the homes to which you will soon return. I believe that in the darkest night a candle glows, that the smallest prayer will be heard, that there is someone high above who hears every word. Let that light burn ever brightly in your hearts, and minds and souls, speak that smallest of prayers which comes from deep within and

God, although far away and removed from us here and now, will hear you one and all. If this is the course of action you will take you need never be afraid, will never be in need, will find love and devotion always by your side. I believe with a firm faith that as long as we ^{have} young people like you as part of our faith, we need never despair, that the forces of decency shall triumph one day soon and that all mankind shall be blessed with peace. As I say good-bye to the friends I have made, as I lift my eyes unto the heavens where I shall find guidance and strength, as I look at you who have made these three days so meaningful for me, I say with deep conviction and with belief in the future:

'A Sage' say "The people of Israel shall live."

Amen.

NOT A "FAR-AWAY" GOD.

One of the good things which can be ascribed to this universe, and thus also to Man, is the fact that there seems to be continuous progress. The physical structure of the earth has undergone many a change in the millions of years it has existed; Man has also evolved from a crude and undesirable animal to attain a measure of refinement and sociability. When people become disgruntled and frustrated while viewing the evils of the world, a simple comparison may be made. Take an obelisk, which is a tall, slender column, place on top of it a nickel and on top of it, a stamp. The length of the obelisk is symbolic of the span of time during which the earth has evolved, the width of the coin is symbolic of the time in which life has existed on this planet and the width of the postage stamp can be identified with the length of time during which man has functioned in our society. I feel that this comparison has some validity for our life on earth is short, we have made some progress but the future holds the promise of untold beauty and reward. But I do not wish to speak merely of material progress, of the evolution of comfort and the nicefies of life. Specifically, I am ~~thinking~~^{delving} along lines of thought; the God-idea in man's mind has also undergone a process of evolution. As man has grown and as he has gained an insight into the mechanism of the Universe, so has he looked upward with more understanding and with greater perception. His attitude has changed from one of fear, hostility and terror to one of love, striving and closeness to Deity.

In the early days of man's existence on earth it was not uncommon, even among our Jewish or Hebrew ancestors, to look upon God as a force to be feared, to be bribed into sending the rains and sun needed for the attainment of a good crop. By sacrifice, incantations, weird ceremonies and other primitive means the ancients attempted to influence the god whom they worshipped so that they might profit. By following the prescribed ritual, victory would be achieved over the other tribes as

well as over the elemtns which seemed to conspire against them. Indeed, magic and superstition have had their day ~~and~~^{yet} in all but the most backward areas of the world these ideas have dissapeared. It was this type of God who was worshipped by Abraham; in order to accomplish his purpose Abraham derived certain grants and permissions from the "God of Heaven". But the conception of our annestor, as well as our orientation, paid its price in time. Abraham now living in a different era, having changed his place of habitation, nearing the end of his sojourn on earth and having met God on numerous occasions, these experiences have made him wiser, more appreciative and more understanding. According to our story, a wife is to be sought for Isaac. The servant, who is to select a young maiden, must swear to adhere to family loyalties by invoking not the earlaer "God of Heaven" but now, the "God of Heaven and Earth". The commentators find this rather strange and question the narrative; Rashi wants to know why it is the "God of heaven" in the earlier instance but a God of Heav- en and Earth in the later portions of the story. And the answer which he gives is most interesting and of value even to us. "Now, runs the explanation, He is the God of heaven and the God of the Earth because I have made him familiar in the mouths of men; but when He took me from my father's house, He was only a God of Heaven for the peoples of the world did not know Him." In the course of time, then, the picture or conception of God has changed, just as with us. In our day we know that He is not some force or power completely beyond our comprehension, that He is not a transcendent Deity who has formed the world eons ago and has since ignored it. We know that just the opposite is true. Our God is not a "far-away" God but one who is very near, who is to be found in the hearts and deeds of mankind. In the words of Abraham, for us also He is a God of the earth for "He is familiar in the mouths of men."

But what does familiarity imply? As we all know, familiarity can lead to deep and lasting friendship and love between persons; it can also

lend credence to the popular saying that "familiarity breeds contempt." In our searching and striving for God, and in our yearning for Him, both ends are a possible result. Let us, for instance, look at the negative side of the question first. How often is it that we take the ~~magick~~ of God's name in vain by furthering our favorite cause or plan with the proposition that it is God's work and His divine plan. Has there ever been a war in which people have not claimed that God was on their side? Has there ever been a bigoted group which has not believed that it was doing the work, and following the designs, of God on earth? From the very earliest days, to recent outbursts of bigotry, all claim not only that they are doing God's bidding but that they are doing ~~it~~ with Divine Sanctification. Again, look at us casting aspersions at the "god-less Russian people". We become so inflamed with patriotic zeal and a demand for a dynamic program of action that we thoughtlessly invoke god's name for our cause. We chide the soviet people for being ~~thus~~ inhuman in their actions and negative in their desire for true world peace, all because they do not claim to be interested ^{or sincerely} in religion. And look at the people who make these charges. Are we as Americans so filled with the fervor of God that we can afford to set ourselves as examples of true ~~godlessness~~ ^{religion}? Do we attend our churches and temples, are we committed to a god-centered way of life? Do we sacrifice till it hurts in the cause of religion? And those of us who are affiliated, how many of us actually practice ~~religion~~ ^{our faith} all the days of our life instead of paying it mere lip-service? The leaders of our government and the western world have evidently forgotten, overlooked or conveniently cast aside the teachings of the Sermon on the Mount and the injunctions of the Holy Bible. No, this is not the kind of God we seek to worship, in whose cause we ~~find~~ seek comfort; our orientation must be of a positive, constructive nature so that all men shall profit and His love become manifest in all the earth.

The late Kurt Weil, a great, Jewish composer, once characterized

Deity as the "god of the weak and humble". He set this phrase to vivid music; painted his theme in exultant melody. He caught the essence of true faith. The comforting presence of God is there for all people, no matter what their station or place in life. God is near to all who call upon Him, whether they are in the depths of despair, in misery, in want or whether the children of God are filled with joy and gratitude. God is to be found in the beauties of nature, in the light and warmth of the sun, in the shy smile of a child and in the small, still voice which speaks within the heart of man.

Also, the fact that God is near and ever-present offers us a purpose in living. When you hear that small, still voice which I just mentioned, when it tells you of goodness, of truth, of love, of devotion and sacrifice to an ideal you will know that God is by your side. God is to be found in our ability to reason and think, in our feeling and sensing the more noble aspects of life. Fired by a faith, dedicated to enthusiastic progress, believing with a firm heart we find a purpose in living. We who are religiously dedicated should not merely believe in goodness but do good, not only acknowledge the value of life but help others attain and know of its beauty, not only believe in the presence of God when looking at your young ones but raising that child in the image of all that is good and wholesome: that is ones purpose in life and that is the work to which the living must be devoted in God's name. Are not we, as Jews, living evidence of the fact that we have a mission to accomplish? More powerful nations and religious faiths have entered the stage of the world in generations and centuries past but they have all left the path of history. Only the Jew has survived; we have emerged as vital, energetic and dynamic adherants to a living faith. We have always triumphed against the forces of adversity, have always remained on the side of the earth as living witnesses to God's truth and justice. To bring the message of humanness to humanity is as much our task as is

the furthering of God's way of life within the circle of our families and friends.

And, lastly, God is to us a model; not a far-away god whose perfection we can never attain but a near and close deity whose ways we can discern and whose path of righteousness can be trod by every one of us. Naturally, we realize that despite all the advance in our knowledge we have not come ~~excess~~ unto His Presence but we can safely assume that we have come closer, nearer and, thus, are more perfect. Man has learned over the ages that it is better to live in peace than by war, man has realized that he must conquer disease and prejudice so that the bodies and souls of man may be clean, man has come to know that in his power lies the choice for self-destruction on the one hand or advancement in all phases of life on the other. God is unknown in His entirety but we believe he stands for Truth, Justice, Love and Mercy. As we emulate the finest teachings of religion and faith, we draw nearer unto Him who is the Ideal of these attributes of which I speak. Perhaps a Chasidic tale will serve to illustrate and define what I have in mind, "It is taught that two persons went into the royal place to see the king. At the entrance they were informed that the king would not see the petitioners that day. One left immediately but the other obtained permission to view the beautiful paintings and other valuable objects in the palace.. In the same fashion since mortals cannot comprehend God, there are some teachings and philosophers who declare that there is no need to study and keep the Torah and its commandments; this is wrong. Even if we do not behold the king face to face, we may view His treasures in His place and enjoy them through observing the prescribed regulations. That is to say, we may study God's world, God's Torah, God's creatures, and thereby at least (or, at last) be near His Presence." This tale of the chasidim, who certainly knew and appreciated the value of life, their place as part of it and God's mercy in relation to their being, ^{Surely} ~~certainly~~ had the perception to arrive at the

~~value~~
~~truth~~ of deep, unswerving faith. To study, to appreciate, to love and revere, these are the human qualities which bring us nearer to the Almighty.

It is from our Torah portion, then, that we gain ~~our~~ first ^{knowledge} ~~insight~~. That progress is inevitable and that it brings with it changes for the good. Abraham perceived that the god of ancient times was not the final product of man's mind; that through experience and ^{insight} ~~knowledge~~ the God of Heaven could also become the God of Heaven and Earth and thus be known by all mankind. Ours is a deity who is not far-away, not removed from the needs and dreams of men but close and ever-present; He is not a god who is to be appreciated as we bring Him down to our level but only as we strive upward in a cause which is true and just; that although we may not comprehend all of God's ways or understand them fully, that is not ^{concern} the major factor in our stay on earth. To live, to learn, to feel, and to sense: that is our task and by so doing we shall ascend the mountain whence cometh our help. The love and mercy of God shall embrace us all and we shall be at peace. The weak shall be strengthened, the poor shall be enriched, the simple shall gain understanding, the hopeless shall envision a brighter future and the God of Heaven and Earth shall become a part of every living soul.

Amen.

Oheb Shalom

Nov. 20, 1954

Baltimore

Sat. morning.

NOT A "FAR-AWAY" GOD.

One of the good things which can be ascribed to this universe, and thus also to Man, is the fact that there seems to be continuous progress. The physical structure of the earth has undergone many a change in the millions of years it has existed; Man has also evolved from a crude and undesirable animal to attain a measure of refinement and sociability. When people become disgruntled and frustrated while viewing the evils of the world, a simple comparison may be made. Take an obelisk, which is a tall, slender column, place on top of it a nickel and on top of it, a stamp. The length of the obelisk is symbolic of the span of time during which the earth has evolved; the width of the coin is symbolic of the time in which life has existed on this planet and the width of the postage stamp can be identified with the length of time during which Man has functioned in our society. I feel that this comparison has some validity for our life on earth is short, we have made some progress but the future holds the promise of untold beauty and reward. But I do not wish to speak merely of material progress, of the evolution of comfort and the niceties of life. Specifically, I am ~~thinking~~ ^{delving} along lines of thought; the God-idea in man's mind has also undergone a process of evolution. As man has grown and as he has gained an insight into the mechanism of the Universe, so has he looked upward with more understanding and with greater perception. His attitude has changed from one of fear, hostility and terror to one of love, striving and closeness to Deity.

In the early days of man's existence on earth it was not uncommon, even among our Jewish or Hebrew ancestors, to look upon God as a force to be feared, to be bribed into sending the rains and sun needed for the attainment of a good crop. By sacrifice, incantations, weird ceremonies and other primitive means the ancients attempted to influence the god whom they worshipped so that they might profit. By following the prescribed ritual, victory would be achieved over the other tribes as

well as over the elements which seemed to conspire against them. Indeed, magic and superstition have had their day ~~yet~~ in all but the most backward areas of the world these ideas have disappeared. It was this type of God who was worshipped by Abraham; in order to accomplish his purpose Abraham derived certain grants and permissions from the "God of Heaven". But the conception of our ancestor, as well as our orientation, paid its price in time. Abraham now living in a different era, having changed his place of habitation, nearing the end of his sojourn on earth and having met God on numerous occasions, these experiences have made him wiser, more appreciative and more understanding. According to our story, a wife is to be sought for Isaac. The servant, who is to select a young maiden, must swear to adhere to family loyalties by invoking not the earlier "God of Heaven" but now, the "God of Heaven and Earth". The commentators find this rather strange and question the narrative; Rashi wants to know why it is the "God of Heaven" in the earlier instance but a God of Heaven and Earth in the later portions of the story. And the answer which he gives is most interesting and of value even to us. "Now, runs the explanation, He is the God of Heaven and the God of the Earth because I have made him familiar in the mouths of men; but when He took me from my father's house, He was only a God of Heaven for the peoples of the world did not know Him." In the course of time, then, the picture or conception of God has changed, just as with us. In our day we know that He is not some force or power completely beyond our comprehension, that He is not a transcendent Deity who has formed the world eons ago and has since ignored it. We know that just the opposite is true. Our God is not a "far-away" God but one who is very near, who is to be found in the hearts and deeds of mankind. In the words of Abraham, for us also He is a God of the earth for "He is familiar in the mouths of men."

But what does familiarity imply? As we all know, familiarity can lead to deep and lasting friendship and love between persons; it can also

lend credence to the popular saying that "familiarity breeds contempt." In our searching and striving for God, and in our yearning for Him, both ends are a possible result. Let us, for instance, look at the negative side of the question first. How often is it that we take the name of God's name in vain by furthering our favorite cause or plan with the proposition that it is God's work and His divine plan. Has there ever been a war in which people have not claimed that God was on their side? Has there ever been a bigoted group which has not believed that it was doing the work, and following the designs, of God on earth? From the very earliest days, to recent outbursts of bigotry, all claim not only that they are doing God's bidding but that they are doing ~~it~~ with Divine Sanctification. Again, look at us casting aspersions at the "god-less Russian people". We become so inflamed with patriotic zeal and a demand for a dynamic program of action that we thoughtlessly invoke god's name for our cause. We chide the soviet people for being ~~thus~~ inhuman in their actions and negative in their desire for true world peace, all because they do not claim to be interested in religion. And look at the people who make these charges. Are we as Americans so filled with the fervor of God that we can afford to set ourselves as examples of true ~~godliness~~^{religiously}? Do we attend our churches and temples, are we committed to a god-centered way of life? Do we sacrifice till it hurts in the cause of religion? And those of us who are affiliated, how many of us actually practice ~~religion~~^{our faith} all the days of our life instead of paying it mere lip-service? The leaders of our government and the western world have evidently forgotten, overlocked or conveniently cast aside the teachings of the Sermon on the Mount and the injunctions of the Holy Bible. No, this is not the kind of God we seek to worship, in whose cause we ~~seek~~^{find} comfort; our orientation must be of a positive, constructive nature so that all men shall profit and His love become manifest in all the earth.

The late Kurt Weil, a great, Jewish composer, once characterized

Deity as the "god of the weak and humble". He set this phrase to vivid music; painted his theme in exultant melody. He caught the essence of true faith. The comforting presence of God is there for all people, no matter what their station or place in life. God is near to all who call upon Him, whether they are in the depths of despair, in misery, in want or whether the children of God are filled with joy and gratitude. God is to be found in the beauties of nature, in the light and warmth of the sun, in the shy smile of a child and in the small, still voice which speaks within the heart of man.

Also, the fact that God is near and ever-present offers us a purpose ~~for living~~ in life. When you hear that small, still voice which I just mentioned, when it tells you of goodness, of truth, of love, of devotion and sacrifice to an ideal you will know that God is by your side. God is to be found in our ability to reason and think, in our feeling and sensing the more noble aspects of life. Fired by a faith, dedicated to enthusiastic progress, believing with a firm heart we find a purpose in living. We who are religiously dedicated should not merely believe in goodness but do good, not only acknowledge the value of life but help others attain and know of its beauty, not only believe in the presence of God when looking at your young ones but raising that child in the image of all that is good and wholesome: that is ones purpose in life and that is the work to which the living must be devoted in God's name. Are not we, as Jews, living evidence of the fact that we have a mission to accomplish? More powerful nations and religious faiths^{the last} have entered the stage of the world in generations and centuries past but they have all left the path of history. Only the Jew has survived; we have emerged as vital, energetic and dynamic adherants to a living faith. We have always triumphed against the forces of adversity, have always remained on the fate of the earth as living witnesses to God's truth and justice. To bring the message of humaneness to humanity is as much our task as is

7.

the furthering of God's way of life within the circle of our families and friends.

And, lastly, God is to us a model; not a far-away god whose perfection we can never attain but a near and close deity whose ways we can discern and whose path of righteousness can be trod by every one of us. Naturally, we realize that despite all the advance in our knowledge we have not come ~~wholly~~ unto His Presence but we can safely assume that we have come closer, nearer and, thus, are more perfect. Man has learned over the ages that it is better to live in peace than by war, man has realized that he must conquer disease and prejudice so that the bodies and souls of man may be ~~clean~~, man has come to know that in his power lies the choice for self-destruction on the one hand or advancement in all phases of life on the other. God is unknown in His entirety but we believe he stands for Truth, Justice, Love and Mercy. As we emulate the finest teachings of religion and faith, we draw nearer unto Him who is the Ideal of these attributes of which I speak. Perhaps a Chasidic tale will serve to illustrate and define what I have in mind, "It is taught that two persons went into the royal place to see the king. At the entrance they were informed that the king would not see the petitioners that day. One left immediately but the other obtained permission to view the beautiful paintings and other valuable objects in the palace.. In the same fashion since mortals cannot comprehend God, there are some teachers and philosophers who declare that there is no need to study and keep the Torah and its commandments; this is wrong. Even if we do not behold the king face to face, we may view His treasures in His place and enjoy them through observing the prescribed regulations. That is to say, we may study God's world, God's Torah, God's creatures, and thereby at least (or, at last) be near His Presence." This tale of the chasidim, who certainly knew and appreciated the value of life, their place as part of it and God's mercy in relation to their being, ^{surely} ~~certainly~~ had the perception to arrive at the

~~value~~
~~truth~~ of deep, unwavering faith. To study, to appreciate, to love and revere, these are the human qualities which bring us nearer to the Almighty.

It is from our Torah portion, then, that we gain our first ^{Knowledge} ~~insight~~ that progress is inevitable and that it brings with it changes for the good. Abraham perceived that the God of ancient times was not the final product of man's mind; that through experience and ^{insight} knowledge the God of Heaven could also become the God of Heaven and Earth and thus be known by all mankind. Ours is a deity who is not far-away, not removed from the needs and dreams of men but close and ever-present; He is not a god who is to be appreciated as we bring Him down to our level but only as we strive upward in a cause which is true and just; that although we may not comprehend all of God's ways or understand them fully, that is not ^{a concern} the major factor in our stay on earth. To live, to learn, to feel, and to sense: that is our task and by so doing we shall ascend the mountain whence cometh our help. The love and mercy of God shall embrace us all and we shall be at peace. The weak shall be strengthened, the poor shall be enriched, the simple shall gain understanding, the hopeless shall envision a brighter future and the God of Heaven and Earth shall become a part of every living soul.

Amen.

Cheb Shalon

Nov. 20, 1954

Baltimore

Sat. morning.

I am a modern-day Morrano. Surely you recall the group of people of which I speak: they were the men, women and children of 15th and 16th century Spain who openly professed and practiced Catholocism but secretly continued to adhere to ~~Judaism~~. This ^{the } faith} ~~deception~~ condition was forced upon them due to the conditions of the day for the Inquisition darkened the land and the religion of Judaism was forbidden. Thus, the people of Israel met in cellars, darkened homes and subterranean passages in order to whisper the prayers of their ancient faith and sing praises to the God of all mankind. However, these were the Morranos of ancient times and I classified myself as a "modern-day" Morrano. You see, I also have openly professed something before some of you and yet have carried a secret love in my heart. The time has come for me to admit my deceit and ask your forgiveness. I plead guilty to the fact that I have been an open worshipper and admirer of the Orioles, but inwardly... I promise, however, that I shall join the ranks of the faithful in the season to come and that my newly discovered love for Baltimore shall extend even unto those regions.

But I really do not wish to speak to you this evening of the national pastime; I would like to discuss certain aspects of a game with which many of you are familiar and which more of your practice. Very few of us actually engage in the sport of baseball, we are mostly spectators; but a great number of you, for sport, competition or your own amusement play the game of golf. It is with this sport that I would like to deal tonight ~~for~~ even though I personally do not indulge. The closest that I come to the game is to sit on the sidelines, under a shady tree, in the most comfortable chair available and watch other people chasing a little ball over the grounds, tramping miles in the hot sun in the pursuit of amusement. And yet, from this lazy man's game of golf I think that I have been able to discover a lesson for us in terms of an approach to life and I would like to share my observations with you.

This favorite sport may roughly be divided into three parts, each one vital to the game and all three ~~totally~~^{selling} success in ones endeavor on the links. To begin with, the golfer finds himself on the Tee measuring the distance to the cup, practicing his stroke, surveying the outlines of the fairway, adjusting himself physically and mentally to the challenge with which he is presented. But at this particular stage of the player's effort his desire ~~very~~ rarely is to get the ball as close to the cup as possible, the careful and intelligent player has only one aim, which is to make the drive go as far ~~as possible~~ and as ^{as possible} accurately^{in the general direction of his ultimate goal.} In other words, the percentage of golfers who try for the hole-in-one is very rare, most people take aim, attempt to avoid the traps which are all too evident and to drive toward the cup which spells the end of this particular challenge. The second phase of the golfer's game is to bring the ball from wherever it has landed after the first drive as close as possible toward the green. In this there may be any number of strokes made, it all depends on the par for the course. In the following attempts difficulties will present themselves to the average player. The ball curves to too great an extent, is lost in the nearby woods, falls into the stream, rolls ~~into~~ the tall grass and much sound and fury usually accompanies the movements of our hero as he attempts to blast his way out of the sand traps^(which are all too frequent and) usually in the way of one seeking an afternoon of pleasure at the club. Here a challenge presents itself, skill and patience count, movements and strokes are precious and the more calm and resolute the player the more chance he has of escaping the pit into which he has symbolically fallen. We can safely assume, for arguments sake, that you have now made fair progress and the ball is well on its way toward the green. Here, of course, we have the ultimate in skill and precision. The goal of the game, naturally, is to get the ball into the cup and this is the third phase. The one who has

accomplished this feat breathes easier, the world takes on an aspect of pleasantness and the distaste for the game and all its ~~frustrations~~ ~~ramifications~~ vanishes as the player surveys his handiwork and feels that he has truly accomplished something of value; the sport is worthwhile after all. Peace, calm, and a spirit of dedication pervades all creation; there is peace on earth and good will toward men.

From these observations you will note that although I am not inclined to engage in this sport personally, I do have attained a grasp of the fundamentals. As I have already indicated to you, from these observations I have come to the point of making some remarks about the approach to life on our part and on the part of our neighbors. In the first phase of the life of man, what is his general ambition, his desire and goal? From the days that he begins to ^{explore more virtue} ~~think along~~ ^{thought} lines of ~~maturity~~ his entire being is devoted to making a success of himself in whatever phase of life appeals to him, or in a combination of these. For instance, the student attending a university yearns toward achieving his goal in his chosen profession. Doctor, lawyer, engineer, minister or whatever it may be, he has set his sights on that which is attainable. The business man, if not wholly materialistic, desires to provide more comfort and better-grade goods to his public and thus desires to be of service to his community. The young men and women of our generation, striving to become ~~xxxix~~ teachers, social workers, or youth directors all enter their chosen profession with a purpose in mind and the hope for achievement uppermost in their hearts. Their greatest hope would be to serve their people, to make others happier, better adjusted and more wholesome personalities.

But Man may not be striving for material success alone. In the first phase of his life he may desire to attain a measure of happiness brought about within the realm of his family, friends and ideals. He works at the bringing up of his children, their education, he is interested in a

cause and will do all within his power to bring his ideal to perfection and to fruition. Happy is the man who has found such a goal, who does not work in a vacuum, who has set his sights on that which is before him, who has surveyed the world and in a realistic way seeks to cope with it in all its various and multiple aspects. He is strengthened by his goal, ~~and~~ fortified by his purpose, enriched by his ideal.

But man must also experience the second phase of life. No matter what his personal hopes and dreams may be, he is often beset by difficulties, often overcome by frustrations and all too often is ready to give up on the problem with which he is faced. There are reverses in the business world, the security which he craves is not forthcoming as readily as he might wish, the progress toward fulfilling his goal in life has hit a snag and the net of confusion, insecurity and perplexity has fallen upon him. ~~and~~ He is ensnared. These problems may run the gamut from real and serious illness in a family to wounded pride, imagined loss of face, rejection by his fellows and a growing and nagging doubt as to his own ability. We, being human, all too often lose faith in ourselves and in others not by real, inflicted ills but by imagined, petty reverses which ~~all~~ ^{are} all too frequently a blow to our egos but not really a factor in the reality of our situation. It was not too long ago that a group of leading psychiatrists discovered that the frenzied activity of men does not necessarily cause physical deterioration but the result of mental strain which appears to be a by-product of the twentieth century. The parallel of our hero, trapped in the sand on the bright afternoon under the healing sun, becomes all too real; the golfer slashing irrationally and viciously at the little ball might readily be substituted for the man in our society who becomes hysterical as the forces which he has helped to shape, threaten to engulf him. The ball lying in an inaccessible position did not get there of its own accord; man rarely is so beset by his environment that he could not have first found his way

to peace of mind without losing his temper, sense of balance, perspective and, perhaps most important of all, his sense of humor.

It is at this stage of man's life that one discovers his true value as an individual. It is at this important juncture in his journey through life that one finds whether the man is fit and able to overcome the many obstacles which have been placed in his way. It is here where Toynbee's famous dictum of "Challenge and Response" is placed in the crucible of the acid test. Can man recover from the shock, can he struggle to extricate himself from the problems which involve him? Yes, every man can, if he but has the will and the courage, if he has the faith and the desire. Every man is able to meet the hard tests of the world if he but looks to religion with its means of preservation for the self, and its emphasis on the immense value of the mind and dignity of man. Religion in general and Judaism in particular emphasizes that man is never at a loss to sustain himself, that he was given the ~~capabilities~~^{potential} and fortitude to move forward against all the vicissitudes of life. Man, when fired by a faith in the worthiness of his program ~~and~~^{or} his cause has triumphed time and time again against the forces of adversity. On the level of a national renaissance, in the face of all odds, we need only look ahead a month and note the festival of Chanukah. There certainly is an example of great courage as our ancestors fought against those advocating evil and destruction, and emerged victoriously. Again, do you recall the struggles of the Jewish fighters of the Warsaw ghetto? It was the first organized rebellion against the hordes of Nazi oppression from which the whole world took courage, lifted its head and fought on to victory. On a personal level, take the man who was ~~xxxxxxxxxx~~ a prisoner during the war and wrote on the wall of a cellar in Cologne, perhaps before his execution, "I believe in the sun even when it is not shining, I believe in love, even when feeling it not. I believe in God, even when he is silent." Was the life on Lincoln easy, did Helen Keller retreat

from public life because of his infirmities, (did Admiral Rickover give up his plans for an atomic powered Navy because he was hounded and despised largely because he was a man of vision, and also a Jew?) And, on an even more personal level, did not Anne Frank, a young 14 year old girl, reach her greatest insights and write her most moving appraisals of life in the moments before her death in a war-torn Holland. Can not you and I square our shoulders and look toward the goal which we strive to attain. Can we not take upon ourselves the challenge and by virtue of our efforts and determination escape from the matters which oppress us, ~~make us~~^{he shd not or be led} feel insecure and lead us to believe that the traps which engulf us spell an end to our value as human beings, an end to us as productive members of human society. The great statement of the Psalmist comes to mind as he ~~characterizes~~^{suggets with faith} all those who find themselves in the depths of despair or with nary a hope for salvation. "The stone which the builders rejected, has become the chief corner stone." The stone, the human being who has been hurt, rejected, isolated in mind if not in body by adhering to a deep and lasting faith can once again take up his place as a meaningful and wholesome member of that group of people which tries to attain the green, the beauty and the freshness of life.

And lastly, we come to the third phase of man's life, comparable to attaining the goal of the golfer, (sinking his putt.) Some of us make the course in par, some above and some below the average length of time. I am firmly convinced that every man living on the face of the earth attains some measure of success and achieves some measure of satisfaction if only in the realm of his immediate society and objective. Not all of us are of the type of beings who attain world or national prominence by virtue of our deeds, or by virtue of the difficulties which we overcome in our desire to attain that which we believed to be good and true. In fact, you never hear of the many struggles and difficulties which face man, in most instances; most of us bend quietly and resolutely to our

tasks. We are of the kind who fight our heroic struggles against the elements in the circle of our own small sphere of influence, the small but meaningful world which we call our home and to which we cling ~~tan-~~ ciously in hopes of better times. To see a child grow up to become a decent human being, to be able to look over the awe-inspiring wonders of nature and be able to appreciate them, to look up at the sky in the quiet of an evening or watch the brilliance of the rising sun, to have lived and loved as part of a family ~~with~~ for many years in peace and in hopes of ultimate progress, are not these the rewards which mean so much and are so rarely appreciated? Do you remember the tale of the bluebird? The children sought for many years, in many lands and met with many adventures but where did they finally discover the object of their search? Of course, in their own back-yard; it had always been there except that their eyes had never opened sufficiently to take cognizance of it. How true this is of our world: love, devotion, health, shelter, food, trust in one another, are not these the ultimate goals which fill the cup of life to overflowing? Is not this the final phase of the game of life, as well as the final goal of the golfer, to fill the cup of life with the knowledge that he has conquered, has met the challenge successfully and has found a haven of refuge in his own ability, his courage and his faith in a force that is greater than he. For the rest of my life I will remember the pictorial essay once run by Coronet Magazine on the 23rd Psalm. Each verse had a corresponding picture but the most beautiful, and inspiring and moving of them all was the one which fit the phrase, "my cup runneth over". It was the picture of a young mother holding her newborn child in her arms and on her face was an expression of such joy, belief, and resolution that one could ~~never~~ only describe it ~~fully~~ by using the word "fulfillment". Her cup of life was truly filled to overflowing.

"nd now we must conclude our study of gold, life and religion. It has been a most stimulating experience for me and I shall never ~~know~~ again look at the game with ~~a simple and meaningless stare~~ ^{an unseeing eye}. What about you; shall you accept this interpretation and apply it to ~~your~~ life as you live it? From the original drive, through the trap and toward the cup runs the course of our lifetime; we stand on the green with head held high, with purpose accomplished, with hearts full of joy, having met the challenge. We stand with the cup of life in our hands, it is filled to the very brim; we look ahead with faith in ourselves, in our fellow man and in God. In the knowledge that each one of us is worthy and able to add to the welfare of all we (lift our head up high) and echo the words of the Psalmist in a spirit of satisfaction and achievement:

שְׁלֹמֹן אָמַר יְהִי רָצֶן כְּבוֹד קָדוֹשׁ בָּרוּךְ הוּא וְלֹא יָסֶר

מֵרָאֵת יְהִי רָצֶן כְּבוֹד קָדוֹשׁ בָּרוּךְ הוּא וְלֹא יָסֶר

"Thou hast anointed my head with oil, my cup runneth over; Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Amen.

Oheb Shalom Congregation

November 12, 1954

Baltimore

Friday, late serv.

28

YOUTH SERVICE.

WHERE I WENT TO SCHOOL.

My young friends, I am very happy to have this opportunity of welcoming you to the first Youth Service of the year. It makes me feel good and happy to have so many of you, younger members of this congregation, before me so that I might have the opportunity of speaking to you on a subject which is very close to my heart. We will discuss many other up-to-date matters in the months to come but this morning I would like to tell you of a school, located in Cincinnati, called the Hebrew Union College. That is where I studied for five years, after graduating college, and that is where I received my training for the rabbinate.

I suppose that there are some of you who have not heard of this school; you see, we have no football team which meets the "black knights" of West Point, we are not part of any league, we are not known for the athletes we have produced. In fact, only in strictest confidence would I tell you of the "won-lost" record of our basketball team. But by all this I do not want to create the impression that we are not athletically minded, that we have no facilities for sports. Quite the contrary. There is a large field on which we play baseball, there are Tennis courts and we have a beautiful building which houses both a gymnasium and a modern, regulation-size swimming pool. Many of us spend part of our free time there but we do it for our own amusement and not so much to win fame for ourselves in this type of activity.

On our campus, which is truly beautiful, there is one building which is more important to us than any other. This is the library. But, as some of you may know, a library is not necessarily just a place where one stores books, it is a house for and of living information. Take the rare-book room, for instance. Volumes valued into the hundreds of thousands of dollars, rare pieces of literature the likes of which can not be found in any other place in the world, thoras and other Jewish objects which have seen better and worse days. For instance, there is the breast plate of a Torah on which, if you look closely, there is a dark spot which has

never been removed. It is the blood of a Jewish martyr who died while holding the Torah in his arms. There is a scroll placed among our most precious possessions but different in history and content from any other you have ever seen. It is one of the last reminders of a flourishing Jewish community which used to exist in China. The words are written on an Oriental style paper, the scroll rolls open from top to bottom rather than from side to side, and the Hebrew words are written not from right to left as we know it but from top to bottom in typical Oriental ~~style~~^{fashion}. There is also a shelf dedicated to the writings of the graduates of the College; whether you are interested in education of teen-agers, the philosophy of the great minds of our people, the history of the Jews in America or the relation between Jews and Christians you will find some opinions recorded there. Rabbi Shaw wrote on a man who lived in the 17th cent., in Germany, whose name was Jacob Emden. Rabbi Shaw pictured the controversy which raged at the time between those who are called "mystics" and those who are designated "rationalists". As you can see, it is a highly specialized work dealing in the realms of theology and philosophy. I wrote on the great founder of political Zionism, Theodor Herzl and I chose this topic because I have always been interested in the subject of history and, particularly, Jewish History. Our two papers, or theses, have found their way alongside all the others. Should you ever go to the College, you will have no difficulty in ~~finding~~ seeing your rabbis' work. We write on every conceivable topic and as you may have found out by now, those in our profession are not just people who talk religion from morning to night in a dull and uninteresting manner but our colleagues have a great deal to offer while speaking in the language of the young, the old, the modern and the traditional.

You meet these rabbis who are able to ~~speak~~ ^{speak} the language of the laymen in every age and country. Some of these never become famous, some of them we never know but others, due to certain conditions, are recog-

nized as great spiritual leaders all over the world. Some of these really great men even become our teachers at Hebrew Union College and of one you have also heard, if you are a member of NFTY or, more locally, MAFTY. The ^{man} ~~name~~ is Leo Baeck. The ^{young} youth groups all over the U.S. are contributing money so that a school in his honor can be built in Israel, for the training of liberal men and women in the field of religion and philosophy. We, as all you "MAFTY-ites" know, call this program "Bricks for Baeck". He is really an amazing person and I have often thought to myself that to speak to this man for five minutes teaches you more about the value of the human being than any number of years of schooling on the same subject. Leo Baeck was ordained a rabbi in Germany in 1897 and served several communities with pride and love. He soon became a recognized scholar and teacher and in the 4th decade of his life he was called to the chief congregation in Germany, in Berlin. There he served with distinction until the coming of Hitler. This was in the early 1930's when he was already over 60 years old, a time when most men are ready to retire or are at least thinking of it. But circumstances willed otherwise. Leo Baeck, the spiritual leader of the Berlin reform Jewish community, the leader of liberal German Jewry, became an international figure when he was close to 65 years old. You know why? Because he, along with millions of other Jews, was taken to the concentration camps of the Nazis. He was to be killed because the Nazis feared his spirit, knew his power, had heard of his greatness. And fabulous tales began to trickle out of the camps. This teacher, now nearing 70, forced to push a wheelbarrow by day, forced to lift heavy stones, beaten and hurt by the brutal guards at every turn, was a spokesman for Judaism at night. Little groups of men gathered in the darkest corners of the barracks, hid in closets, lay under beds, piled 50 into a room which could only hold 15 in order to listen to the words of Rabbi Baeck. You have heard and studied of Isaiah, Jeremiah, Amos or Hosea in religious school; well, he was a prophet of our modern era. He

whispered our history, the prayers of our religion, he built the ~~the~~ ^{our} faith, he cared for those in pain and sorrow. He, in short, made God's children, his responsibility.

By a miracle this man survived the Nazi camps of terror and then the tales of his heroism really became known all over the world. As a result, the president of my school, Dr. Nelson Glueck, asked this great man to come to this country and teach the generations of future rabbis. And Dr. Baeck accepted. He now lives with us at the College for 5 months during the school year and we are free to come to his classes, or to come to his rooms and sit with him, listen to him talk, hear his views and marvel at his alert mind, for now he is over 80 years old, and still making us young ones look old by comparison.

This just gives you an idea of the type of men we have with us but you would never know it unless someone told you for they are quiet and unassuming, never telling of their past experiences. I could speak to you for hours about such men as Dr. Cronbach who lost many positions as rabbi because he preached that which he believed to be right; of Dr. Glueck, one of the great archeologists of modern times, a man who spent 20 years with Arab kings on the friendliest terms, who worked for the super-secret OSS during W.W. II and who is now head of the school; and I could tell you of DR. Sonne who is so familiar with the Talmud that if you were to stick a pin into any page of the text he could tell you exactly which words were pierced for the next 50 pages. And there are many more. However, I hope that through the NFTY pilgrimages you will one day be able to see the College in person, will see our Museum, the dormitory in which the students live, the small and yet magnificent Chapel where we pray and, above all, I would want you to experience the companionship which is evident all about the campus among the students. Real friendships are made, which last all of ones lifetime and which ^{make} life so much more meaningful and wonderful. In fact, I do not just want you to go there for a visit on these weekends

where, incidentally, girls are also invited, and where you eat, worship and talk with students and faculty, but I have hopes that one of these days a young man will come up to me or Rabbi Shaw and will say, "I am thinking of going into the rabbinate as my life's work, can you give me further information?" Then we will know that you are at least thinking of a great future in terms of serving your fellow man and being a credit to the American Jewish Community.

"nd, finally, I want you to know that the case is not hopeless for girls either. Right now, I know of a young lady who is from one of the smaller southern communities and who is thinking of entering the College. The faculty has said that if she passes all her entrance requirements, and ~~and~~ keep up with the work over the years, she may be the first woman ordained as a rabbi in the history of Judaism. But there is more to it than this; you see, and hold on to your hats, she is not a Jew by birth but half Irish-Catholic, whose people emigrated to this land ~~generations~~^{decades} ago. She has only been ~~a~~^{full} Jew for the last 10 years. And more than that, she will really be something interesting for her last name is O'Hara. Who of you will ~~next~~ one day shake hands with Rabbi Regina O'Hara?

This then brings me to the end of our little talk. I want merely to show you that Reform Judaism is a wonderful religion, that both men and women have equal rights in every phase of religious life and that there is a wonderful future for us all in our faith. The HUC should not only be supported by you and your parents financially but also emotionally. It is a school for the training of leaders who will serve your parents, you and, someday, your children. It is a series of buildings which are beautiful to see, its features classes which are inspiring to attend and has teachers who tell of a god-inspired way of life. ^TNo, we do not have teams, or banners or cheers for our student body; we are not listed on the sport pages of the leading newspapers in the country. On the other hand, we are working to enter the hearts and minds of our people, to remain with them forever, for our goal is not the acquisition of 6 points for our side but a greater, more active Judaism which we love, in which we believe and with which we seek to build a better and brighter future for all mankind. Amen.

Rev. Shulman, M.A., 1954
Say.
A. M.
Berkman

19
THE SHAME OF BALTIMORE?

Once again we have begun our cycle of Scriptural readings; once again we have come to the creation of the world. In keeping with Jewish tradition the entire corpus of the Torah is read every year and immediately begun anew so as to show that our faith and religion are ever a part of us, always renewed and reaffirmed. It is as if we were looking at the glories of the universe a second time, or another time, but with new insights and with the experiences of the past year to add new perspective to our thoughts and ideas. "In the beginning" there was only a void and from this point our story begins. God created the heavens and the earth, the sea and the sky and every living creature under the sun. He worked for seven days, each day adding new wonders to His creation and in the end, in summation, God asserts and blesses His effort with the words, "it is good". A universe has been formed, order has come out of chaos and a series of events has been initiated which have brought us to this day.

Of course, looking at this story from our modern vantage point we differ somewhat in interpretation of these passages, we have learned a great deal of the workings of the ancient mind and we have come into contact with the theory of evolution. And at the same time, the story of creation has meaning for us as well as beauty; it is that time when Man was formed. Our ancestry harks back to the ancient verses read this morning and the breath of life, breathed into Adam by God, still resides in us today. The Divine Image in which the first man was created is ascribed to our persons and every human being can readily associate himself with this creation which took place on the sixth day. Is there any lesson which we can deduce from this, did the ancients phrase any moral values pertaining to the creation of Adam? As usual, our rabbis discussed this phenomenon at great length and give us a point of view which is appropriate for us living in Baltimore.

The rabbis make much of the fact that only one man was created in

the very beginning and many reasons are given for ~~this~~ this. However, the most profound statement asserts that one man only did God form so that all future generations would realize that they are all descendants from one creature, that no one person is better or more wholesome than any other. One man only, in time and space, with no reference to color, creed or faith. There is unity implied; unity in ancient times and, by inference, unity in this day and age. But the rabbis are even more specific. How exactly was man created? The answer is both simple and yet reveals the wisdom of our sages. God took the dust of the four corners of the earth, ^{it} molded ^A into the form of Man and then breathed ~~the~~ the spirit of life into his nostrils. Why dust from the four corners of the earth? So that no man of future generations would be able to say: I take precedence, I am better, I am superior than the person next to me, or in any other part of the world. Once again, the theme is unity; unity of mind, spirit and, we might say, unity of purpose. We, being human, naturally look to the creation of man as the most important event in this episode of the ~~creation~~ shaping of the Universe but all too often we forget or conveniently overlook the moral lesson which is implied as part of this process.

We have need to speak of these matters for all too recently events have transpired in this city and in neighboring communities which are the very antithesis of the Torah's point of view, of our Jewish point of view. I refer, of course, to the intergration incidents which took place here not too long ago. All of a sudden, in various sections of this city, the smoldering fires of bigotry and racial self-esteem burst forth into flames of riot, insult and actual physical violence. Sad as it is, we must face the fact that Baltimore was the only southern city, affected by the Supreme court's ruling on the segregation issue, where actual physical violence took place. Bodily injury was inflicted, ghastly rumors made the circuit of ill-informed and stupid people

and mob rule was stifled in its earliest stages. It was a situation which cast a shadow of enmity upon the city, which gave us a national publicity and reputation of the variety which we can well do without. ^{*we were transported back to the Middle Ages and could*} During those few days, it was certainly a time when decent men and women ~~had~~ ^{could} not be blamed for feeling ~~would shudder and feel~~ morally ill; when the words of the Bible, to which both Christians and Jews adhere, were ignored and cast aside.

Most of these difficulties stem from Bryant W. Bowles, a man who founded the NAAWP. One can not help but note that this man has a rather long criminal record, that he is a menace to both whites and Negroes. One must also understand that warrents for his arrest have been issued in several states and that the federal government is vitally interested in his activities for purposes of prosecution. But, what is so terribly important to us as Jews in relation to this ingamous organization is the fact that this man ~~is~~ not only makes anti-Negro references in his speeches and articles but is an anti-semitic as well. If there are any among you, God forbid, who would lend credence to his views, you would also be sanctioning his vicious remarks made against your own people. The Baltimore Sun of Sept. 20, 1954 reports that at a meeting in Delaware this man spoke of the triple menace facing his audience, "communism, international Jewry and the Negroes". Remarks made by his cohorts, both in writing and in speeches, make reference to this astonishing "fact", "The integration decision resulted from influence exerted by Jews, the CIO and the NAACP", or, to be more specific, "Justice Felix Frankfurter, a Jew, once received \$1000 from the CIO which backs the ^{NAACP} Negro, which in turn was founded and is run by Jews." Unfortunately, the men and women who congregate to listen to this individual can not help but be overwhelmed by his emotional appeals and thus, when on Oct. 4 he spoke in a raceway outside of Baltimore and made references to "a minority race who cater to the Negro and are thus traitors to the white race" shouts of "You mean the Jews" echoed throughout the enclosure.

I think that this will suffice to give you an idea of what is involved.

But there is another matter which I would like to call to your attention. This man, and almost every other anti-integrationist, speaks in the name of Religion. There are prayers, some ministerial backing, & constant references to God, to the Bible and His wisdom in making the white race superior to any other. The Democratic nominee for Governor in the state of Georgia, Marvin Griffin, said at the convention which nominated him that to combat the ruling by the Supreme Court "is a religious crusade." This, to me, is the height of blasphemy; the most vicious misrepresentation of the aims and purposes of religion which I can call to mind. It bespeaks an astounding ignorance, such lowness of character, such depravity of mind that, if we would not know better, we could easily say that this man and his point of view is tantamount to lunacy. It speaks against everything which religion holds dear, which is holy to our faith, which is good and decent in the hearts of men. This morning we read of the single creation of Man by God and yet in open misrepresentation, the "Aims and Purposes of NAAWP" state that "Man was conceived by the Creator in variety, which we know as race." But his abuse of the most basic Jewish and Christian code of conduct does not end here for in his same official statement we learn that the "NAAWP will always endeavor to be governed in its actions by the Golden Rule: Do unto others as you would have them do unto you." And, as if adding insult to injury, knowing what type of organization it is and its motivations, biases and inflammatory orientation, they assert that "The NAAWP will always endeavor to be just, decent and reasonable in all its actions; it is not motivated by prejudice, bigotry or hatred, nor are its principles un-American, un-democratic or un-Christian." With these splendid sounding principles in mind I would like to ask Mr. Bowles and his followers the following questions: Is inciting to riot your understanding of the Golden Rule? Is physical violence your in-

sent:
~~state~~

interpretation of being reasonable in your actions? Are anti-Negro ~~state~~
ments and threats to be classified with your statement that the organi-
zation is not motivated by prejudice and bigotry? Are anti-semitic
utterances and the enthusiastic references to the villifications of
Gerald L. K. Smith to be included under the headings of American or De-
mocratic? And, finally, what manner of man are you who will ~~taste~~ all
that is good and decent in society and will take up the slime and dirt
of every gutter in this city and smear it all over the moral conscience
of a great metropolis?

These are some of the events which occurred here a few weeks ago and
these are some of the comments which have come to mind. Our attitude
toward all this is to be found in the message of the Torah in that God
created only one man for the sake of unity; that all men are truly equal,
that each human being is entitled to the same opportunities as is every
other. Here is a case, once again, where we can readily see that when a
man sneaks against any one ~~in front of it~~, his venom will be turned against
other groups as well; that no man is safe in any society which seeks to
harm or destroy any one of its members. It was heartening to discover,
when speaking to some of our younger people, that these views of intolerance
are held by very few of our co-religionists for the danger is always
present that, ~~is~~ wishing to be a part of the crowd, we will also take up
the shouts of the bigots or will lend support to their nefarious activi-
ties by ~~enjoying~~ ^{turning to} cowardly silence. I say to you now, as a human being,
as a Jew and, most important, as a rabbi whose life is dedicated to the
advancement of all humanity that if you hate the Negro you can not be a
good Jew; that if you hate anyone, you can not be included in that society
which is composed of God-fearing and righteous people. What is asked of
some communities is not easy and there are bound to be pressures and con-
flicting interests, on social, economic and political levels, but there
is certainly no need for physical violence such as occurred among us; there

is definitely no need for a movement founded on irrational, ill-advised and unwholesome values. Liberty and Justice are never implemented with ~~care but the work and challenge are worth~~
ease but the work and challenge are worth it. The ability to hope that all will truly be leaders in education but well worth the effort and the price.

The prophet Isaias said, "Haven't we all one Father, has not one God created us all?". Indeed we all have one father in heaven, who created only one man in His wisdom, who surveyed His handiwork and proclaimed for all time: "Behold, it is good". Can we not espouse the same spirit, can we not become religious in our actions as well as in words, can we not answer the question asked by Cain in the affirmative? "Am I my brother's keeper?" Yes, I am my brother's keeper--for every man on earth is part of that family to which I belong, the human family and the father of us all is the God of every man.

Amen.

Oleb Shilon

Oct. 27, 1954

Baltimore, Md.

Sat. morning.

THE SHI'AH OF BALTIMORE.

Once again we have begun our cycle of Scriptural readings; once again we have come to the creation of the world. In keeping with Jewish tradition the entire corpus of the Torah is read every year and immediately begun anew so as to show that our faith and religion are ever a part of us, always renewed and reaffirmed. It is as if we were looking at the glories of the universe a second time, or another time, but with new insights and with the experiences of the past year to add new perspective to our thoughts and ideas. "In the beginning" there was only a void and from this point our story begins. God created the heavens and the earth, the sea and the sky and every living creature under the sun. He worked for seven days, each day adding new wonders to His creation and in the end, in summation, God asserts and blesses His effort with the words, "it is good". A universe has been formed, order has come out of chaos and a series of events has been initiated which have brought us to this day.

Of course, looking at this story from our modern vantage point we differ somewhat in interpretation of these passages, we have learned a great deal of the workings of the ancient mind and we have come into contact with the theory of evolution. And at the same time, the story of creation has meaning for us as well as beauty; it is that time when Man was formed. Our ancestry harks back to the ancient verses read this morning and the breath of life, breathed into Adam by God, still resides in us today. The Divine Image in which the first man was created is ascribed to our persons and every human being can readily associate himself with this creation which took place on the sixth day. Is there any lesson which we can deduce from this, did the ancients phrase any moral values pertaining to the creation of Adam? As usual, our rabbis discussed this phenomenon at great length and give us a point of view which is appropriate for us living in Baltimore.

The rabbis make much of the fact that only one man was created in

to explain

the very beginning and many reasons are given ~~for~~ ^{to} this. However, the most profound statement asserts that one man only did God form so that all future generations would realize that they are all descendants from one creature, that no one person is better or more wholesome than any other. One man only, in time and space, with no reference to color, creed or faith. There is unity implied; unity in ancient times and, by inference, unity in this day and age. But the rabbis are even more specific. How exactly was man created? The answer is both simple and yet reveals the wisdom of our sages. God took the dust of the four corners of the earth, ^{it} molded into the form of Man and then breathed the spirit of life into his nostrils. Why dust from the four corners of the earth? So that no man of future generations would be able to say: I take precedence, I am better, I am superior than the person next to me, or in any other part of the world. Once again, the theme is unity; unity of mind, spirit and, we might say, unity of purpose. We, being human, naturally look to the creation of man as the most important event in this episode of the ~~creation~~ ^{sloping} of the Universe but all too often we forget or conveniently overlook the oral lesson which is implied as part of this process.

We have need to speak of these matters for all too recently events have transpired in this city and in neighboring communities which are the very antithesis of the Torah's point of view, of our Jewish point of view. I refer, of course, to the intergration incidents which took place here not too long ago. All of a sudden, in various sections of this city, the smoldering fires of bigotry and racial self-esteem burst forth into flames of riot, insult and actual physical violence. Sad as it is, we must face the fact that Baltimore was the only southern city, affected by the Supreme court's ruling on the segregation issue, where actual physical violence took place. Bodily injury was inflicted, ghastly rumors made the circuit of ill-informed and stupid people

and mob rule was stifled in its earliest stages. It was a situation which cast a shadow of enmity upon the city, which gave us a national publicity and a reputation of the variety which we can well do without. ^{*we were transported back to the Middle Ages and*} During those few days, it was certainly a time when decent men and women would shudder and feel morally ill; when the words of the Bible, to which both Christians and Jews adhere, were ignored and cast aside.

Most of these difficulties stem from Bryant W. Bowles, a man who funded the NAAWP. One can not help but note that this man has a rather long criminal record, that he is a menace to both whites and Negroes. One must also understand that warrents for his arrest have been issued in several states and that the federal government is vitally interested in his activities for purposes of prosecution. But, what is so terribly important to us as Jews in relation to this infamous organization is the fact that this man ~~is~~ not only makes anti-Negro references in his speeches and articles but is an anti-semitic as well. If there are any among you, God forbid, who would lend credence to his views, you would also be sanctioning his vicious remarks made against your own people. The Baltimore Sun of Sept. 20, 1954 reports that at a meeting in Delaware this man spoke of the triple menace facing his audience, "communism, international Jewry and the Negroes". Remarks made by his cohorts, both in writing and in speeches, make reference to this astonishing "fact", "The integration decision resulted from influence exerted by Jews, the CIO and the NAACP", or, to be more specific, "Justice Felix Frankfurter, a Jew, once received \$1000 from the CIO which backs the ~~Negro~~ NAACP, which in turn was founded and is run by Jews." Unfortunately, the men and women who congregate to listen to this individual can not help but be overwhelmed by his emotional appeals and thus, when on Oct. 4 he spoke in a raceway outside of Baltimore and made references to "a minority race who cater to the Negro and are thus traitors to the white race" shouts of "You mean the Jews" echoed throughout the enclosure.

I think that this will suffice to give you an idea of what is involved.

But there is another matter which I would like to call to your attention. This man, and almost every other anti-integrationist, speaks in the name of Religion. There are prayers, some ministerial backing, & constant references to God, to the Bible and His wisdom in making the white race superior to any other. The Democratic nominee for Governor in the state of Georgia, Marvin Griffin, said at the convention which nominated him that to combat the ruling by the Supreme Court "is a religious crusade." This, to me, is the height of blasphemy; the most vicious misrepresentation of the aims and purposes of religion which I can call to mind. It bespeaks an astounding ignorance, such lowness of character, such depravity of mind that, if we would not know better, we could easily say that this man and his point of view is tantamount to lunacy. It speaks against everything which religion holds dear, which is holy to our faith, which is good and decent in the hearts of men. This morning we read of the single creation of Man by God and yet in open misrepresentation, the "Aims and Purposes of NAAWP" state that "Man was conceived by the Creator in variety, which we know as race." But his abuse of the most basic Jewish and Christian code of conduct does not end here for in this same official statement we learn that the "NAAWP will always endeavor to be governed in its actions by the Golden Rule: Do unto others as you would have them do unto you." And, as if adding insult to injury, knowing what type of organization it is and its motivations, biases and inflammatory orientation, they assert that "The NAAWP will always endeavor to be just, decent and reasonable in all its actions; it is not motivated by prejudice, bigotry or hatred, nor are its principles un-American, un-democratic or un-Christian." With these splendid sounding principles in mind I would like to ask Mr. Bowles and his followers the following questions: Is inciting to riot your understanding of the Golden Rule? Is physical violence your in-

terpretation of being reasonable in your actions? Are anti-Negro statements and threats to be classified with your statement that the organization is not motivated by prejudice and bigotry? Are anti-semitic utterances and the enthusiastic references to the villifications of Gerald L. K. Smith to be included under the headings of American or Democratic? And, finally, what manner of man are you who will taste all that is good and decent in society and will take up the slime and dirt of every gutter in this city and smear it all over the moral conscience of a great metropolis?

These are some of the events which occurred here a few weeks ago and these are some of the comments which have come to mind. Our attitude toward all this is to be found in the message of the Torah in that God created only one man for the sake of unity; that all men are truly equal, that each human being is entitled to the same opportunities as is every other. Here is a case, once again, where we can readily see that when a man speaks against any one minority, his venom will be turned against other groups as well; that no man is safe in any society which seeks to harm or destroy any one of its members. It was heartening to discover, when speaking to some of our younger people, that these views of intolerance are held by very few of our co-religionists for the danger is always present that, in wishing to be a part of the crowd, we will also take up the shouts of the bigots or will lend support to their nefarious activities by ~~employing~~ ^{turning to} cowardly silence. I say to you now, as a human being, as a Jew and, most important, as a rabbi whose life is dedicated to the advancement of all humanity that if you hate the Negro you can not be a good Jew; that if you hate anyone, you can not be included in that society which is composed of God-fearing and righteous people. What is asked of some communities is not easy and there are bound to be problems and conflicting interests, on social, economic and political levels, but there is certainly no need for physical violence such as occurred among us; there

is definitely no need for a movement founded on irrational, ill-advised
and unwholesome values. Liberty and Justice are never implemented with
~~ease but the work and challenge are worth~~
ease but the work and challenge are worthy¹/the goal. The ultimate hope
that all men will truly be brothers is an achievement well worth the
effort and heartache.

The prophet Malachi said, "Have we not all one Father, has not one
God created us all". Indeed we all have one father in heaven, who creat-
ed only one man in His wisdom, who surveyed His handiwork and proclaim-
ed for all time: "Behold, it is good". Can we not espouse the same
spirit, can we not become religious in our actions as well as in words,
can we not answer the question asked by Cain in the affirmative? "Am
I my brother's keeper?" Yes, I am my brother's keeper--for every man on
earth is part of that family to which I belong, the human family and the
father of us all is the God of every man.

Amen.

Oheb Shalom

Oct. 23, 1954

Baltimore, Md.

Sat. morning.

Repeal

THE PREACHER KOTELLTH.

It has certainly been a month of extensive temple-going and in the past few weeks our Sanctuary and Auditorium have been filled to overflowing. The high holydays are always the time when our people come back to their religion and its institutions so that they may inhale some of its atmosphere and ~~sense~~ ^{the} beauty of their faith. As such, we must note that our attendance has declined somewhat for ~~now~~ we are back on the so-called "regular" schedule of temple services and activities. But there is another difference. Perhaps you can feel it, perhaps you will be able to sense it for our entire attitude has undergone a change from the time we met here last. During the past few weeks we were solemn, meditative, apologetic in our attitudes but now all this has been ~~changed~~ ^{altered}. Our Sabbath prayers speak of joy, of happiness and the emphasis on soul searching and introspection has vanished. The white robes which we wore have been laid aside for another year, the white covers of the Torahs have been placed into safe-keeping and our scrolls are now adorned with happier shades and less gloomy tones. The music seems more alive, a burden has been lifted off our shoulders and the effects of the fasting have worn off. In fact, we have changed to the extent that, in keeping with tradition, we are about to erect the Succoh for the approaching holiday. Preparations are already afoot, committees have been organized, the children in our school have been alerted, goods ~~have been~~ ^{are being} collected and the actual building of the booth will commence with the close of the Sabbath. You can see that we have truly turned from sadness and solemnity to joy and happiness for the approaching holiday of Succoth is one of feasting, singing and one generally dedicated to a happier frame of mind.

But I have always found it very interesting and illuminating that next Sabbath, the Shabbos during the Succoth festival, a time of rejoicing and gladness, we would turn to one of the most pessimistic, fatalistic and epicurean portions of our Bible for the Haftorah reading. On Succoth Chol HaMoed we turn to the traditional reading of the Haftorah,

the book of Ecclesiastes, the sayings of the Preacher. This small gem is known as one of the five scrolls and each of these scrolls is read and studied on a particular holiday. Now, with some of these books you are all very familiar but of the others our people know very little. For instance, every Jew knows that we read from the book of Esther on Purim, that the children recite from the book of Ruth on the occasion of their confirmation on Shevuoth. On the Saturday which falls during the holiday of Pesach we read from the scroll known as the Song of Songs and traditional Jewry, lamenting the destruction of the ancient Temple, reads the book of Lamontations on the ninth day of the Hebrew month of Av. The fifth scroll, known as Ecclesiastos is assigned for this coming Saturday and in every Synagogue throughout the world portions of this small book will be read. These are the five scrolls and each has its time and place. But I am always fascinated that tradition has assigned these chapters of pure pessimism on a holiday which is so full of life and yearning for happiness and that we are asked to read from it so near to the time of the high holydays. Let us ~~look more closely at our volume~~ ^{be a little more specific}.

The scholars believe that Koheleth was written by the year 200 B.C.E. Because it speaks of the brilliance of the author's court, because it recounts his studies in philosophy and because he refers to himself as a king the whole work has always been ascribed to King Solomon, as he has been credited with other literary products. Another factor of interest is that there is nothing Jewish about any of the writing. As in the Megillah, which we read on Purim, where the word of God does not appear at all, so here we find no reference to Jews or Judaism and the accepted traditional Hebrew name for God does not come to the fore at any time. It is a work which is predominantly Greek in its philosophy and, to the best of our knowledge, was written under Hellenic influence. When compared to such books as were written by the prophets, the Psalmist or the Deuteronomist, we can readily see why the ancients thought of Koheleth

as the work of a heathen, a stoic or, worst of all, one who adhered to the epicurean philosophy of life. This brings us to the last observation we must make of this small volume. The orientation, the "welt-anschauung", the philosophy, the attitude towards love and life is pessimistic in the extreme. A sort of negativism embraces every aspect of the book, there is no joy, no success, no progress, and a sarcasm which rips to pieces everything which we hold sacred in our religious beliefs. It is a collection of maxims, illustrations and anecdotes which relate to the reader that pleasure is most important of all, that injustice will always triumph in the world, that all is determined and thus, there is "nothing new under the sun". It is this type of a book, embracing such a negative philosophy, which the ancients incorporated into the most holy of our religious works, to be read during a holiday of joy and immediately after the most sacred holyday on our religious calendar.

On the surface, this seems a complete paradox; one would think that the rabbis of old had lost their reason. Ordinarily you would argue that at this season of the year we want devotional literature, something for the spirit, something which would lift us to heavenly heights and bring us peace of mind and serenity of the spirit. But the rabbis were fashioned out of a mold which is labelled "genius"; they were much wiser than we. In discussing this book they explain their reasoning. It is good for man to believe, to acknowledge, to have faith, to live by Torah, they exclaim, but it is not good for man to do this blindly. Cynicism, is not good but doubt is healthy and helpful; questioning is needed by the most devout of our followers for only then will we be able to understand, with full comprehension, what our religion has to offer. Leo Baeck, a teacher of mine and one of the really great, internationally renowned men in the rabbinate, once said, and here he sums up the philosophy of the ancients, "The difference between other religions and Judaism is simply this: theirs are religions of answers but ours is a faith which thrives on

questions." And this is the basic ingredient of Judaism. On the holy-days we talk of the self and an unswerving faith but there is also a time for questioning, doubts, debates and search. This is good and stimulating, this makes us aware of our faith, it grants us knowledge and understanding. The rabbis justify the reading of this book during the Succoth festival for as the fruits ~~of~~ which we bring to the booth ~~is~~ are tasteless without seasoning so is our faith of little value if we do not fully comprehend its meaning and significance. Too much pessimism and cynicism does not serve any purpose but a guided, positive doubting will add greatly to ^{an} appreciation of that which we espouse.

(18) And we can learn even more from the negative attitudes of the preacher Koheleth. Take, for instance, the subject of work. Here the author is most definite in his views, and he tells us, "Vanity of Vanities, all is vanity, what profit hath man of all his labour, wherein he laboureth under the sun?" This is certainly not the attitude to which we adhere in our day, which we follow as long as we are healthy and able, which we preach to our children and the younger generation. We tell them to work and apply themselves, hour after hour, week after week, year after year and mostly for material rewards and prestige in the community. And here in our Bible we have the very antithesis: Don't work too hard, it does not mean anything, what profit shall you have for all is vanity. But we are not to take this scriptural advice literally. The author of Ecclesiastes wants us to realize that we should not work all the time. Every man must have some relaxation, some pleasure, some leisure time in which he can direct his thoughts to the higher and nobler things in life. The ^{the world} dynamo of business ^{may be wealthy in material} ~~sick~~ ^{goods} but he is impoverished spiritually; he who is always on the run, going from one appointment to the other, always concerned with some deal in the offing will never learn to know his family, will lose touch with his loved ones and certainly will not be a very sympathetic worker for the cause of justice and mo-

rality in the world. God rested on the seventh day and man must do likewise

On the other hand, we are a people who believe in progress, in a dynamic, growing society in which the evils of the world will one day be eliminated and men shall breathe the clean air of freedom, will attain a just standard of living, will live in homes instead of hovels and slums.

And yet the preacher shocks us with his pessimism by stating unequivocally "That which hath been shall be, that which has been done shall be done,

and there is nothing new under the sun. Is there a thing whereof it is said, See, is this new?--it hath been already, in the ages which were before us." Here is the very epitome of failure and defeatism, advocated in the holiest of books. This attitude reminds me of the story told in Ludwig Beocelmans "The Best of Times." A german (came to a psychiatrist) ~~because he~~ was so sad and mournful, so tired of the world and its problems.

The psychiatrist tried to help but the arguments of the patient were so convincing that the doctor finally ~~himself~~ became as pessimistic as the one who had come for help. But suddenly he brightened and says, I know what is wrong with you, you have forgotten how to laugh. The patient admits this. Then the doctor says, I have the solution, the circus is in town and one of its members is the funniest clown in the world. Go to the circus, see the clown and you will laugh again. The patient lifts up his head, looks at the doctor and says, This I can not do. You see, I am that clown." It is this very spirit which Koheleth embraces but we must seek a different interpretation. Yes, there is evil, much is mere repetition but in truth, no two people are ever the same, no two days ~~are~~ ever hold out the promises of equal joy and satisfaction, no two lives ever had the same amount of potential and chance of fulfillment. Yes, there is little that is new but there are challengers, workers for the cause, believers in that which is yet to be. We must join their ranks ~~of those~~ for the sake of our own well-being and for the welfare of future generations. And lastly, the preacher speaks against one of our most cherished

117

beliefs, the value of knowledge. "And I applied my heart to know wisdom...I perceived that this also was a striving after the wind, for in wisdom there is much vexation and he that increaseth knowledge increaseth sorrow." In a measure the preacher is ~~right~~ correct: we have discovered the secrets of the atom, we have learned to fly faster than the speed of sound, and we spend millions on the forces of destruction. We have gathered much knowledge but we are also more capable of complete annihilation. And yet, Koheleth is also wrong. We work on solutions to the problems of polio, cancer, heart, we explore the heights and the deepest sea and thus hope to be of value to mankind. In its most ideal form, knowledge is not an end in itself but a means to an end and it is up to us to work for that which is good, in need of help, guidance and correction. As we engage in this type of activity we will be able to attain our goals on earth and the pessimism of the scrolls will come to nought.

This, then, is the message which we will read more fully on the next Sabbath. It is for these reasons that we read Koheleth during the Succoth festival and so close to Rosh Hashonah and Yom Kippur. The message is simple and direct: only as we season our faith with questions and positive doubt will we progress, remain alive and alert. Blind faith, rejection of science, negation of investigation will serve us no useful purpose but study, search and adaptability will lead us to the adherence of a true reformed Judaism. This is our dream, our hope and our faith.

Amen.

Oheb Shalom Cong.

October 4, 1954

Baltimore

Sat. A.M. service

It is the icy age of cold wars and freezing hearts. In past decades the fantastic weapons of the comic-book heroes have become real and menacing and the threat of total annihilation hangs over us as the Damoclean sword. In this sad era of fear, hesitation and trepidation we have come together on the most sacred holyday of the Jewish calendar in order to pray and so to unburden our souls before Almighty God. It is certainly not a happy occasion but a day of introspection, of soul searching, as we conduct a deep and lasting examination of our actions ^{& inward} during the past year. It is the time not only to look backward, but to look into the future for we hope and pray that long life, health and love be granted unto us and our families. As such we literally prostrate ourselves this day before the Holy Ark as we seek, depending upon the extent of our remorse, to be inscribed in the traditional book of life. These robes we wear are interpreted as being our burial shrouds; it signifies that we plead our cause in utter simplicity and humility realizing that the days of man pass as a shadow and that our dreams and aspirations are not much more than mere vanity. One day in the future, according to tradition, each one of us will be forced to face his heavenly Judge and there account for his actions upon this earth.

As such, this day we have read from the Haftorah a section which is easily identified in tradition with the weight of sorrow which is inflicted upon us this day. It is a mournful portion in which Rachel, the symbolic mother of Israel, mourns for her children who are lost. The 31st chapter of the book of Jeremiah (v. 15) tells us: *בְּכָה בְּכָה רִקֵּד כַּפְרִים*
רֹאשׁוֹת אֶת-עֲמֹדָתָךְ וְעַל-מִזְבֵּחַ תְּבַקֵּשׁ
"A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children; she refuses to be comforted for her children, because they are not." It is a sad and destructive commentary upon the life of ancient times and one which we can readily comprehend. The nation is beset on all sides by the mercenaries of foreign peoples, de-

struction is imminent and the conquest of the land has already begun. Hunger, poverty, disease and a spirit of doom prevail all over the world of our ancestors and the mother of Israel becomes very real to us when we think of her weeping for her persecuted and disconsolate children. But Rachel weeps for another reason. Not only are her children driven before the onslaught of the conquerors but they have also forsaken the paths of their fathers in regard to their religious obligations. Due to the conditions of the day the God of Israel has largely been forsaken; images, idolotrous practices, sacrifices and soothsayers have sprung up in various parts of the land ~~than~~^{and}, thus, the people are not only impoverished materially but, more important in times of stress and turmoil, are in a state of spiritual poverty. Rachel weeps for her children who are lost to her and she refuses to be comforted because they, her children, are no more. It is simplicity itself to conjur up this picture of a woman, a mother in and of Israel, bowed low with grief, lifting up her plaintive cries unto heaven and imploring God to bring back her offsprings to the true and right path of their ancestors. However, her cries ~~xxx~~ do not move the hardness of the hearts of her children and ~~thus~~^{so} she weeps without restraint and can not be comforted nor consoled. It is her way of mental and spiritual agony.

In the year 1954, or 5715 of the Jewish reckoning, the trials and tribulations of a Rachel are duplicated once again. Rachel has lost her exalted place among us for today we feel that we are a people largely independent of ancestral affiliation and our loyalty ~~does~~ not belong to a Rachel or any other person of ancient tines, real or imaginary. This day, when Jewish groups have become largely centralized in America^y and in many other parts of the world, the mother of our religion is not a Rachel but a building which has become our place of worship and the center of many of our activities in which we engage in the name of religion.

and this is something for us to remember as we begin our active building program. Yes, our temple should be ~~big~~, should be beautiful, should be modern but it should also be filled with people. Don't let it be just another empty shell but make it come alive by your presence, make it a second home. Build it, love it and live in it.

Unfortunately, many of our people come to us only three times a year and by using the number "three" I better the usual description applied to you as a "two-day-a-year" Jewry, for the 3rd time that our people...



In our day the mother of Judaism, figuratively speaking, is the Synagogue. It is here where our loyalty is directed, it is here where we come in times of good and plenty as well as in days of sorrow and frustration. Meetings are held within these walls which affect every age group and the worship services conducted here affect every member and friend of this congregation who proudly admits to his Jewishness. ~~But throughout the country let us not be mistaken for although we are building bigger and better Temples, with plush chairs and modernistic designs, with gymnasiums and swimming pools, with well-paved parking lots and magnificent lawns~~ ^{but} the Synagogue, the symbolic mother of Israel, still cries ^{out} and refuses to be comforted. As in the days of Rachel, her children are lost. The Temples of American Jewry are empty, forlorn, devoid of interest and supported with grudging enthusiasm. Of this congregation, in this respect, is not unlike many of the others scattered throughout this great land of ours as our people become affiliated not always by choice but largely by accident of birth and will visit with us only three times a year. I use the figure "three" and so I better the usual description applied to you as a "two-day-a-year" Jewry for the third time that our people grace these premises is ~~the~~ Friday eve on which they recite their Kaddish. The ~~Kaddish~~ ^{of course}, has also become largely outdated since very few of our congregants know how to recite it in the original; and why should they, when the English transliteration is so handy. No, I think the most negative Jew among you all will have to agree with me that the weeping of our modern Rachel is justified, sad as it may be.

Ever since this phenomenon of non-attendance has become manifest the scholars, critics and others have taken it upon themselves to offer a solution, or at least to understand the "why" thereof. It is my firm conviction that the reason why people do not come to our Temples in this day and age is because they do not understand what religion IS. Although X I also, would like to declare my beliefs on this issue for

this day is usually devoted to topics of the soul and to exhortations for a once a year spirituality on the part of the rabbi and congregation I would like to depart from this set formula and ask you to join me ~~in~~ as we venture forth in exploring the meaning and significance of our religion. If you are sincere Jews and devoted to your faith I am certain that you will have done your soul searching already; if you are of the kind who lets his rabbi do all the work, I think that it is too late for me to do you any good. Let us, then, look into the intricacies of our beliefs, let us seek objectively and without previous prejudice and let us hope that when religion is better understood and more fully appreciated by the supposed adherants of Judaism, a revival in Jewish interest will take place and the weeping of the Synagogue will cease. A return to a comprehensible and thus comprehend religion will mean a return to Synagoguel worship. This is my contention and belief.

First of all, let us see what religion is NOT. Most important, religion is not a secretive, mysterious or incredible cult which seeks to chain its membership to obsolete and unattractive laws and doctrines while it binds the mind of man. The reasoning powers of twentieth century humanity accepts only a rational religious orientation, a reformed Judaism to which the enlightened of our day may adhere with enthusiasm and in intellectual honesty. We believe in progress, in continuous revelation, in objectivity and unending study. One of the leading contemporary reform rabbis once characterized the religion of a reformed Judaism as one of "search" and this search is, truly, the essence of our faith. We have laid aside much of the antiquated ritualism of our ancestors and have replaced it with an enlightened theology which presents us with a purpose for living and an ideal to which we can honestly adhere. Religion makes life worthwhile as man strives to attain his place in society and adjust himself in relation to his fellow human beings. Man is the apex of human

development and as such he has powers and courage which allow him to use his abilities for the good of every other man. The cry of Karl Marx, that Religion is the opium of the masses, is false and irreverent for our faith seeks to encounter life in all of its multiple phases. There is no secrecy, no privileged hierarchy and no all embracing balm for the world of affliction but a dynamic, growing faith which will lead man to better places and a more consecrated life. Religion is not magic, no panacea for all ills but a vibrant force which can be used to better the lot of all mankind.

Secondly, Judaism is a religion which concerns itself with this life, on this earth, in this day and age. It is not that religious orientation which preaches the rewards of life after death to any great degree and we do not threaten man with hell, hail, fire and brimstone at the end of his earthly sojourn. As such, religion, the way we interpret it, is not a faith based on fear. ~~It is interesting to note that the two major pronouncements of the Reform Movement make scarce mention of life after death.~~ Our emphasis is on our life now. What type of man are you, what is your attitude toward those with whom you have and will come into contact, how do you react to the vicissitudes of life, is the ethical life you profess here before your God the same when you go out into your daily routine and deal with your business associates? ^X These are questions, moral ones, which we ask of you and you. Are you looking for a garden of Eden because of your philanthropic work in years past, are you looking for promises of ultimate reward because of the time you have donated to your religious organization? If this is so, we have no answer for you and no solution to your problems. What we are interested in is simply this: are you a decent and righteous individual all your days, in public and privately, with your family and friends, on weekdays, on the holidays and, say, on March 15th? If you can honestly answer these searching questions in the affirmative, then you are not one of those siding with the shameful rabble-rousers active in our city at this time, those who would deny the basic dignity & equality inherent in every human being?

affirmative then we can only insure you that your name will be mentioned for a blessing and with pride because of the fact that you were or are a part of us and because through you, a fellow man earned his chance in life. No, it is not fear and imagined rewards which we advocate but love, work, and devotion to and for a cause. Love your fellow man as you love yourself, that is one of the cardinal precepts of our religious faith. Cooperation, friendship, helping one another: to us these are not empty words but a way of life. It is extremely easy to scoff at these ideals and concepts in this day of hard materiality but, in the words of Herzl, "If you will it, it can come to pass."

Again, religion is not something cloistered, no utopia which offers all embracing solutions to the problems of the world and man, and it is not a means of escape from the hard realities which confront us from day to day. Perhaps some of you have read the book by Thomas Hietton, "The Seven Storey Mountain" in which he tells of his distraught state of mind, of the problems which plagued him until he could no longer face the reality of the busy metropolitan center of which he was a part. As a result, he sought solace in theology and philosophy and when this did not help he converted to Catholicism. At this point, since all the answers were still not forthcoming this young man joined the Trappist monastery in Kentucky. This is one of the most difficult of Orders, the life is rugged and bleak, the day alternates between physical labor and prayer. And yet, here he found peace. And to him, believing in his "enlightened" religion, it seemed quite wonderful; but at what a price! Suddenly he is removed from all of life, closeted for decades to core from the buffeting and problems of the world, not permitted to speak unless spoken to, steeped in the meditations of religious philosophy and completely, totally and irrevocably unconcerned with the reality of life, of love, of progress, of endeavor. True, he found the peace of mind and tranquility which he sought but I would rather be forced to fight for my existence from day to day, from

hour to hour and undergo the most serious and devastating of trials than to retreat into myself as did Thomas Merton. This type of an isolated religion is not Judaism; we abhor it, despise it and cast it aside. ~~As such~~ We train individuals who are courageous and loyal, who are ready to meet life head-on and use their God-given energies in an attempt to solve the problems which beset us. War, disease, illness and desolation can not be removed when one is behind the walls of a monastary but an attempt can be made as each and every one of us is fired by an enthusiasm which engages life and seeks to conquer its obstacles. As I have said before, our religion is vibrant, progressive and filled with activity for we find our peace of mind and serenity in action and work.

And lastly, we maintain that religion is not perfect. We do not have the answers to everything which ails man and woman and we can not solve the intricacies of daily life by a certain formula or by a hidden charm. We are not perfect for man is not perfect; we do not have the entire solution because, as yet, no all inclusive answer has been discovered. We believe in a God, in a purposefull universe, in man's place of leadership and yet, we have made many mistakes, have taken many of the wrong turns and will probably err many more times in the future. But that is that so bad? It seems to me that only as we experiment, analyze and search can we ever hope to come close to that which is true. And, ~~to tell you the~~ ^{frankly} truth, if this were a religion which would offer "THE Truth" to its adherants I do not think that I would be very happy as part of it. Yes, we strive for truth, we hope and dream and plan, we think and investigate, accept and reject but perfection has not been attained by us as yet and the goal seems to belong to future years. But, on the other hand, we do not tire in our search and endeavors for as we go forward, as we reach upward, as we seek to solve the riddles of the world--when engaged in such activity it is then that we are happiest and most at ease. In work, united ~~an~~

*not just RH + YK, but before or after sermon or
viii. or mood, not 3:30 pm rem. on Y.K. P.D.*

and bound in brotherhood we will lead ourselves out of the darkness which surrounds us toward the light and warmth of the sun. Judaism is not something which is convenient, comfortable or just socially acceptable but all-embracing, of tremendous scope and vital. *24 hrs a day - all our lives.*

All this is what religion is not and what religion is. On the most sacred day of the year, standing before this huge congregation I plead with Almighty God, not for my own pride or vain glory, but for His sake and the glory of His Name, that you search and seek the undying truths and the basic faith of our religion. A return to your ~~religion~~^{faith}, a return to its love and warmth will make you happier and more secure, will grant you love and peace. Return to the weeping Rachel of our modern day, to the Temples of your faith and there worship the God of all mankind who is near to all those who call upon him in truth. *... יְהוָה פָּרַע אֶל-פְּנֵיכֶם נָאֹת כִּי-זֶה עָמָךְ*

"Almighty God, father of all men, grant these thy people understanding, knowledge and wisdom. Cause them to discern Thy holy purpose so that they may rededicate their lives to the worship of Thee. Cause them to return to Thy house of worship in joy and in love so that their hearts may be gladdened and they may be at peace. Be thou with us as thou wast with our fathers and we shall strive to return unto Thee. We pray that every mother in Israel will cease from her weeping, will rise up out of the dust, will smile once again as she opens her arms to welcome the lost and those that have gone astray; ^{that} she will embrace the homeless and repentent. O Lord, may Rachel cease from her lamentations for then her children will be safe, secure and at peace. *we know that*

me

Amen."

Temple Oheb Shalom

Yom Kippur A.D.

Baltimore

Oct. 7, 1954, Thurs.

A Song Of Our People.

On this sacred eve, the night of melody, I would like to discuss with you two outstanding musical compositions. The one is Aian and the other is Jewish; let us take them in this order.

I will never forget the first time I heard the Messiah Oratorio by Handel. My friend took me to a church during the mid-winter season and we sat back to enjoy the work with which he was familiar and which I had not heard before. This was many years ago but I still can vividly remember the effect which this striking piece of music had upon me. For almost three hours I sat as if entranced as wave after wave of melodious sound swept over me and, it seemed, as if the music would carry me away on its lofty tones. The voices soared to great heights, the music of the organ swelled forth like thunder and the chorus broke forth in song, being truly inspired. All became as nothing as we focused our attention on the strains and words which we were hearing; the sound and fury of the busy metropolitan life ~~were~~ left far behind ~~us~~ as we felt secure and at peace. The music had the power to cause a change in us for the trivialities of everyday life, the petty squabbles to which we, as humans, are all too prone, seemed as if they belonged to a different world. There in that house of God we were lifted unto heavenly peaks as the glory of the music reached every fiber of our being. The mind of the composer was one which we held in awe for truly he must have been god-inspired to write music such as this. It was one of the most enduring experiences of my short life and at the same time it made me very humble for I understood and felt the greatness of the work and the genius which had created it. God became manifest in every line of poetry, God was to be found in every change of melody, God was a part of the soloists as they strove to do justice to the magnitude of the work and the beauty of the composition.

There were three parts in the Oratorio which moved me particularly,

~~In order of their presentation, the solo which begins "I know that my~~
+ I would like to tell you about them because in each I discovered
a Jewish merit. The first was

"Redeemer liveth" means a great deal to me. The entire passage is based, of course, on our book of Job. I could sense the composers thoughts as we worked feverishly to give expression to this magnificent line. Job who had been bereft of every comfort in life, of his family and friends, in his moment of most dire need lifts up his head, unbowed and unafraid and declares to the Power that Is, "I know that my Redeemer liveth". He is still courageous, he still has hope, he believes that salvation will surely come. The moment I heard this beautiful representative I could not help but think of another line of Job's which is closely akin to this sentiment:

δη'ει τούτον τὸν Ιερόν

"Yea, though he slay me, yet will I trust in him." There is such great faith in this line, such a deep belief that the human being who reads these words can not help but be spiritually uplifted and comforted. The trials of Job were serious and without equal and yet, in the face of gravest adversity, he kept his trust in Almighty God. The concept is so awesome that , if I were able to compose, I know that I would be a little afraid to paraphrase these sentiments in musical terms. Handel, the composer, here was truly little lower than the angels and he lifted us, the listeners, unto heights yet unscaled and undreamed of by ordinary souls.

A second section which affected me deeply is one of which I had heard before in conversation but which was new to me as a composition. I refer to the famous Hallelujah Chorus of the "Messiah". You all know that tradition demands that the congregation or audience stand when this part of the composition is played and sung. This custom grew out of the fact that when it had one of its earliest performances, one of the George's was so moved by it that he stood and all the people rose out of deference to him. Be that as it may, the chorus certainly deserves our standing in tribute. It is so powerful and swift, so glorious and fulfilling that all other emotions are swept aside and we are left clean and pure, stand-

ing before our God. Doubtless what came to my mind when I heard the composition was slightly different from the thoughts of my neighbors and fellow listeners. I immediately thought of the true and literal meaning of the word Hallelujah. It is a Hebrew construction and in translation has the meaning of "praise". Praised be the Lord for all His works, for the mind and soul of man, for pure and lofty thought, for a conscience, for our ability to know our place in this world and yet soar to such lofty heights. Praise be to God who allows us Life, who grants us the pleasure of children, who permits us to laugh and cry, to love and work in fellowship for our ideals. Praise be to God who gives us health and shelter and who allows us to hear music such as this. Was I being overly sentimental or was I reading too much into the music I had just heard? I think not for I like to imagine that Handel felt as I, two hundred years ago when the melody and arrangement first crept into his mind. Few sections of any Oratorio can compete with this because of its grandeur and scope. The human being can not grasp it all at once and yet can not help but be overpowered by its message of the Divine.

The third portion ^{which} made a profound impression on me was the very last part of the composition. I refer to the "Amen" chorus. It occurred to me at that time that this was not merely the end of a great piece of music but that it was the summation of all that had gone before. I was, and am, certain that Handel knew what the word "AMEN" meant in the original Hebrew, for otherwise he could not have written such a moving score. Amen, in English, is literally translated as "I Believe". As such I feel that it is the sum total of all of the composer's religious philosophy and not merely the end of this particular score. Here he uses the music to tell his listeners that he believes with a firm heart that his redeemer liveth, that salvation will be attained, that God is the highest of all beings in this Universe, that He is to be praised and glorified with

all the powers at our command, that with perfect faith in His ways we are to live our lives even though we can not come close to understanding His greatness and His universal plan. Could Handel have had the words of the Psalmist in mind, "I will thank Thee that I am so fearfully and wonderfully made, glorious are Thy works and that my soul knoweth right well." There is no other way with which we could express the same sentiments. Handel sang for us in terms of music, the Psalmist spoke for us within the realm of human understanding.

Why do I refer you, on this most sacred night of Erev Yom Kippur to a Xian composition and to music which is performed solely in Churches; why mention these sentiments on an occasions which is strictly Jewish and filled with the spirit of a tradition which takes us back over the ages into the beginnings of our people? Why? Because that which we find in the spirit of Handel's composition is likewise to be encountered in that most famous of all Jewish melodies which we heard sung again this evening, the Kol Nidrei. This melody is as powerful and as great, as inspiring and as meaningful as anything yet composed by man. The interesting fact, however, about our melody is that we know neither when it was written nor who wrote it. There are many conjectures but in accordance with the dictates of science and objectivity its origin is as much a mystery today as it was in days of old. We do know that this prayer has been a part of our tradition for centuries and is an integral part of the lore of our people. In days gone by the melody brought about many an unpleasant experience in the lives of the Jews. The prayer has often been misused, and misunderstood time and time again and our early rabbis often had to suffer martyrdom because of it. The Gentile world interpreted this prayer in a way which would cast aspersions upon the good name and faith of our ancestors; persecutions, rigged discussions and fake trials were often the aftermath of its recitation on the high holydays. Kol Nidrei, for a period of time during the Middle Ages, unlike today,

became a name mentioned in whispers, with dread and in secrecy.

Today we obtain a different message from this melody and prayer. First of all, the words are unknown to the average Jew and he has only a dim knowledge of what it contains. Also, the petition is not written in the Hebrew language but in Aramaic and thus it is harder to read and even more difficult to pronounce. In the early days of the Reform Movement in Germany and in this country, the Kol Nidrei~~s~~ prayer was omitted from the service for the old accusations still rankled and their subsequent pogroms were still fresh in the pages of history. As such the words, meaning and significance have largely slipped into obscurity and only the learned, pious and very interested followers are fully aware of its greatness and its value to tradition. Another thing which we must remember, and which has led to the relative inconsequence of the text, is that the words are anything but beautiful or inspiring. They are merely a recitation of oaths and promises which add little to the dignity and beauty of the otherwise most impressive service. No, it is not because of any of this that the Kol Nidrei has become so meaningful in our day but it is important because of and solely due to the melody. It is a strain of and by our people which is recognized by Jews all over the world, be they orthodox, conservative or reform, be they living in riches or poverty, in this land or across the seas. Mention Yom Kippur to them on this night and the melody of the song will spring to their mind, and, depending on their musical sense, they will be able to hum it for you. It has come to the point where Max Bruch's adaption of the theme for cello has been recorded on LP's with the world's leading artists and during this week the melody was heard over a national broadcasting system in honor of the Jewish holydays. (I have also seen it on the program of many symphonic orchestras as part of their evenings presentation.) In short, the melody is identified with the Jewish faith, it lives, it is vibrant

and part and parcel of our heritage. In generations to come, no matter how our outlook may change, the Kol Nidrei will always be synonymous with our religious faith.

Let us look at the Kol Nidrei a little more closely. First of all we can not help but notice that it is primarily a mournful melody, almost a dirge. I do not know whether our minds ran along the same channels a short time ago but I could not help but think of all the tragedy which has been a part of our history. Mournful, sad and slow; that is the best description of our trek over the ages. Persecuted in every land, despised by every people, herded into the most dismal of places, cut off from social intercourse until the 18th century and persecuted with untold horrors our people's misery finds true expression in the mournful tones of this great song. Listen to it with great concentration and you will find that it mirrors the destruction of the Temple of old, the dispersion over the wide face of the earth, the martyrdom of Rabbi Akiba, the ghettos of the western world, the inquisition of the Church, the concentration camps of a mere two decades ago. In truth it has not been a happy life for our co-religionists and even today there are anti-semitic rumblings in many parts of the world, including some areas of this land. The Kol Nidrei speaks to us of yesteryear, of today and, perhaps, of the future. It is representative of our life-span on earth.

But, on the other hand, there are many occasions when the melody is lifted out of its sad tone to heights of joy and satisfaction. It is to signify that although we have suffered a great deal, hope and the quest for truth is eternal in the human breast. All is not in vain, there is a better future for you and me! There will come a time when all man will be free and when future generations will have a hand in shaping the policies of the Messianic Age. We have passed from one "age" to another and now, at the apex of our development, we find ourselves in the atomic

or thermo-nuclear age. Whether these new discoveries are to be for good or evil is entirely in the hands of man. We hope and pray that he will realize the potential of the dreadful instrument which he holds in his hands and will further our interests in the last of days, the era of peace and serenity. That which we call the Messianic Age. Thus you can see that the Kol Nidrei plays a double role on this sacred occasion. It brings to mind our misfortunes but it also raises us up out of the dust. It sings and speaks to us of the future, of the responsibilities incumbent upon you and me and holds out its hand in a promise of a better and more stable future for our people and for all mankind.

And lastly, there is something about our melody which deals in terms of quietness, peace and serenity. On the whole, the song is very even, temperate and modest. It has the ability to enter the heart and soul of man and to bring out the best and most beautiful in his character. The melody, known all over the world, speaks solely to the Jew, entrances him and sweeps him to a realization of his obligations toward his faith. One can easily sit back, close the eyes and feel its deth become a part of ones very being. Its sweetness and eloquence speaks of love and devotion, of truth and the worship of God. As I said before, we do not know who wrote it or when it was composed but I have the feeling that it could only have been put on paper by a deeply religious and pious person. The composer was one who felt and lived his Judaism, was able to appreciate it as a way of life. The Kol Nidrei was written in generations past but its loveliness still has an effect on us, in our time. In days of jangled nerves, when tempers are frayed, when human beings show less trust toward one another, when the constant threat of annihilation is all about us we feel its message enter our hearts urging us to live in peace. The world changes, man comes and goes, leaders are raised to the heights and tumble just as quickly, life is cheap to some and meaningful to others but our

faith and our faith in each other must never be impaired, must continue to flourish until the very end of time. This is the ~~last~~^{great} message which we can ~~gather~~^{learn} from the sacred melody which was sung so beautifully for us this evening. It carries its religion to you and me; listen, heed and you shall not be forsaken. God is above and cares for His creation with compassion and mercy if we but heed His call.

These, then, are the thoughts which ran through my head several years ago when I first heard the great Oratorio. These are the thoughts which have been a part of me ever since I could truly appreciate the message and truth of Kol Nidrei. Both speak of man, of faith, of belief, and of God. The words in our prayer have lost much of their significance but the melody will never die. As long as all Jews, you and I, will not lose sight of the higher values which are a part of our stay on earth, we shall never be conquered and we need not be afraid.

This is the most solemn ~~evening~~ evening of our calendar. We have spoken of tragedy and sorrow, of joy and salvation, of peace and tranquility. When we say our final "Amen" this eve let it not be the end of our religious appreciation but merely the beginning, the understanding of our views on life. With these ideals in mind we shall go from strength to strength and we shall be able to echo the words of the Psalmist:

אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר
118:17 וַיֹּאמֶר יְהוָה אֱלֹהִים לְמִצְרַיִם "I shall not die but live and declare the works of the Lord."

Amen.

Oheb Shalom

Oct. 6, 1954

Baltimore, Md.

Kol Nidrei

b1 repeat

A Song Of Our People.

On this sacred eve, the night of melody, I would like to discuss with you two outstanding musical compositions. The one is ^Arian and the other is Jewish; let us take them in this order.

I will never forget the first time I heard the Messiah Oratorio by Handel. My friend took me to a church during the mid-winter season and we sat back to enjoy the work with which he was familiar and which I had not heard before. This was many years ago but I still can vividly remember the effect which this striking piece of music had upon me. For almost three hours I sat as if entranced as wave after wave of melodious sound swept over me and, it seemed as if the music would carry me away on its lofty tones. The voices soared to great heights, the music of the organ swelled forth like thunder and the chorus broke forth in song, being truly inspired. All became as nothing as we focused our attention on the strains and words which we were hearing; the sound and fury of the busy metropolitan life ^{were} left far behind ~~us~~ as we felt secure and at peace. The music had the power to cause a change in us for the trivialities of everyday life, the petty squabbles to which we, as humans, are all too prone, seemed as if they belonged to a different world. There in that house of God we were lifted unto heavenly peaks as the glory of the music reached every fiber of our being. The mind of the composer was one which we held in awe for truly he must have been god-inspired to write music such as this. It was one of the most enduring experiences of my short life and at the same time it made me very humble for I understood and felt the greatness of the work and the genius which had created it. God became manifest in every line of poetry, God was to be found in every change of melody, God was a part of the soloists as they strove to do justice to the magnitude of the work and the beauty of the composition.

There were three parts in the Oratorio which moved me particularly,

(In order of their presentation,) the solo which begins "I know that my world life will tell you also I know because in ~~the~~ G. D. I have covered a. David motif. The first was

"Redeemer liveth" (means a great deal to me.) The entire passage is based, of course, on our book of Job. I could sense the composers thoughts as we worked feverishly to give expression to this magnificent line. Job who had been bereft of every comfort in life, of his family and friends, in his moment of most dire need lifts up his head, unbowed and unafraid and declares to the Power that Is, "I know that my Redeemer liveth". He is still courageous, he still has hope, he believes that salvation will surely come. The moment I heard this beautiful recitative I could not help but think of another line of Job's which is closely akin to this sentiment:

SAC 1567 19

"Yea, though he slay me, yet will I trust in him." There is such great faith in this line, such a deep belief that the human being who reads these words can not help but be spiritually uplifted and comforted. The trials of Job were serious and without equal and yet, in the face of gravest adversity, he kept his trust in Almighty God. The concept is so awesome that , if I were able to compose, I know that I would be a little afraid to paraphrase these sentiments in musical terms. Handel, the composer, here was truly little lower than the angels and he lifted us, the listeners, unto heights yet unscaled and undreamed of by ordinary souls.

A second section which affected me deeply is one of which I had heard before in conversation but which was new to me as a composition. I refer to the famous Hallelujah Chorus of the "Messiah". You all know that tradition demands that the congregation or audience stand when this part of the composition is played and sung. This custom grew out of the fact that when it had one of its earliest performances, one of the George's was so moved by it that he stood and all the people rose out of deference to him. Be that as it may, the chorus certainly deserves our standing in tribute. It is so powerful and swift, so glorious and fulfilling that all other emotions are swept aside and we are left clean and pure, stand-

ing before our God. Doubtless what came to my mind when I heard the composition was slightly different from the thoughts of my neighbors and fellow listeners. I immediately thought of the true and literal meaning of the word Hallelujah. It is a Hebrew construction and in translation has the meaning of "praise". Praised be the Lord for all His works, for the mind and soul of man, for pure and lofty thought, for a conscience, for our ability to know our place in this world and yet soar to such lofty heights. Praise be to God who allows us Life, who grants us the pleasure of children, who permits us to laugh and cry, to love and work in fellowship for our ideals. Praise be to God who gives us health and shelter and who allows us to hear music such as this. Was I being overly sentimental or was I reading too much into the music I had just heard? I think not for I like to imagine that Handel felt as I, two hundred years ago when the melody and arrangement first crept into his mind. Few sections of any Oratorio can compete with this because of its grandeur and scope. The human being can not grasp it all at once and yet can not help but be overpowered by its message of the Divine.

The third portion^{which} made a profound impression on me was the very last part of the composition. I refer to the "Amen" chorus. It occurred to me at that time that this was not merely the end of a great piece of music but that it was the summation of all that had gone before. I was, and am, certain that Handel knew what the word "AMen" meant in the original Hebrew, for otherwise he could not have written such a moving score. Amen, in English, is literally translated as "I Believe". As such I feel that it is the sum total of all of the composer's religious philosophy and not merely the end of this particular score. Here he uses the music to tell his listeners that he believes with a firm heart that his redeemer liveth, that salvation will be attained, that God is the highest of all beings in this Universe, that He is to be praised and glorified with

all the powers at our command, that with perfect faith in His ways we are to live our lives even though we can not come close to unders anding His greatness and His universal plan. Could Handel have had the words of the Psalmist in mind, "I will thank Thee that I am so fearfully and wonderfully made, glorious are Thy works and that my soul knoweth right well." There is no other way with which we could express the same sentiments. Handel sang for us in terms of music, the Psalmist spoke for us within the realm of human understanding.

Who do I refer you, on this most sacred night of Erev Yom Kippur to a Xian composition and to music which is performed solely in Churches; why mention these sentiments on an occassions which is strictly Jewish and filled with the spirit of a tradition which takes us back over the ages into the beginnings of our people? Why? Because that which we find in the spirit of Handels' composition is likewise to be encountered in that most famous of all Jewish melodies which we heard sung again this evening, the Kol Nidrei. This melody is as powerful and as great, as inspirig and as meaningful as anything yet composed by man. The interesting fact, however, about our melody is that we know neither when it was written nor who wrote it. There are many conjectures but in accordance with the dictates of science and objectivity its origin is as much a mystery today as it was in days of old. We do know that this prayer has been a part of our traiition for centuries and is an integral part of the lore of our people. In days gone by the melody brought about many an unpleasant experience in the lives of the Jews. The prayer h as often been misused, and misunderstood time and time again and our early rabbis often had to suffer martyrdom because of it. The Gentile world interpreted this prayer in a way which would cast aspersions upon the good name and faith of our ancestors; persecutions, rigged discussions and fake trials were often the aftermath of its recitation on the high holydays.

Kol Nidrei, for a period of time during the Middle Ages, unlike today,

became a name mentioned in whispers, with dread and in secrecy.

Today we obtain a different message from this melody and prayer. First of all, the words are unknown to the avergge Jew and he has only a dim knowledge of what it contains. Also, the petition is not written in the Hebrew language but in Aramaic and thus it is harder to read and even more difficult to pronounce. In the early days of the Reform Movement in Germany and in this country, the Kol Nidrei~~s~~ prayer was omitted from the service for the old accusations w~~t~~ill rankled and their subsequent pogroms were still fresh in the pages of history. As such the ~~w~~ words, meaning and significance have largely slipped into obscurity and only the learned, pious and very interested followers are fully aware of its greatness and its value to tradition. Another thing which we must remember, and which has led to the relative inconsequence of the text, is that the words are anything but beautiful or inspiring. They are merely a recitation of oaths and promises which add little to the dignity and beauty of the otherwise most impressive service. No, it is not because of any of this that the Kol Nidrei has become so meaningful in our day but it is important because of and solely due to the melody. It is a ^hstain ~~of~~ and by our people which is recognized by Jews all over the world, be they orthodox, conservative or reform, be they living in riches or poverty, int his land or across the seas. Mention Yom Kippur to them on this night and the melody of the song will spring to their mind, and, depending on their musical sense, they will be able to hum it for you. It has come to the point where Max Bruch's adaption of the theme for cello has been recorded on LP's with the world's leading artists and during this week the melody was heard over a national broadcasting system in honor of the Jewish holydays. I have also seen it on the program of many symphonic orchestras as part of their evenings presentation. In short, the melody is identified with the Jewish faith, it lives, it is vibrant

and part and parcel of our heritage. In generations to come, no matter how or our outlook may change, the Kol Nidrei will always be synonymous with our religious faith.

Let us look at the Kol Nidrei a little more closely. First of all we can not help but notice that it is primarily a mournful melody, almost a dirge. I do not know whether our minds ran along the same channels a short time ago but I could not help but think of all the tragedy which has been a part of our history. Mournful, sad and slow; that is the best description of our trek over the ages. Persecuted in every land, despised by every people, herded into the most dismal of places, cut off from social intercourse until the 18th century and persecuted with untold horrors our people's misery finds true expression in the mournful tones of this great song. Listen to it with great concentration and you will find that it mirrors the destruction of the Temple of old, the dispersion over the wide face of the earth, the martyrdom of Rabbi Akiba, the ghettos of the western world, the inquisition of the Church, the concentration camps of a mere two decades ago. In truth it has not been a happy life for our co-religionists and even today there are anti-semitic rumblings in many parts of the world, including some areas of this land. The Kol Nidrei speaks to us of yesteryear, of today and, perhaps, of the future. It is representative of our life-span on earth.

But, on the other hand, there are many occasions when the melody is lifted out of its sad tone to heights of joy and satisfaction. It is to signify that although we have suffered a great deal, hope and the quest for truth is eternal in the human breast. All is not in vain, there is a better future for you and me! There will come a time when all man will be free and when future generations will have a hand in shaping the policies of the Messianic Age. We have passed from one "age" to another and now, at the apex of our development, we find ourselves in the atomic

or thermo-nuclear age. Whether these new discoveries are to be for good or evil is entirely in the hands of man. We hope and pray that he will realize the potential of the dreadful instrument which he holds in his hands and will further our interests in the last of days, the era of peace and serenity. That which we call the Messianic Age. Thus you can see that the Kol Nidrei plays a double role on this sacred occasion. It brings to mind our misfortunes but it also raises us up out of the dust. It sings and speaks to us of the future, of the responsibilities incumbent upon you and me and holds out its hand in a promise of a better and more stable future for our people and for all mankind.

And lastly, there is something about our melody which deals in terms of quietness, peace and serenity. On the whole, the song is very even, temperate and modest. It has the ability to enter the heart and soul of man and to bring out the best and most beautiful in his character. The melody, known all over the world, speaks solely to the Jew, entrances him and sweeps him to a realization of his obligations toward his faith. One can easily sit back, close the eyes and feel its depth become a part of ones very being. Its sweetness and eloquence speaks of love and devotion, of truth and the worship of God. As I said before, we do not know who wrote it or when it was composed but I have the feeling that it could only have been put on paper by a deeply religious and pious person. The composer was one who felt and lived his Judaism, was able to appreciate it as a way of life. The Kol Nidrei was written in generations past but its loveliness still has an effect on us, in our time. In days of jangled nerves, when tempers are frayed, when human beings show less trust toward one another, when the constant threat of annihilation is all about us we feel its message enter our hearts urging us to live in peace. The world changes, man comes and goes, leaders are raised to the heights and tumble just as quickly, life is cheap to some and meaningful to others but our

faith and our faith in each other must never be impaired, must continue to flourish until the very end of time. This is the ~~last~~^{great} message which we can ~~gather~~^{draw} from the sacred melody which was sung so beautifully for us this evening. It carries its religion to you and me; listen, heed and you shall not be forsaken. God is above and cares for His creation with compassion and mercy if we but heed His call.

These, then, are the thoughts which ran through my head several years ago when I first heard the great Oratorio. These are the thoughts which have been a part of me ever since I could truly appreciate the message and truth of Kol Nidrei. Both speak of man, of faith, of belief, and of God. The words in our prayer have lost much of their significance but the melody will never die. As long as all Jews, you and I, will not lose sight of the higher values which are a part of our stay on earth, we shall never be conquered and we need not be afraid.

This is the most solemn ~~saddest~~ evening of our calendar. We have spoken of tragedy and sorrow, of joy and salvation, of peace and tranquility. When we say our final "Amen" this eve let it not be the end of our religious appreciation but merely the beginning, the understanding of our views on life. With these ideals in mind we shall go from strength to strength and we shall be able to echo the words of the Psalm-

118:17

strength to strengthen and we shall
live and declare the works of the Lord."

live and declare the works of the Lord."

Amen.

Oheb Shalom

Oct. 6, 1954

Baltimore, Md.

Kol Nidrei

GOLF AND RELIGION.

I am a modern-day Morrano. Surely you recall the group of people of which I speak: they were the men, women and children of 15th and 16th century Spain who openly professed and practiced Catholocism but secretly continued to adhere to Judaism. This condition was forced upon them due to the conditions of the day for the Inquisition darkened the land and the religion of Judaism was forbidden. Thus, the people of Israel met in cellars, darkened homes and subterranean passages in order to whisper the prayers of their ancient faith and sing praises to the God of all mankind. However, these were the Morranos of ancient times and I classified myself as a "modern-day" Morrano. You see, I also have openly professed something before some of you and yet have carried a secret love in my heart. The time has come for me to admit my deceit and ask your forgiveness. I plead guilty to the fact that I have been an open worshipper and admirer of the Orioles, but inwardly... I promise, however, that I shall join the ranks of the faithful in the season to come and that my newly discovered love for Baltimore shall extend even unto those regions.

But I really do not wish to speak to you this evening of the national pastime; I would like to discuss certain aspects of a game with which many of you are familiar and which more of you practice. Veryfew of us actually engage in the sport of baseball, we are mostly spectators; but a great number of you, for sport, competition or your own amusement play the game of golf. It is with this sport that I would like to deal tonight ~~as~~ even though I personally do not indulge. The closest that I come to the game is to sit on the sidelines, under a shady tree, in the most comfortable chair available and watch other people chasing a little ball over the grounds, tramping miles in the hot sun in the pursuit of amusement. And yet, from this lazy man's game of golf I think that I have been able to discover a lesson for us in terms of an approach to life and I would like to share my observations with you.

This favorite sport may roughly be divided into three parts, each one vital to the game and all three totalling success in ones endeavor on the links. To begin with, the golfer finds himself on the Tee measuring the distance to the cup, practicing his stroke, surveying the outlines of the fairway, adjusting himself physically and mentally to the challenge with which he is presented. But at this particular stage of the player's effort his desire very rarely is to get the ball as close to the cup as possible, the careful and intelligent player has only one aim, which is to make the drive go as far as possible and as accurately in the general direction of his ultimate goal. In other words the percentage of golfers who try for the hole-in-one is very rare, most people take aim, attempt to avoid the traps which are all too evident and to drive toward the cup which spells the end of this particular challenge. The second phase of the golfer's game is to bring the ball from wherever it has landed after the first drive as close as possible toward the green. In this there may be any number of strokes made, it all depends on the par for the course. In the following attempts difficulties will present themselves to the average player. The ball curves to too great an extent, is lost in the nearby woods, falls into the stream, rolls into the tall grass and much sound and fury usually accompanies the movements of our hero as he attempts to blast his way out of the sand traps which are all too frequent and usually in the way of one seeking an afternoon of pleasure at the club. Here a challenge presents itself, skill and patience count, movements and strokes are precious and the more calm and resolute the player the more chance he has of escaping the pit into which he has symbolically fallen. We can safely assume, for arguments sake, that you have now made fair progress and the ball is well on its way toward the green. Here, of course, we have the ultimate in skill and precision. The goal of the game, naturally, is to get the ball into the cup and this is the third phase. The one who has

accomplished this feat breathes easier, the world takes on an aspect of pleasantness and the distaste for the game and all its ramifications vanishes as the player surveyes his handiwork and feels that he has truly accomplished something of value; the sport is worthwhile after all. Peace, calm, and a spirit of dedication pervades all creation; there is peace on earth and good will toward men.

From these observations you will note that although I am not inclined to engage in this sport personally, I ~~do~~ have attained a grasp of the fundamentals. As I have already indicated to you, from these observations I have come to the point of making some remarks about the approach to life on our part and on the part of our neighbors. In the first phase of the life of man, what is his general ambition, his desire and goal? From the days that he begins to think along lines of maturity his entire being is devoted to making a success of himself in whatever phase of life appeals to him, or in a combination of these. For instance, the student attending a university yearns toward achieving his goal in his chosen profession. Doctor, lawyer, engineer, minister or whatever it may be, he has set his sights on that which is attainable. The business man, if not wholly materialistic, desires to provide more comfort and better-grade goods to his public and thus desires to be of service to his community. The young men and women of our generation, striving to become ~~xxxixian~~ teachers, social workers, or youth directors all enter their chosen profession with a purpose in mind and the hope for achievement uppermost in their hearts. Their greatest hope would be to serve their people, to make others happier, better adjusted and more wholesome personalities.

But Man may not be striving for material success alone. In the first phase of his life he may desire to attain a measure of happiness brought about within the realm of his family, friends and ideals. He works at the bringing up of his children, their education, he is interested in a

cause and will do all within his power to bring his idea to perfection and to fruition. Happy is the man who has found such a goal, who does not work in a vacuum, who has set his sights on that which is before him, who has surveyed the world and in a realistic way seeks to cope with it in all its various and multiple aspects. He is strengthened by his goal, ~~and~~ fortified by his purpose, enriched by his ideal.

But man must also experience the second phase of life. No~~t~~ matter what his personal hopes and dreams may be, he is often beset by difficulties, often overcome by frustrations and all too often is ready to give up on the problem with which he is faced. There are reverses in the business world, the security which he craves is not forthcoming as readily as he might wish, the progress toward fulfilling his goal in life has hit a snag and the net of confusion, insecurity and perplexity has fallen upon him and he is ensnared. These problems may run the gamut from real and serious illness in a family to wounded pride, imagined loss of face, rejection by his fellows and a growing and nagging doubt as to his own ability. We, being human, all too often lose faith in ourselves and in others not by real, inflicted ills but by imagined, petty reverses which ~~are~~ ^{are} all too frequently a blow to our egos but not really a factor in the reality of our situation. It was not too long ago that a group of leading psychiatrists discovered that the frenzied activity of men does not necessarily cause physical deterioration but the result of mental strain which appears to be a by-product of the twentieth century. The parallel of our hero, trapped in the sand on the bright afternoon under the healing sun, becomes all too real; the golfer slashing irrationally and viciously at the little ball might readily be substituted for the man in our society who becomes hysterical as the forces which he has helped to shape, threaten to engulf him. The ball lying in an inaccessible position did not get there of its own accord; man rarely is so beset by his environment that he could not have first found his way

to peace of mind without losing his temper, sense of balance, perspective and, perhaps most important of all, his sense of humor.

It is at this stage of man's life that one discovers his true value as an individual. It is at this important juncture in his journey through life that one finds whether the man is fit and able to overcome the many obstacles which have been placed in his way. It is here where Toynbee's famous dictum of "Challenge and Response" is placed in the crucible of the acid test. Can man recover from the shock, can he struggle to extricate himself from the problems which involve him? Yes, every man can, if he but has the will and the courage, if he has the faith and the desire. Every man is able to meet the hard tests of the world if he but looks to religion with its means of preservation for the self, and its emphasis on the immense value of the mind and dignity of man. Religion in general and Judaism in particular emphasizes that man is never at a loss to sustain himself, that he was given the capabilities and fortitude to move forward against all the vicissitudes of life. Man, when fired by a faith in the worthiness of his program and his cause has triumphed time and time again against the forces of adversity. On the level of a national renaissance, in the face of all odds, we need only look ahead a month and note the festival of Chanukah. There certainly is an example of great courage as our ancestors fought against those advocating evil and destruction, and emerged victoriously. Again, do you recall the struggles of the Jewish fighters of the Warsaw ghetto? It was the first organized rebellion against the hordes of Nazi oppression from which the whole world took courage, lifted its head and fought on to victory. On a personal level, take the man who was ~~xxxxxxxxxx~~ a prisoner during the war and wrote on the wall of a cellar in Cologne, perhaps before his execution, "I believe in the sun even when it is not shining, I believe in love, even when feeling it not. I believe in God, even when he is silent." Was the life on Lincoln easy, did Helen Keller retreat

from public life because of his infirmities, did Admiral Rickover give up his plans for an atomic powered Navy because he was hounded and despised largely because he was a man of vision, and also a Jew? And, on an even more personal level, did not Anne Frank, a young 14 year old girl, reach her greatest insights and write her most moving appraisals of life in the moments before her death in a war-torn Holland. Can not you and I square our shoulders and look toward the goal which we strive to attain. Can we not take upon ourselves the challenge and by virtue of our efforts and determination escape from the matters which oppress us, make us feel insecure and lead us to believe that the traps which engulf us spell an end to our value as human beings, an end to us as productive members of human society. The great statement of the Psalmist comes to mind as he ^{supp^s with faith} characterizes all those who find themselves in the depths of despair or with nary a hope for salvation. "The stone which the builders rejected, has become the chief corner stone." The stone, the human being who has been hurt, rejected, isolated in mind if not in body by adhering to a deep and lasting faith can once again take up his place as a meaningful and wholesome member of that group of people which tries to attain the green, the beauty and the freshness of life.

And lastly, we come to the third phase of man's life, comparable to attaining the goal of the golfer, sinking his putt. Some of us make the course in par, some above and some below the average length of time. I am firmly convinced that every man living on the face of the earth attains some measure of success and achieves some measure of satisfaction if only in the realm of his immediate society and objective. Not all of us are of the type of beings who attain world or national prominence by virtue of our deeds, or by virtue of the difficulties which we overcome in our desire to attain that which we believed to be good and true. In fact, you never hear of the many struggles and difficulties which face man, in most instances; most of us bend quietly and resolutely to our

tasks. We are of the kind who fight our heroic struggles against the elements in the circle of our own small sphere of influence, the small but meaningful world which we call our home and to which we cling ~~consciously~~ in hopes of better times. To see a child grow up to become a decent human being, to be able to look over the awe-inspiring wonders of nature and be able to appreciate them, to look up at the sky in the quiet of an evening or watch the brilliance of the rising sun, to have lived and loved as part of a family ~~with~~ for many years in peace and in hopes of ultimate progress, are not these the rewards which mean so much and are so rarely appreciated? Do you remember the tale of the bluebird? The children sought for many years, in many lands and met with many adventures but where did they finally discover the object of their search? Of course, in their own back-yard; it had always been there except that their eyes had never opened sufficiently to take cognizance of it. How true this is of our world: love, devotion, health, shelter, food, trust in one another, are not these the ultimate goals which fill the cup of life to overflowing? Is not this the final phase of the game of life, as well as the final goal of the golfer, to fill the cup of life with the knowledge that he has conquered, has met the challenge successfully and has found a haven of refuge in his own ability, his courage and his faith in a force that is greater than he. For the rest of my life I will remember the pictorial essay once run by Coronet Magazine on the 23rd Psalm. Each verse had a corresponding picture but the most beautiful and inspiring and moving of them all was the one which fit the phrase, "my cup runneth over". It was the picture of a young mother holding her newborn child in her arms and on her face was an expression of such joy, belief, and resolution that one could ~~never~~ only describe it fully by using the word "fulfillment". Her cup of life was truly filled to overflowing.

VIII.

And now we must conclude our study of gold, life and religion. It has been a most stimulating experience for me and I shall never ~~know~~ again look at the game with a simple and meaningless stare. What about you; shall you accept this interpretation and apply it to ~~your~~ life as you live it? From the original drive, through the trap and toward the cup runs the course of our lifetime; we stand on the green with head held high, with purpose accomplished, with hearts full of joy, having met the challenge. We stand with the cup of life in our hands, it is filled to the very brim; we look ahead with faith in ourselves, in our fellow man and in God. In the knowledge that each one of us is worthy and able to add to the welfare of all we lift our head up high and echo the words of the psalmist in a spirit of satisfaction and achievement:

שְׁמַנֵּי נֶחָדָה בְּרִית מֹשֶׁה וְעֵמֶק
"Thou hast anointed my head with oil, my cup runneth over; Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Amen.

Oheb Shalom Congregation

November 12, 1954

Baltimore

Friday, late serv.

VOTING FOR OUR CHILDREN.

It is the icy age of cold wars and freezing hearts. In past decades the fantastic weapons of the comic-book heroes have become real and menacing and the threat of total annihilation hangs over us as the Damoclean sword. In this sad era of fear, hesitation and trepidation we have come together on the most sacred holyday of the Jewish calendar in order to pray and so to unburden our souls before Almighty God. It is certainly not a happy occasion but a day of introspection, of soul searching, as we conduct a deep and lasting examination of our actions during the past year. It is the time not only to look backward, but to look into the future for we hope and pray that long life, health and love be granted unto us and our families. As such we literally prostrate ourselves this day before the Holy Ark as we seek, depending upon the extant of our remorse, to be inscribed in the traditional book of life. These robes we wear are interpreted as being our burial shrouds; it signifies that we plead our cause in utter simplicity and humility realizing that the days of man pass as a shadow and that our dreams and aspirations are not much more than mere vanity. One day in the future, according to tradition, each one of us will be forced to face his heavenly Judge and there account for his actions upon this earth.

"A voice is heard in Ramah, lamentation and bitter weeping, Rachel weep-
ing for her children; she refuses to be comforted for her children, be-
cause they are not." It is a sad and destructive commentary upon the
life of ancient times and one which we can readily comprehend. The na-
tion is beset on all sides by the mercenaries of foreign peoples, de-

struction is imminent and the conquest of the land has already begun. Hunger, poverty, disease and a spirit of doom prevail all over the world of our ancestors and the mother of Israel becomes very real to us when we think of her weeping for her persecuted and disconsolate children. But Rachel weeps for another reason. Not only are her children driven before the onslaught of the conquerors but they have also forsaken the paths of their fathers in regard to their religious obligations. Due to the conditions of the day the God of Israel has largely been forsaken; images, idolatrous practices, sacrifices and soothsayers have sprung up in various parts of the land ^{and} thus, the people are not only impoverished materially but, more important in times of stress and tumult, are in a state of spiritual poverty. Rachel weeps for her children who are lost to her and she refuses to be comforted because they, her children, are no more. It is simplicity itself to conjur up this picture of a woman, a mother in and of Israel, bowed low with grief, lifting up her plaintive cries unto heaven and imploring God to bring back her offspring to the true and right path of their ancestors. However, her cries ~~are~~ do not move the hardness of the hearts of her children and that she weeps without restraint and can not be comforted nor consoled. It is her day of mental and spiritual agony.

In the year 1954, or 5715 of the Jewish reckoning, the trials and tribulations of a Rachel are duplicated once again. Rachel has lost her exalted place among us for today we feel that ~~where~~ a people largely independent of ancestral affiliation and our loyalty ~~does~~ not belong to a Rachel or any other person of ancient times, real or imaginary. This day, when Jewish groups have become largely centralized in America and in many other parts of the world, the center of our religion is not a Rachel but a building which has become our place of worship and the center of many of our activities in which we engage in the name of religion.

In our day the mother of Judaism, figuratively speaking, is the Synagogue. It is here where our loyalty is directed, it is here where we come in times of good and plenty as well as in days of sorrow and frustration. Meetings are held within these walls which affect every age group and the worship services conducted here affect every member and friend of this congregation who proudly admits to his Jewishness. But let us not be mistaken for although we ^{have} ~~are~~ built building bigger and better Temples, with plush chairs and modernistic designs, with gymnasiums and swimming pools, with well-paved parking lots and magnificent lawns the Synagogue, the symbolic mother of Israel, still cries ^{out} and refuses to be comforted. As in the days of Rachel, her children are lost. The Temples of American Jewry are empty, forlorn, devoid of interest and supported with grudging enthusiasm. This congregation, in this respect, is not unlike many of the others scattered throughout this great land of ours as our people become affiliated not always by choice but largely by accident of birth and will visit with us only three times a year. I use the figure "three" and so I better the usual description applied to you as a "two-day-a-year" Jewry for the third time that our people grace these premises is ~~the~~ Friday eve on which they recite their Kaddish. The ~~Kaddish~~ ^{Lachel}, of course, has also become largely outdated since very few of our congregants know how to recite it in the original; and why should they, when the English transliteration is so handy. No, I think the most negative Jew among you all will have to agree with me that the weeping of our modern Lachel is justified, sad as it may be.

Ever since this phenomenon of non-attendance has become manifest the scholars, critics and others have taken it upon themselves to offer a solution, or at least to understand the "why" thereof. It is my firm conviction that the reason ^X why people do not come to our Temples in this day and age is because they do not understand what religion IS. Although

I also would like to declare my beliefs & theism etc.

ix.

this day is usually devoted to topics of the soul and to exhortations for a once a year spirituality on the part of the rabbi and congregation I would like to depart from this set formula and ask you to join me as we venture forth in exploring the meaning and significance of our religion. If you are sincere Jews and devoted to your faith I am certain that you will have done your soul searching already; if you are of the kind who lets his rabbi do all the work, I think that it is too late for me to do you any good. Let us, then, look into the intricacies of our beliefs, let us seek objectively and without previous prejudice and let us hope that when religion is better understood and more fully appreciated by the supposed adherants of Judaism, a revival in Jewish interest will take place and the weeping of the Synagogue will cease. A return to a comprehensible and thus comprehendend religion will mean a return to Synagoguel worship. This is my contention and belief.

First of all, let us see what religion is NOT. Most important, religion is not a secretive, mysterious or incredible cult which seeks to chain its membership to obsolete and unattractive laws and doctrines while it binds the mind of man. The reasoning powers of twentieth century humanity accepts only a rational religicus orientation, a reformed Judaism to which the enlightened of our day may adhere with enthusiasm and in intellectual honesty. We believe in progress, in continuous revelation, in objectivity and unending study. One of the leading contemporary reform rabbis once characterized the religion of a reformed Judaism as one of "search" and this search is, truly, the essence of our faith. We have laid aside much of the antiquated ritualism of our ancestors and have replaced it with an enlightened theology which presents us with a purpose for living and an ideal to which we can honestly adhere. Religion makes life worthwhile as man strives to attain his place in society and adjust himself inrelation to his fellow human beings. Man is the apex of human

development and as such he has powers and courage which allow him to use his abilities for the good of every other man. The cry of Karl Marx, that Religion is the opium of the masses, is false and irreverent for our faith seeks to encounter life in all of its multiple phases. There is no secrecy, no privileged hierarchy and no all embracing balm for the world of affliction but a dynamic, growing faith which will lead man to better places and a more consecrated life. Religion is not magic, no panacea for all ills but a vibrant force which can be used to better the lot of all mankind.

Secondly, Judaism is a religion which concerns itself with this life, on this earth, in this day and age. It is not that religious orientation which preaches the rewards of life after death to any great degree and we do not threaten man with hell, hail, fire and brimstone at the end of his earthly sojourn. As such, religion, the way we interpret it, is not a faith based on fear. (It is interesting to note that the two major pronouncements of the Reform Movement make scarce mention of life after death.) Our emphasis is on our life now. What type of man are you, what is your attitude toward those with whom you have and will come into contact, how do you react to the vicissitudes of life, is the ethical life you profess here before your God the same when you go out into your daily routine and deal with your business associates? These are questions, moral ones, which we ask of you and you. Are you looking for a garden of Eden because of your philanthropic work in years past, are you looking for promises of ultimate reward because of the time you have donated to your religious organization? If this is so, we have no answer for you and no solution to your problems. What we are interested in is simply this: are you a decent and righteous individual all your days, in public and private, with your family and friends, on weekdays, on the holidays and, say, on March 15th? If you can honestly answer these searching questions in the affirmative, then you will, the shameful rabbinical maxim aside, be a true Jew at this time?

affirmative then we can only insure you that your name will be mentioned for a blessing and with pride because of the fact that you were or are a part of us and because through you, a fellow man earned his chance in life. No, it is not fear and imagined rewards which we advocate but love, work, and devotion to and for a cause. Love your fellow man as you love yourself, that is one of the cardinal precepts of our religious faith. Cooperation, friendship, helping one another: ^{to us these are not empty} It is extremely easy to scoff at these ideals words but a way of life. and concepts in this day of hard materiality but, in the words of Herzl, "If you will it, it can come to pass."

Again, religion is not something cloistered, no utopia which offers all embracing solutions to the problems of the world and man, and it is not a means of escape from the hard realities which confront us from day to day. Perhaps some of you have read the book by Thomas Merton, "The Seven Storey Mountain" in which he tells of his distraught state of mind, of the problems which plagued him until he could no longer face the reality of the busy metropolitan center of which he was a part. As a result, he sought solace in theology and philosophy and when this did not help he converted to Catholicism. At this point, since all the answers were still not forthcoming this young man joined the Trappist monсты in Kentucky. This is one of the most difficult of Orders, the life is rugged and bleak, the day alternates between physical labor and prayer. And yet, here he found peace. And to him, believing in his "enlightened" religion, it seemed quite wonderful; but at what a price! Suddenly he is removed from all of life, closeted for decades to come from the buffeting and problems of the world, not permitted to speak unless spoken to, steeped in the meditations of religious philosophy and completely, totally and irrevocably unconcerned with the reality of life, of love, of progress, of endeavor. True, he found the peace of mind and tranquility which he sought but I would rather be forced to fight ~~from~~ my existence from day to day, from

hour to hour and undergo the most serious and devastating of trials than to retreat into myself as did Thomas Merton. This type of an isolated religion is not Judaism; we abhor it, despise it and cast it aside. As such we train individuals who are courageous and loyal, who are ready to meet life head-on and use their god-given energies in an attempt to solve the problems which beset us. War, disease, illness and desolation can not be removed when one is behind the walls of a monastary but an attempt can be made as each and every one of us is fired by an enthusiasm which engages life and seeks to conquer its obstacles. As I have said before, our religion is vibrant, progressive and filled with activity for we find our peace of mind and serenity in action and work.

And lastly, we maintain that religion is not perfect. We do not have the answers to everything which ails man and woman and we can not solve the intricacies of daily life by a certain formula or by a hidden charm. We are not perfect for man is not perfect; we do not have the entire solution because, as yet, no all inclusive answer has been discovered. We believe in a God, in a purposefull universe, in man's place of leadership and yet, we have made many mistakes, have taken many of the wrong turns and will probably err many more times in the future. But the, is that so bad? It seems to me that only as we experiment, analyze and search can we ever hope to come close to that which is true. And, ~~to teach you~~ the truth, if this were a religion which would offer "THE Truth" to its adherants I do not think that I would be very happy as part of it. Yes, we strive for truth, we hope and dream and plan, we think and investigate, accept and reject but perfection has not been attained by us as yet and the goal seems to belong to future years. But, on the other hand, we do not tire in our search and endeavors for as we go forward, as we reach upward, as we seek to solve the riddles of the world--when engaged in such activity it is then that we are happiest and most at ease. In work, united

X copied V. 15 R.H. not by before after the sermon
viii. not the mere attendance at 3:30 am Y.T. 1954.
for Victim

and bound in brotherhood we will lead ourselves out of the darkness which surrounds us toward the light and warmth of the sun. Judaism is not something which is convenient, comfortable or just socially acceptable but all-embracing, of tremendous scope and vital.

All this is what religion is not and what religion is. On the most sacred day of the year, standing before this huge congregation I plead with Almighty God, not for my own pride or vain glory, but for His sake and the glory of His Name, that you search and seek the undying truths and the basic faith of our religion. A return to your ^{Leith} religion, a return to its love and warmth will make you happier and more secure, will grant you love and peace. Return to the weeping Rachel of our modern day, to the Temples of your faith and there worship the God of all mankind who is near to all those who call upon him in truth. "יְהוָה כָּל־עַמּוֹת תִּשְׁאַל וְאֶת־פְּנֵיכֶם תִּשְׁאַל"

"Almighty God, father of all men, grant these thy people understanding, knowledge and wisdom. Cause them to discern Thy holy purpose so that they may rededicate their lives to the worship of Thee. Cause them to return to Thy house of worship in joy and in love so that their hearts may be gladdened and they may be at peace. Be thou with us as thou wast with our fathers and we shall strive to return unto Thee. We pray that every mother in Israel will cease from her weeping, will rise up out of the dust, will smile once again as she opens her arms to welcome the lost and those that have gone astray; ^{that} she will embrace the homeless and repentent. O Lord, may Rachel cease from her lamentations for then her children will be safe, secure and at peace."

Amen."

Temple Oheb Shalom

Yom Kippur A.M.

Baltimore

Oct. 7, 1954, Thurs.

THOSE WHO WILL NEVER DIE.

If one is a stranger in this section of the country there are many noteworthy things which must be viewed and sightseeing is probably one of the chief occupations of a newcomer to this area. In this respect I am not very different from many others and although I had been in Washington for a few hours in years past, one of my first trips out of this city was to the nation's capital. As you probably know there are many buildings, statues and museums of interest and I had planned to view most of them; at least those which were a "must" according to those who are in the know. True to my plan, I started out with a short visit to the Capitol and then to the Washington Monument and this naturally led to the Lincoln Memorial. It was there that all my well-laid plans went astray for I spent a good two hours sitting in the shade of this building and gazing at the face of the Great Emancipator. All that I saw of Washington in the short time which remained was overshadowed by this memorial and the image of the great man remained in my mind for many months and is not forgotten to this day.

As one approaches the memorial building from the front, walking along the shallow, smooth waterway one can not help but be impressed by the magnificence and the power of the structure ~~mixtus~~ per se. The majestic columns which rise over the green lawns speak to us of the grandeur which was a part of the man, of the strength which was within him, of the simplicity which ruled his life, of the purity of his soul, of the cleanliness of his heart. There he sits, comfortably enthroned on his chair, hands loosely placed on the arm-rests and his head bent slightly forward as if to see all those who came to gaze upon him. One has the distinct feeling that the man of stone is about to speak or is about to place his hand upon the head of a small boy who has come before him. The figure of the history books, the boy of the log cabin, the man of the White House become real and, I am certain, that there were many

others who were as overcome by this scene as I was. I remained in the hall for such a length of time not only to feast my eyes upon him but also to watch the faces of fellow sight-seers. There they stood, speaking in whispers, reading his words. The men and women, in gay and colorful summer clothing, suddenly became subdued, the children having run noisily up the stairs just a few moments ago were now very quiet and simply looked at Lincoln with wide open eyes as if seeing him for the first time. There was a young couple gently trying to explain to their son why this man was important, there was a colored priest standing a little to one side with head bowed and hands folded in prayer, there were two old ladies weeping without restraint, there was a little boy who was so awed that he had forgotten to continue with the eating of his ice-cream cone. Yes, representatives of both old and young, white and colored, Jew and Gentile, all people of this great nation were present to pay homage to a great man. It was a memorable experience (and I shall soon go there again).

I have spent so much time in telling you about Lincoln for our situation is somewhat analogous. This day we have gathered to do honor to our dead who lie buried in this holy ground. Within the soft, green earth lie the young and the old, the humble, the great and respected, husbands, wives, fathers, mothers and, unfortunately, children. Here we find a quiet serenity, here we have come to stand in silent meditation with thoughts of love and reverence in our hearts, with tears as a visible sign of affection for our lost ones. Many of our beloved have gone the way of all flesh and although we remember them at all times, we have chosen this day to pay them special homage. This is our yearly pilgrimage and although we may not equal a multitude and we are not sightseers our purpose in coming here is of great value. Our hearts are as intertwined with those who lie before us as with him who is enshrined in a nat'l park.

But there are some of you, I am certain, who will now say that there is another difference for here there are no great and magnificent monuments, no statues hewn out of marble. Naturally, you are correct but there is a memorial nevertheless. The monument, which ~~is~~^{are} erected to the memory of those who have gone before us ~~lies~~^{lie} within the heart of each and every one of you. The ideals which your loved ones espoused, the cause to which he was attached, the family whom he loved, the faith which was precious to him are not forgotten and continue to live in the memorials which you, the living, erect in his memory. There is little which is visible, there is nothing which is ornate, there is no reason for camera or flashbulb as the memorials ~~is~~^{are} invisible; their life and deeds are inscribed upon the tablets of your hearts. This is important, this is all inclusive, this is the type of immortality in which we as reform Jews believe.

The rabbis of generations past had a beautiful saying: "There are three crowns: the crown of Torah, the crown of priesthood and the crown of kingdom, but the crown of a good name excels them all." How much truth there is in these words of wisdom. Here is evidence of the fact that those who have died are not gone forever. They live on in their works and all that they accomplished during their lifetime speaks in their favor and attests to their virtue. The crown of their good name rests now on the heads of those who remain and it is up to you to bear it with dignity, with joy and with a purpose in mind. Is there a deed which was left undone by the deceased, is there a cause still in need of help, is there an ideal which can use our support? These are our duties and responsibilities as we pay homage to our loved ones. The name descends upon the children who will try to follow in the footsteps of those who are no more, it descends upon the family of the lost member.

as they do their utmost to live up to his principles.

The crown of the good ~~name~~^{is} is a ~~good~~ memorial and a challenge. It is a form of immortality and it is a purpose for us the living. Our work has just begun, our purpose has only been defined, our life has only become meaningful as we continue to strive and labor in those endeavors which were theirs. Here the analogy of your loved one and Lincoln become complete. Each has a lasting memorial, each is precious in our hearts, each is loved and honored by a host of peoples, each has attained immortality as we continue to help those in need, as we complete their program of activity during the course of ~~the~~ days allotted to us. As long as we hold to this type of attitude and as long as this is our orientation towards death and the departed, they will not have gone from us forever. They have not died. As such, when telling a story, when laughing at a ~~k~~ joke, when engaged in some endeavor let us not say, "How he would have laughed, how he would have rejoiced, how much he would have liked being with us" but, rather, let us say, "He too is enjoying this, he is with us, a part of us, he stands by our side and watches and guides us all our days." By our actions and attitude we give living evidence that our loved ones will never die and that they will ~~never~~ be forgotten.

We have~~come~~ here on a yearly basis to pay tribute and pay our respects. However, as we return to our homes and daily routines it is there, primarily~~where~~ where we do them honor and where they, who have gone from us, once again return to everlasting life. This is our hope, this is our goal, this is our faith.

Amen.

Oheb Shalom Congregation.

Oct. 3, 1954

Sunday, P.M., Cemetery.

*Wolfsky, 10/11
Baltimore*

THOSE WHO WERE NEVER DIED.

If one is a stranger in this section of the country there are many noteworthy things which must be viewed and sightseeing is probably one of the chief occupations of a newcomer to this area. In this respect I am not very different from many others and although I had been in Washington for a few hours in years past, one of my first trips out of this city was to the nation's capital. As you probably know there are many buildings, statues and museums of interest and I had planned to view most of them; at least those which were a "must" according to those who are in the know. True to my plan, I started out with a short visit to the Capitol and then to the Washington Monument and this naturally led to the Lincoln Memorial. It was there that all my well-laid plans went astray for I spent a good two hours sitting in the shade of this building and gazing at the face of the Great Emancipator. All that I saw of Washington in the short time which remained was overshadowed by this memorial and the image of the great man remained in my mind for many months and is not forgotten to this day.

As one approaches the memorial building from the front, walking along the shallow, smooth waterway one can not help but be impressed by the magnificence and the power of the structure ~~xxxxxx~~ per se. The majestic columns which rise over the green lawns speak to us of the grandeur which was a part of the man, of the strength which was within him, of the simplicity which ruled his life, of the purity of his soul, of the cleanliness of his heart. There he sits, comfortably enthroned on his chair, hands loosely placed on the arm-rests and his head bent slightly forward as if to see all those who came to gaze upon him. One has the distinct feeling that the man of stone is about to speak or is about to place his hand upon the head of a small boy who has come before him. The figure of the history books, the boy of the log cabin, the man of the White House become real and, I am certain, ~~that~~ there were many

others who were as overcome by this scene as I was. I remained in the hall for such a length of time not only to feast my eyes upon him but also to watch the faces of fellow sight-seers. There they stood, speaking in whispers, reading his words. The men and women, in gay and colorful summer clothing, suddenly became subdued, the children having run noisily up the stairs just a few moments ago were now very quiet and simply looked at Lincoln with wide open eyes as if seeing him for the first time. There was a young couple gently trying to explain to their son why this man was important, there was a colored priest standing a little to one side with head bowed and hands folded in prayer, there were two old ladies weeping without restraint, there was a little boy who was so awed that he had forgotten to continue with the eating of his ice-cream cone. Yes, representatives of both old and young, white and colored, Jew and Gentile, all people of this great nation were present to pay homage to a great man. It was a memorable experience and I shall soon go there again.

I have spent so much time in telling you about Pinckin for our situation is somewhat analogous. This day we have gathered to do honor to our dead who lie buried in this holy ground. Within the soft, green earth lie the young and the old, the humble, the great and respected, husbands, wives, fathers, mothers and, unfortunately, children. Here we find a quiet serenity, here we have come to stand in silent meditation with thoughts of love and reverence in our hearts, with tears as a visible sign of affection for our lost ones. Many of our beloved have gone the way of all flesh and although we remember them at all times, we have chosen this day to pay them special homage. This is our yearly pilgrimage and although we may not equal a multitude and we are not sightseers our purpose in coming here is of great value. Our hearts are as intertwined with those who lie before us as with him who is enshrined in a nat'l park.

But there are some of you, I am certain, who will now say that there is another difference for here there are no great and magnificent monuments, no statues hewn out of marble. Naturally, you are correct but there is a memorial nevertheless. The monuments which ~~is~~ ^{are} erected to the memory of those who have gone before us lie ~~in~~ within the heart of each and every one of you. The ideals which your loved ones espoused, the cause to which he was attached, the family whom he loved, the faith which was precious to him are not forgotten and continue to live in the memorials which you, the living, erect in his memory. There is little which is visible, there is nothing which is ornate, there is no reason for camera or flashbulb as the memorials ~~is~~ ^{are} invisible; their life and deeds are inscribed upon the tablets of your hearts. This is important, this is all inclusive, this is the type of immortality in which we as reform Jews believe.

The rabbi of generations past had a beautiful saying: פָּרָשָׁת־תְּרוּמָה כִּי־בַּעֲדֵךְ תְּרֻמָּה
 "There are three crowns: the crown of Torah, the crown of priesthood and the crown of kingdom, but the crown of a good name excels them all." How much truth there is in these words of wisdom. Here is evidence of the fact that those who have died are not gone forever. They live on in their works and all that they accomplished during their lifetime speaks in their favor and attests to their virtue. The crown of their good name rests now on the heads of those who remain and it is up to you to bear it with dignity, with joy and with a purpose in mind. Is there a deed which was left undone by the deceased, is there a cause still in need of help, is there an ideal which can use our support? These are our duties and responsibilities as we pay homage to our loved ones. The name descends upon the children who will try to follow in the footsteps of those who are no more, it descends upon the family of the lost member.

as they do their utmost to live up to his principles.

The crown of the good man is a good memorial and a challenge. It is a form of immortality and it is a purpose for us the living. Our work has just begun, our purpose has only been defined, our life has only become meaningful as we continue to strive and labor in those endeavors which were theirs. Here the analogy of your loved one and Lincoln become complete. Each has a lasting memorial, each is precious in our hearts, each is loved and honored by a host of peoples, each has attained immortality as we continue to help those in need, as we complete their program of activity during the course of the days allotted to us. As long as we hold to this type of attitude and as long as this is our orientation towards death and the departed, they will not have gone from us forever. They have not died. As such, when telling a story, when laughing at a joke, when engaged in some endeavor let us not say, "How he would have laughed, how he would have rejoiced, how much he would have liked being with us" but, rather, let us say, "He too is enjoying this, he is with us, a part of us, he stands by our side and watches and guides us all our days." By our actions and attitude we give living evidence that our loved ones will never die and that they will never be forgotten.

We have come here on a yearly basis to pay tribute and pay our respects. However, as we return to our homes and daily routines it is there, primarily where we do them honor and where they, who have gone from us, once again return to everlasting life. This is our hope, this is our goal, this is our faith.

Amen.

Oben Palom Congregation.

Oct. 5, 1954

Baltimore

Sunday, P.M., Cemetery.

Not five, 1954

HOW DO YOU LOOK AT LIFE?

To watch children at play is not only an amusing experience but also a very interesting one. One learns and profits; one can see certain tendencies and inclinations develop in a child as he is engaged in his type of play with his friends and playmates. One of the games which children delight is called "make-believe" and I have not only watched it innumerable times but have frequently indulged in it in my earlier years. What greater pleasure can a boy have than be a fireman, a policeman, a cowboy or a baseball player. For as long as the fad lasts the youngster takes on all of the characteristics of his hero: he drives a miniature fire-red engine, transforms a stray piece of wood into a policeman's club and draws his gun in the best tradition of a Gene Autry or the Lone Ranger. I know that when I was somewhat younger I used to imitate all of the mannerisms of a Joe DiMaggio when playing ball with my friends and a little later I would spend some evenings singing certain liturgical numbers in imitation of my rabbi and cantor. The game of make-believe was wonderful and I am quite certain that all of you can easily recall similar experiences.

But now, that we are somewhat older and more mature we have become a part of the struggle for everyday existence and have left the games of our childhood far behind. No longer do we play at certain professions for now we are a part of them and we try to bring some worthwhile contribution to the welfare of our fellow citizens. This day, however, I would like you to put aside the cares and perplexities of the business and material world of which we are a part and return with me to the game of which I have just spoken. Let's you and I make believe; let's you and I go back in history and place ourselves into the position in which we found one of our greatest of ancestors this morning. In our Torah portion, Moses has been told that he will never attain the holy land which has been promised the people and that the hour has come when his sojourn

on earth must be terminated. He has been allowed the privilege of looking toward the land flowing with milk and honey but he knows that only a little time remains and then he will be gathered unto his fathers. Now, what is he to do with the short while still allotted unto him? On the command of God he assembles his people below him at the foot of the mountain and he speaks to them, admonishes them and adjures them to live a certain kind of life. He quickly reviews the history of the people and then mentions the most important laws pertaining to the life and conduct of his followers. Finally, as if to conclude, just prior to administering the final blessing upon the twelve tribes, he sums up his philosophy in the name of God, "See, I have set before thee this day life and good, death and evil...and thou shalt live and multiply and the Lord, thy God, shall bless thee".

Exodus 30:15

יְהוָה אֱלֹהִים יְהוָה תַּעֲשֶׂה כָּל־אָמֵן וְיִבְרְכֶךָ יְהוָה יְהוָה תַּעֲשֶׂה כָּל־אָמֵן וְיִבְרְכֶךָ

יְהוָה יְהוָה

The people, according to Moses, in the last analysis, have a choice: to live or die, to do good or commit evil, to prosper or to fall by the wayside. It is up to the individual members of the tribes to do their bit for the good of all and for the welfare of their co-religionists. This is the great statement by Moses: the opportunity is there, the opening is before you, the choice has been placed in your hands! Now his duty is done and he can go to his final resting place in peace.

I would like to ask you, at this moment in your lives, to join me in the game of make-believe and place yourselves in the position of a Moses. If you were the leader of a great nation, if you had forged a people, if you would only have a little while to live, what would be your last statement before the people assembled to hear you? Consider yourself a Moses, you are standing before the multitudes, you are on the border of the promised land. The people become attentive, their mood becomes solemn, their voices are stilled, their eyes are raised toward you. You open your mouths to speak, what shall be your message? Since I have joined

ed you in this game of make-believe allow me to speak to you and let this serve as the message for today. Were I a Moses, I believe I would address my people in terms of these three analogies.

One day, several centuries ago, a student came to his teacher, a sage in Israel, and asked him to explain the secret of an unselfish life. The scholar thought for some minutes and then brought in a piece of glass. This he held before the student's eyes and told him to look through it and tell him what he saw. The student was very amazed at the actions of his teacher but did as he was asked and reported that all he saw was the flow of life outdoors: the children laughing and playing, the men and women going about their daily occupations, the trees and flowers in bloom, and the blue sky above. The teacher was satisfied with this report but then he took a bit of silver and ^{rubbed} ~~smeared~~ it all over the back of the glass. Lo and behold, when the student looked through it once again all he saw now--was an image of himself. A little bit of silver had created a mirror and had transformed the beauty of God's creation into selfishness and ego-satisfaction. The student, much wiser and more subdued bid his teacher farewell for he had learned his lesson well. How true this is in our day. All too many of us go about our lives without ever noticing the beauty of life, the majesty of nature, the sparkle in the eyes of children for we are too concerned with our own welfare, with the materialism which is all about us, with the hardness and callousness which seems to characterize our existence in this world in these times of turmoil and distress. Having tasted the sweetness of power and material wealth we forget the real Giver all too quickly; the country clubs, dinner parties and club-activities have supplanted the Temple and its activities. How do you look at life? Are you one of those who chooses to look through the glass or do you look at the world through a mirror? Are you concerned with the welfare of all peoples in distress or in desolation, or are you solely concerned with the image reflected when you glance into the mirror. In the

life which is still allotted unto you, rub off some of the superficialities of your existence, remove some of the glitter and shine, destroy the ostentation all about us and through the space which has been cleared look up into the blue of heaven and let its beauty and sparkle, its warmth and loftiness be your fitting reward. Destroy the mirror, lift up the glass

A second analogy: once upon a time there was a discussion centering about the person of Moses. Why did he have such great insight, such an ability to deal with all situations, such great sensitivity with which he could easily come to the heart of any matter. The rabbis discussed back and forth, pro and con, quietly and with fervor, for many days and nights. Then they arrived at a conclusion: all the other leaders who had been a part of our vast tradition had eyes which were slightly different from those of Moses. His were straight and level, penetrating and direct whereas the eyes of the others saw many things, were often deflected from the object and thus lost a great deal of their power and precision. In modern terms, one might almost be able to say that the others saw the world through rose-colored glasses while Moses saw the world as it truly was, with realism and objectivity as his guides. Again, a lesson for our day. When one speaks of our leading cities and of the state of the nation one can certainly point with pride to the movements of culture, of advancement, of welfare and social-mindedness. There is a great deal which is good and promising, which is done so that all men, wherever, whatever and whoever they might be will profit. But on the other hand, we must also note the slums, the disease, the poverty, the malnutrition, the prejudice and the antagonisms. How do you look at life? Are you able to be objective and realistic in your outlook on society as we have it today or are you looking at your world through rose-colored glasses? Perhaps the best lesson we can learn from this analogy is that all peoples should devote some of their time and effort, not merely financial, to the eradication of these evils which are a part of our society. Engage in some worthwhile

activity endeavor, take part in some constructive program, lend your assistance to a meaningful cause. Or, spend some of your time with the blind, the halt and the lame and your rewards will be immeasurable. The quiet smile, the heartfelt "thank-you" and the firmness of a handshake will convince you that you have done something of which you can be proud and from which others will profit. In this way will you not be looking about ~~you~~ ^{as} with rose-colored glasses for you have recognized imperfection and have attempted to deal with it. To sht greater task can any man be dedicated?

A last and third analogy: once upon a time a wise father decided to leave his possessions to his three sons according to their merit. He called them together and pointed to the highest and roughest peak of the mountain range and told each one to bring back ~~som~~ a token to prove how far he had climbed. After a long absence the first boy returned and brought a rare, white flower which showed that he had gone above the timber line. The second son came back a little later and brought a rare stone which was to be found only on top of the mountain. But the ~~thrid~~ son did not return for a long time and the father began to despair. At long last he too came back but, most amazing, he had no token to show his father. When questioned about this he said, "Father, I could find nothing to bring back from the farthest point, it was solid rock. But from where I stood I looked around the rim of the world and saw where two rivers join the ocean." The father replied, "My son, you have fulfilled my life's ambition, you have returned with nothing in your hands but with something far greater--a vision in your soul." And this is our third lesson for today. How do you look at life? Is your outlook one which can be described as pedantic, narrow and drab; are you one of those unfortunate human beings who merely lives from day to day, from one hour of work to the next without any real and satisfying goal, or purpose, to regulate your life? Or, on the other hand, are you like the boy of our story who went to the top of the mountain

Brill 55

vi.

and there attained something which was really worthwhile, a vision in his soul? I sincerely hope and trust that you are a part of those who are able to scan the horizons and see there all that which is true and just, that which is full of love and mercy. If that is true of you and you, I know that you have a goal in life, that there is a purpose to your actions, that God is part and parcel of your plans for the future. Look up, look ahead, lift your head up high and you can not help but see the vision which speaks of the brotherhood of man on earth, some day soon. As Jews and as human beings that is our greatest hope and desire, to attain an era when all men will be brothers and when peace and justice will reign on earth.

Now we conclude our symbolic game of make-believe and return to our day and age. If you would be a Moses today what message would you bring to your people? Would you speak with the Moses of old, or would one of our three analogies appeal to you as a moral lesson? It all depends on your attitude, on how you look at life. If I, personally, were given the choice to sum it all up, to put into one sentence the essence of our scriptural passage and all that has gone before this morning, I believe that I would do and say the following. I would gather up all the mountains of the earth, the highest and most beautiful, and would place them one on top of the other. Then I would stand upon the very highest peak, nigh unto ^{the} heavens, and I would gather all the peoples of the world about me, men, women and children. And as they would lift up their eyes unto me, I would conclude by saying unto them, "O House of Jacob, come ye, and let us walk in the light of the Lord."

Amen.

Temple Oheb Shalom

Sept. 25, 1954

Baltimore, Md.

Sat. morning.

EXPLORATION AND CONQUEST.

The world is filled with the spirit of conquest. Men of all nations, of diverse cultures and interests have formed themselves into small but effective units which seek to combat the forces of nature, the barriers of time and the creations of civilizations which existed thousands of years ago. I speak here not of the type of conquest which has the usual connotation of war, desolation, imprisonment and the subjugation of the values of one nation to those of a stronger or materially richer one. Of course, it would do well if we were to devote some time to a discussion of Korea, Indo-China, the "brain-washing" techniques of the skillful enemy, the search after larger and the more powerful explosives by which we seek to rule by strength over the other nations of the world. It would be well to engage in this type of activity or discussion but this is not the time nor the proper setting. My idea is to speak to you of another kind of "conquest"; that which does not deal in arms and weapons but seeks to explore the hidden recesses of the structure of the universe, which attempts to penetrate into that ~~which~~ ^{unknown} has been ~~hidden~~ for centuries, and which longs to illumine the darkness of certain areas of the world so that the mind of man may be enlightened.

Through science and all its related areas we have come to the point where we have been able to travel faster than the speed of sound, with new techniques and devices we have been able to scale the highest mountain peaks of the earth, with skilled technicians to guide and instruct us we have been able to unearth the tomb of a long-forgotten Pharaoh who, for centuries, has rested in the deep and eternal sleep. The vessel which was to carry his soul to heaven had been safe and undetected until this very year when man unearthed the precious prize and gained valuable information, new insights and a more complete understanding of the workings of the ancient mind. Adventure has always been a part of man and has manifested itself in every age and era. The explorers and sailors of

the 15th and 16th centuries are closely akin to the hardy souls who dared to cross the oceans in flimsy rafts not too many years ago; the earliest attempts to gain added insights in the regions above us are related to the explorations which are conducted at the bottom of the deepest sea. Daily one is able to open the periodicals and read of new discoveries, new assaults, upon the old and obscure. Slowly but surely the walls of ignorance are being demolished as we seek to further our knowledge in all fields relating to man and his place in the scheme of things. We want to explore, to forge ahead, there is a restless spirit in man which urges him to look into every nook and cranny of this universe in a search of something new and different. This urge may be rationalized in a two-fold manner: one, that man simply desires to know and, two, that man, by exploration and conquest seeks to establish himself more securely upon the face of the earth. He wants to know of all the phenomenon so that whatever challenge will present itself in years to come the human being will be prepared to cope with it.

In the past year there have been many discoveries and many acts of heroism but none of them struck me as forcibly as an act of exploration deep into the wilds of the Amazon region concluded 4 years ago by a group of Frenchmen but not published in English until this very year. There was an area of land which had not been surveyed heretofore, in which no white man had ever set foot, in which countless treasures might be found which would serve us and be of benefit to mankind as a whole. This amazing trek into the unknown was noted on small scraps of paper by the leader of the expedition and upon their return to civilization was compiled into a book called "Journey to the Far Amazon" by A. Gheerbrant. Let me recount some of their experiences. First of all, these four men hacked and cut their way into the most dense part of the jungle, not knowing what type of society they would encounter, what ferocious beast might block their way, what savage inhabitant of the Jungle might thwart their

efforts. Armed with the necessities for survival, plus a record machine and disks with various types of music they fought their way step by step into the interior of the unknown. Danger, death, horror and defeat met them at every turn; injuries were common, hunger gnawed at their vitals and more often than not they felt that their end had come.

After many weeks of trial and near-defeat they encountered some of the jungle's inhabitants. These were not the civilized, gentle and warm-hearted people that they had hoped to find but savages in the very earliest stages of civilization. These people's weapons were crude, their food was gathered from the jungle, their instinct was hostile and the most essential utensils which the white men employed were unknown to them. They were a throwback to an age of long ago, of a time in history when we were close to the cave man of antiquity, a fossil remains of an era which has long passed into our history books and is now only studied by the anthropologists and ethnologists whose specialty it is to dig far back into the history of race and man. All this in 1952! The savages were war-like, antagonistic, carnivorous and lived in the most primitive abodes imaginable. To these men who came from the culture and civilization of the west such a way of life was almost incomprehensible and I, when reading the account, found it simple to sympathize with their fearful yet objective observations.

And then, in an effort to charm these primitives, to gain their confidence, to form friendships which would allow the explorers to gain their valuable information for scientific study all sorts of plans were devised to convert these natives into amicable people ready to cooperate and be of help to the explorer. As you can well imagine, it was not an easy task. The barriers were very formidable and it often seemed as if the plans would never succeed and that the explorers would never leave the jungle alive. But, then, in a burst of inspiration, the men played for these jungle inhabitants the music of Mozart on their record player. A most amazing and

almost unbelievable transformation occurred. The savage became docile, the antagonism slowly began to disappear and instead of beating in time with the war-drum these children of the jungle clapped in time to the rhythm and beat of a Mozart composition. It was a revelation, a new experience, a most profound discovery and the two cultures, the two groups of men were united and worked together to produce what was to become a scientific analysis of how primitive peoples live in the Amazon region. The author notes this bridging of cultures by saying, "I do not know if music is really the universal language people often say it is, but I shall never forget that it was the music of Mozart to which we owed the rare moments when the chasm which centuries of our evolution had dug between us, civilized white men of the 20th century, and them, the barbarians of the stone age, was almost completely filled" (p. 280). The dark-skinned man, clothed as God had formed him was moved to serenity by music, by a medium which gave expression to the aspirations and yearnings to be found within the soul of man. Sitting by the fire, the unknown quantity was impressed by this music which was used by Mozart to express his feelings and longings; that which stirred in the breast of this musical genius found its counterpart several centuries later in the soul and inmost feelings of the savage. Two worlds were united, not by force of arms, not by slogans or frenzied propaganda but by an outpouring of the soul of man which had found a responsive cord. This is exploration and conquest in its truest form, in its most beautiful way and in its fullest essence.

In this adventure we find our message for the beginning of the New Year, the year 5715 of the Jewish calendar. As we look to these courageous individuals who braved the terrors of the unknown we discover in their activities a purpose for our lives, our actions and our beliefs in the year and years to come. Let us look at the society in which we live. All about us we see an air of suspicion, a sense of unrest, an explosive stirring in the hearts and minds of men as they seek better and more wholesome lives.

Cast your eyes toward any part of the world and you will see not only strife and bitter enmity but decadence, hunger, disease and the ravages of war. Asia, Europe, South America, Africa, the Middle East and the Far East: all the areas of our world are affected. In this day and age where distances have been minimized, where communications can reach and affect the life of him who is near and him who is far, where space and time have been contracted to finite proportions all men must truly live together in peace or be destroyed in unison. With our new weapons one factor becomes ever clearer: the victory, for any nation or peoples, in the next war, will be a Pyrrhic victory and the assertion of Albert Einstein, that after the next conflict we will have reverted to the status of the cave man, does not seem as far fetched as it did once upon a time. Would a visitor from outer space, seeking to explore our civilization not come to the same conclusions which became evident to the men who conquered the Amazon region? We are savage, brutish and ill at ease with one another; we kill, hurt and maim in the name of an ideal or slogan with little or no lasting results to show for our efforts. Man in our society is likewise an inhabitant of a jungle. It is only that our weapons are of greater skill and our attitudes are more sophisticated than those of the men with whom the white explorers came into contact.

But, then, as with those peoples, so do we have certain feelings within us which transforms us, at the same time, into civilized, progressive human beings. The turn-about with the savages was accomplished by the music of Mozart; we, living in a later and more advanced stage of development, can find our common hope for salvation in certain ideals which have almost been forgotten and have certainly been neglected. These ideals come under the heading of love, mercy, justice, ethics or, in one word, God. For us, the modern man, this new year marks the beginning of a new epoch in our history, it augers a new era of discovery, exploration and, let us hope and pray, a series of events which will lead to also

to conquest. 5715 marks a two-fold beginning for us as worshippers and partners of Oheb Shalom congregation. Primarily, in accordance with tradition it is the beginning of a new way of life for us as Jews. The days to follow will see us inscribed in the Book of Life by the Almighty, or the volume bound in black which will signify our sojourn on earth will shortly be terminated. " *לְנַצֵּד וְנַפְגִּשׁוּ נֶגֶד וְנַעֲמָד בְּנֵי נָאָתָן* Who will live, who will die, who by fire and who by water, who by hunger and who by thirst, who shall have comfort and who shall be molested, who shall be poor and who shall be rich, who shall be lowered and who shall be raised." These are the decisions which will be reached on these holy-days according to the traditions of our fathers. It all depends on the sincerity of our inner searchings and the inclinations of our conscience. Secondly, we enter not only 5715 but the 101st year of the history of this congregation. All of you were aware of the many sided celebrations which occurred last year and some of you must now be familiar with the traditions and high ideals associated with the name Oheb Shalom. We start a new century of work, a new era of progress and steady improvement. Each and every person will be drawn into the activities for building, for improvement and all that we do will ultimately stand as a monument to us and as a living heritage for those to follow. It is a double celebration for those of us gathered here and our combined efforts will be needed to make our contributions to the cause of Judaism as it is interpreted by this congregation of which you are a part.

As such, and in keeping with our analogy of the explorers, we must explore more thoroughly and fully three major areas. We shall see whether we find within these spheres a way of life which is worthwhile, which is conducive to activity and which will link us with all those who labor in the vineyard of the Lord. We must, first of all, explore ourselves. What kind of people are we? Is there an all too real parallel between us and our attitudes toward life and that of the savages? Are we sensitive, en-

lightened individuals who realize that no man can exist who is bound, not necessarily on hand and foot, but with shackles which dull the mind? Now is the time when we must truly look within ourselves, when the time has come to make resolves so that we become assets to ~~our~~^{the} communities and society of which we are a part. Slander, gossip, accusations and wild speculations are not for those who seek to be pure in heart and mind, whose hands are to be free from sin and whose entire being should be oriented toward the finer, higher things of life. The "higher" things: all that which is clean, and true, decent and upright, all which speaks of beauty, sanctity and life. To explore the deep and dark regions of ourselves is our prime purpose this evening and only each individual's soul will be able to discover whether there is mere darkness and cruelty or whether there is light and peace within.

Once we have come to a conclusion concerning ourselves, it behooves us to explore the immediate society and country of which we are an integral part. Some moments ago I called your attention to the fact that we are beginning a new century of activity, that new plans are afoot, that a new building will some day grace the suburban area, that we are not even thinking of becoming static, inactive individuals. This trend of progress is reflected in the entire country. Jewish life is vibrant and on the move, liberalism will not be extinguished. There have always been those who would seek to employ their power for their own good and well being, there have always been those who wish to act like little gods on earth, who fear the people and who, if given their way, would regulate their behavior, thoughts and lives. But these manifestations of the dark ages are being treated in the proper manner. Truth will not be denied, progress can not be stopped, the flame of new ideas will never become extinct. This is true of Judaism, ^① this is true of America. Yours is the rare privilege of taking part in this process of creation. Explore your Temple and see whether here you do not find spiritual satisfaction, a more mature outlook

on life and a wholesomeness of spirit which comes only as you take part in building, in foresight and accomplishment.

And lastly, having examined and explored ourselves and the Temple, the time has come for you to seek out the eternal values to be found within our faith. It is here where we come into contact with timelessness. From the prophet Hosea we learn of love, from Amos of Justice, from Ezekiel we obtain the value of the Divine Service, from Isa. we gain an understanding of the nature and essence of God. From Abe we derive our ancestry, from Moses the 10 C's, from Joshua courage, from David leadership and from the Ps. an insight into the beauty and loveliness of Life i self. JOB is our rock of faith, Kohleleth our Cynic but from Deut. we learn that "not by bread alone shall man live." These are the words of truth and faith which we preach and by which we seek to live. Where do you fit into the scheme of things? Are you a part of this great religious tradition merely by accident of birth or is yours a positive, active, dynamic affiliation? These are the problems which must be confronted as you explore your religion, as you seek to understand yourself and as you associate with us at Oheb Shalom.

The drama is ended, the exploration has begun, a new era is about to be initiated. We stand on the brink of a dazzling future, for us, for our co-religionists ~~X~~ and those who are to follow. As you begin to explore, I pray to God that in days to come your efforts will be crowned with success, that your exploration will end with spiritual conquest, that the blackness of many hearts will be diminished by the eternal light which emanates from the Almighty. I pray that your endeavors will be conducted with purity of heart and breadth of vision; that, as part of your quest, you will never depart from the path which leads to blessed peace.

Amen.

110.0 - 1/6/87

2 wishes - 2 brothers, 1 rich, 1 poor
Rich: goes to buy goods. meets
stranger (Elijah) where art you
going? To buy -- of God
wills it - No - I've money

Beggar comes to him!!
Beggar at his door asking for meal
and thrown out

Poor - beggar comes to him - he
is invited to simple fare
Reward: my son you want
tell you say "I have enough."
wants to buy some bread:
order for another dollar
more money all the time
then enough for food meal he
say enough.

Rich brother knows of this & goes
to market place to get
beggar to come to his home.
He eats there + also

gives him some reward.
But he does not say "Evil
and they suffer!"
Good heart better than gold

Children good too because
they bring - others
will not be so busy;
should make you feel good
to have made life of others
happier.

THIS I BELIEVE.

When compared to many of the other nations of the world we as Americans are very fortunate. There is food in store, there is an abundance of material goods which make our lives pleasant and tolerable, there is a system of health and welfare for most of our populations the parallel of which can not be readily discovered in other parts of the world in this day and age. Although twenty years ago "one-third of our nation was ill-fed, ill-clothed and ill-housed" this state of affairs is no longer valid for our standard of living is higher now than at any other time in the history of our republic. But in another phase of our lives we are also fortunate. I am thinking at this moment along the lines of public information; the American people know more of what is happening in the realm of our domestic ~~and/or~~ international affairs than any other nation on the face of the earth. At times, it appears as if we were not mere spectators to the events which are transpiring on the face of the globe but that we find ourselves as actual participants, as partners in a process of creation which seeks to build a better and nobler society for us and for those to follow.

One of the men who has been most instrumental in this type of public relations is a news commentator named Edward R. Murrow. With his objective analysis, his brilliant insight and his forceful delivery he has managed to bring the affairs of humanity into our living rooms by means of the radio, television and newspapers. He is, and I think you will agree, one of the great figures in the news-casting field today. And yet, as if these varied activities would not be sufficient in themselves this capable American ventured into another and more difficult field some years ago. An idea grew in his mind and the result of this thought was the publication of a book called "This I Believe". He sought to obtain, from people in all walks of life, a few short paragraphs in which they would set forth the basic principles in which they believed. Many of you, I

am certain, have seen or read this volume and I think that you will grant me the observation that it was one of the most powerful, interesting and stimulating ~~xx~~ volumes published in 1952. There are certain observations which we may make and they bind us with fascination. First of all, when the men, women and youngsters were approached to write their small essay it was a hard task for each and every one of them. It had been a long time since most of them had actually sat down to think of the forces which shaped and regulated their lives. The doctor, the historian, the college sophomore, the taxi-driver, the head of my alma-mater were so busy, so occupied, so absorbed in their daily business ritual that there simply was not the time nor the inclination to relax, to think and to formulate the creed which was a part of their existence. And yet, all those who were asked contributed the 500 word statements which were sought. The baseball players, the former President, the movie actor and the psychiatrist undertook the task of contributing to "This I BELieve."

After having read each of the essays slowly and carefully, having digested their content and having followed their train of thought we must come to another observation. It is this: no matter who the writer happens to be, no matter where he or she may be living or what the occupation might be there are certain words and ideas which recur time and time again. The word Love becomes alive, the concept of God takes on substance, Belief becomes an issue, Faith becomes meaningful; the phrases "sharing of responsibility", "working together" and "helping one another" become a reality by virtue of the fact that these people who are writing have put them into practice. The thoughts on Beauty, Understanding, Peace and Humanity become dynamic principles of life because these people lend credence to their views by actually making them come to life by the work of their hands, by the spirit which is within them, and by the drive toward a greater humanity which is in their hearts.

There is a third and last observation which we must make. When you read these words and are inspired by the thoughts you will be impressed by one other factor. There is no monopoly on these majestic thoughts and ideas by any one group of men, any class of women, any one strata of our society. We live in different parts of the land, engage in diverse occupations, we are amused and distraught by a variety of experiences and yet, in the final analysis, the basic values which underlie all our lives are the same and inseparable. The leader of industry espouses the same idealism as does a great actress of the legitimate stage, the Senator of one of our 48 states believes as does Helen Keller and the head of the FBI is in perfect agreement with Jackie Robinson. Whether they came from the slums of our industrial cities, from the sunbathed shores of the West Coast, from the rugged frontier of the north or from the shacks of the oppressed southern minorities all have one, deep-seated, basic, indestructible thought and belief: the beauty and value of life, coupled with the dignity and respect which is due every living being. There are 100 selections in this small volume and the underlying motif is always the same. This is Murrow's great contribution to our society. He has asked us to reevaluate and rethink our philosophy of life, to draw waters of joy from the well of salvation and then to apply these principles to our own lives and patterns of behavior. Because of its broad sweep of humanity one might be able to summarize this book by applying to it the verse from Psalms:

כָּל־עַמְּךָ יְהוָה תִּרְאֶנָּה וְאֶת־בְּנֵי־עֲמָקָם תִּרְאֶנָּה

"Once I was young and now I am old but I have never seen the righteous forsaken nor the hungry lacking his daily bread". (37:25)

But why this type of analysis of this type of book on this most sacred of days? We worship together on this special day of our Jewish calendar for it is the beginning of the New Year, the day of making decisions, the hour of search and introspection: "This I BELieve" could not have been discussed on any other day which has a message as parallel, as tan-

gent, as relative and as vital as does Rosh Hashono. In days of past decades our ancestors would come before their God on this most sacred occasion in deep humility, offering their whole heart and being to the Almighty, wearing the burial shroud and literally prostrating themselves before the Holy Ark during certain portions of the Divine Services. It was the day devoted to prayer in every sense of the word, when man, woman and child would bow low while intoning the words:^{בָּרוּךְ} בָּרוּךְ יְהוָה
 "Our Father, our King, we have sinned before Thee". They came to the Sanctuary burdened with sin, pleading for mercy and asking to be inscribed in the Book of Life for the year to come. How different a situation we face this day. This auditorium and the Temple are filled to overflowing but by a people which is sadly remiss in its religious duties and responsibilities. My eye greets a phenomenon all too frequent in American Jewry, a state of affairs which has been with us all too often in recent years and its cancerous growth tears at the heart, bows low the head and makes one yearn for a religious revival unparalleled in human history.

We face and see a two-day a year Jewry, ^{because} Judaism has become fashionable and convenient; Judaism has become not the faith of a mass of people deeply engrossed in the spirit of their religion but a multitude of individuals who yearn to say the Kaddish once a year ~~for~~ ^{to} their departed ones in a magnificent edifice, furnished with plush theater chairs and decorated with ornate, modernistic symbols. And then there are even those who would not think of saying the Kaddish in the original Hebrew or Aramaic for this, being a foreign language and signifying a tie with world Jewry, might involve one in the concept of dual loyalty and that would be un-American. The problem of temple attendance is vast and as yet unsolved and we are, or rather must be, grateful that our people still come on these days. ^{But} We can not give the absentee-landlords religion by osmosis!

(They must develop their own sense of responsibility, obligation and

v. But on this our day when we have so
many of you before us

devotion to a religious cause not only twice a year but on every single day which God has ordained for them. What we can do, however, is to try and stimulate their one possession of which they are never deprived, which they carry with them twenty-four hours a day and which they employ constantly as long as they are alive.) We can appeal to ^{your} their reason, (their) mind and (their) conscience. Those of you who are not regular attendants and those of you who occupy our pews week after week now, on this sacred day of the Jewish calendar, now is the time to formulate your purpose in life, your reason for existence, your basic beliefs. On this ^{inspiration} day especially devoted to prayer and self-analysis we must ask once again: what do we believe, what is the creed by which we live, as Jews in general and as Reform Jews in particular. This process of thought is a hard and exacting one but the reward is great and full of spiritual gratification.

As Jews we believe in one God. A deity who rules supreme over the lives of men and over the forces of Nature. He is with us all the days that have been apportioned to us in order to guide, help and present us with a moral challenge. Over the centuries philosophers and theologians have attempted to formulate concepts of His nature, His existence and His place in the scheme of things. We, as they, must ultimately come to the conclusion that no matter how hard we try it is impossible for us to attain a complete picture of His Being. We cannot understand all of His purpose, all of His doings and all of His decrees. The God of Judaism is Universal, the Father of all men and to acknowledge His existence is ~~our~~ most sacred obligation for the belief in this deity lends credence to our ~~it~~ faith, allows us a moral conscience in the universe and gives us a purpose for living.

As Reform Jews we believe that religion is something which is dynamic, something which is always changing and ever in a process of evolution. We are adherents of a philosophy of life which declares that the moment

we stand still, the minute we become immune to the call of change then we are no longer strict followers of a reform religious interpretation. This attitude can be drawn into our daily existence. As long as there is evil in the world, as long as all men are not free, as long as one man is hungry, as long as war, sickness, persecution and prejudice exist in one corner of the earth, you and I are not free from guilt. Be they Jews, Xians, black, white, yellow, American, Israeli, or Russian all men are the sons of Almighty God and as such deserve our consideration and respect. The life of the man farthest from us at this moment is as vital as the life of the man sitting next to us and the fate of the human being across the seas is inextricably bound up with our fate and attitude in days to come. "No man is an island unto himself" and no man can be a good reform Jew if he does not work for the cause of peace, well-being and serenity in every part of the world.

Again, as Reform Jews, our concept of Man and the Messianic Era are one and the same. Orthodox Jewry believes that one day a man will arise, a descendent of the house of David, and will resurrect the dead, will sit in judgement and will lead the people back to their homeland of biblical origin. Reform Jewry faces the problem more realistically. We envision a Messianic Era in which men will learn to recognize the importance of the fact that all men are equal in the eyes of God and thus, should be equal in the sight of one another. No demi-God will lead our way to Israel, no Elijah will announce his coming for each and every one of us is as important as the personage whom our orthodox brethren envision. You and I, all of mankind, are the messiahs of our own society. To work for that which is good, to improve that which is in need of repair, to set aright the inadequacies of our human relationships: all this is the task of every modern individual. As such, man is free, alive, and dynamic. As such, the human being is at the apex of human culture if he u-

ses his God-given attributes for the good of all mankind.

As Jews we believe in Torah. Not in a series of five books or even ten basic commandments which were given from Mt. Sinai eons ago. Rather, as Reform Jews, we believe in a progressive revelation of basic ethical truths which our ancestors had discovered in the days of their desert wanderings, in their highly civilized society, in their own homeland and kingdom, in the days of Temple worship and sacrifice. "Thou shalt love Thy neighbor as thyself", "You shall be holy for I, the Lord your God, am holy", "What mean ye that ye grind the faces of the poor in the dust", these are the truths spoken by living men and co-religionists, attained by an insight which has rarely been duplicated over the centuries. True, society has undergone many changes, has seen the downfall and rejuvenation of many civilizations but these words of wisdom, of ethical commandment, have never been changed. They form the basis of our love for one another, for our dealings with our brothers and sisters wherever they may be and these are the words of faith which link us with decent, righteous individuals everywhere.

And finally, as Jews we believe in the institution called the Synagogue. One of the most beautiful prayers in the UPB begins "The Synagogue is the sanctuary of Israel" and this is the essence of our faith. It is here where we gather for prayer and meditation, it is here, before the hly Ark, where we pledge allegiance to a way of life which will withstand the vicissitudes of all our experiences. In our places of worship we build a faith, for our religion lives and dies within the confines of these walls. There are those of us who feel that religion does not necessitate Temple attendance, they believe that they can be just as good a Jew by prayer in the home and with no need for organized prayer or prayer book. These people do not understand the essence of our faith. We are a social people, we share joys and sorrow, we work, live and die together. This is our common meeting ground for the Synagogue is

indestructible as is our religious faith. Together we stand, united we progress, in unison we advance in the righteous cause of bringing the message of truth and justice, love and peace to all humanity.

This is what we believe, in essence. How do you stand on these issues? Are you a Jew in name only or do you practice the demands of your faith? Let us, also, write an anthology of what we believe. Tonight, after the holyday is over, sit down and formulate your thoughts in the realm of your experiences and religious consecration. I think that you will join those who are mentioned in the book discussed earlier in your recognizing certain basic, immutable laws and commandments which make you and me, all of us, better persons, happier members of society and more peaceful individuals.

And what do I personally believe? Perhaps I can best illustrate by telling you a story which I heard about the poet Blake. I tell you this as my contributions to "This I Believe". I ~~do~~ insist that this does not contain all of my philosophy or all of my thinking but it may give you an inkling. It speaks of the mind of man, of the grandeur of nature, of the greatness and majesty of God. Blake Story.

Amen.

Rosh Hashanah A.M.

Temple Oheb Shalom

Baltimore, Md.

Sept. 28, 1954, Tuesd.

35
INSTALLATION SERVICE.

It is truly a wonderful experience to be surrounded by such a warm-hearted group on this meaningful occassion. My rabbi, and Mrs. Polish, to whom I owe so much over so many years, and my parents whose love, sacrifice and encourgaement can surely not bevoiced by mere words have all come here from N.Y. to share this lasting moment with me. (I am honored and grateful for their devotion and for the trust which they have placed in me.) It is particularly gratifying to have Rabbi Polish with us this evening for he, more than any other person, has had a hand in making me feel secure and happy in this profession. From the moment he came to my congregation at home he has taken me under his protective wing, has tought, inspired and helped me. Some months ago I had the opportunity of speaking about him before ~~a large~~ ^{his} congregation and I think he knows how not only I, but also my family, feel about him. Suffice it to say, that I would rather have him as part of this installation service than any other of the many persons whom I have met in my brief association with the rabbinate. But more than that, I have now severed my religious ties with N.Y. as I have come to a community in which I can also feel at home. In Rabbi Shaw I have found qualities which you, his congregation, must have discovered many years ago; in my humble opinion he is a truly dedicated leader in every sense ~~of~~ ^{of} that word. Whenever we are together I feel that I am not speaking to a "superior" or the "Senior Rabbi", which he is, but to a warm and understanding human being who is, primarily, a friend and counsellor, who is always willing to help and give of himself so that I might profit. His family has taken me into their home and to have found such companionship and hospitality in a strange city and amid new surroundings has truly been a blessing. And, then, I doubt whether there is any other group of people which would have shown such sincerity and friendship to a new rabbi as readily as did ~~the~~ members of this congregation; I truly feel that I have not lost anything in coming here but, rather, have found a home in Baltimore.

INSTALLATION SERVICE.

It is truly a wonderful experience to be surrounded by such a warm-hearted group on this meaningful occasion. My rabbi to whom I owe so much over so many years, my parents whose love, sacrifice and encouragement can surely not be voiced by mere words, and good friends who have been with our family in times of joy and distress have all come here from N.Y. to share this lasting moment with me. I am honored and grateful for their devotion and for the trust which they have placed in me. But more than that I have now severed my religious ties with N.Y. as I have come to a community in which I have found friends, advisors and comrades. In Rabbi Shaw I have found qualities which you, his congregation, must have discovered many years ago; in my humble opinion, he is a spiritual leader in every sense of the word. Whenever we are together I feel that I am not speaking to a "boss" or to the "Senior Rabbi", which he is, but to a warm and understanding human being who is, primarily, a friend and counsellor, who is always willing to help and give of himself so that I might profit. His family has literally taken me into their home and to have found such companionship and hospitality in a strange city and amid new surroundings has truly been a blessing. And, then, I doubt whether there is any other group of people which would have shown such sincerity and friendship to a new rabbi as readily as did the members of this congregation; I truly feel that I have not lost anything in coming here but, rather, have gained a home in Baltimore.

I would like to use this opportunity to speak to you for only a few, short moments for within the next few weeks I will have ample opportunity to preach to you from the two pulpits of this congregation. In the months to come I will try to do my best in giving you an idea of what I believe and how I intend to apply the religious teachings of our faith to the affairs of everyday living. At this sacred moment in my personal history I would merely like to tell you a little bit of my background; of the

forces that have shaped my life and made me what I am. First of all, I originally come from a country which was once the cultural center of the world. But after being invaded from within by the black forces of oppression and destruction we as Jews, although law-abiding citizens, had to flee from the land of our birth as part of the great immigration wave of the 30s. I believe it was at this stage of my life when I really learned the value of liberty and freedom. There were so many advantages which met the newcomer at every turn, those of you who are native to this country can not possibly know what it means to be free to speak and do and think as one pleases. America boasted a free system of education which allowed one and all, according to their ability, to reach for the almost unattainable. Amid the great melting pot of New York's population one could not help but realize the inherent worth of every human being; one became tolerant of people, developed a respect for their various institutions and a belief in the basic decency of every individual came to be a part of you. The liberalism which was in the very air one breathed allowed me to become affiliated with the reform movement in Judaism as it was practiced here. This particular religious orientation gave me room to grow, and allowed for a diversity of opinion which made for stimulation of thought. Reform Judaism is the faith which lives by progress, by thought, by adaptability and livability and it all fit beautifully into the dreams and hopes of a young man who, as a Jew, was given a second opportunity to live, and to live in peace and security. That which is dynamic, alive, vibrant and vital I found within our faith and all this, coupled with the liberalism of my new homeland, brought me to the point of entering the rabbinate in search of serving American Jewry.

Also, I am a product of what might easily be termed a "Jewish Home". My parents are the type of people who make of their religion something which is a part of their daily life and not something which is relegated

of my conviction, my reason and my belief.

And lastly, I come from a congregation where the feeling of true worship became a part of us as we entered the Sanctuary. In the Synagogue where I had my first religious training, where I was Bar-Mitzvoh, where I was Confirmed there was such a feeling of unity of purpose between the pulpit and pew that I could not help but be affected. Prayer was something which was uttered with the heart, sorrow and joy were shared by one and all, brotherhood and a united Jewry were in evidence at every service. I come from a congregation where one does not marvel when 3-400 people attend service on a Friday evening. We go to our religious service not merely to listen to a fine sermon, not only to hear the magnificent music but, most important, to pour out our deepest emotions before ~~the plenitude~~^{the} As such I believe in the efficacy of prayer and in the nearness of God.

These are some of the factors which have shaped my life and have led me to this point in my personal history. What of the future? Here I can only refer you to a Hebrew phrase which my father used on the day of his Bar-Mitzvoh several decades ago and which I also used on the day of my acceptance into the adult Jewish community. Wherever there will be signs of inequality, wherever one man is subjugated to the will and whim of another, wherever there are those in need of help and guidance, wherever my people suffer or where they do wrong and deal unjustly there shall I speak ~~once again~~^{keeping in mind} the words which ~~will now be used for the third time in~~^{have become my family's symbolic} ~~and always~~^{10/11/54} ~~my family's history~~. In the belief that there is a God, that man is good, that life is precious, that man must build on faith, that love and understanding can lead to greater happiness, that a day will come when all men shall live in peace and unity, I join my father and echo my own words, those to be found in the hymn Adon Olom, and will let them be my guide and inspiration, my banner of truth and courage, "The Lord is with me, I shall not fear." Amen.

Ohev Shalom Cong.- Baltimore
Friday eve - Sept 24, 1954

INSTALLATION SERVICE.

It is truly a wonderful experience to be surrounded by such a warm-hearted group on this meaningful occasion. My rabbi to whom I owe so much over so many years, my parents whose love, sacrifice and encouragement can surely not be voiced by mere words, and good friends who have been with our family in times of joy and ~~distress~~ have all come here from N.Y. to share this lasting moment with me. I am honored and grateful for their devotion and for the trust which they have placed in me. But more than that I have now severed my religious ties with N.Y. as I have come to a community in which I have found friends, advisors and comrades. In Rabbi Shaw I have found qualities which you, his congregation, must have discovered many years ago; in my humble opinion, he is a spiritual leader in every sense of the word. Whenever we are together I feel that I am not speaking to a "boss" or to the "Senior Rabbi", which he is, but to a warm and understanding human being who is, primarily, a friend and counsellor, who is always willing to help and give of himself so that I might profit. His family has literally taken me into their home and to have found such companionship and hospitality in a strange city and amid new surroundings has truly been a blessing. And, then, I doubt whether there is any other group of people which would have shown such sincerity and friendship to a new rabbi as readily as did the members of this congregation; I truly feel that I have not lost anything in coming here but, rather, have gained a home in Baltimore.

I would like to use this opportunity to speak to you for only a few, short moments for within the next few weeks I will have ample opportunity to preach to you from the two pulpits of this congregation. In the months to come I will try to do my best in giving you an idea of what I believe and how I intend to apply the religious teachings of our faith to the affairs of everyday living. At this sacred moment in my personal history I would merely like to tell you a little bit of my background; of the

forces that have shaped my life and made me what I am. First of all, I originally come from a country which was once the cultural center of the world. But after being invaded from within by the black forces of oppression and destruction we as Jews, although law-abiding citizens, had to flee from the land of our birth as part of the great immigration wave of the 30s. I believe it was at this stage of my life when I really learned the value of liberty and freedom. There were so many advantages which met the newcomer at every turn, those of you who are native to this country can not possibly know what it means to be free to speak and do and think as one pleases. America boasted a free system of education which allowed one and all, according to their ability, to reach for the almost unattainable. Amid the great melting pot of New York's population once could not help but realize the inherent worth of every human being; one became tolerant of people, developed a respect for their various institutions and a belief in the basic decency of every individual came to be a part of you. The liberalism which was in the very air one breathed allowed me to become affiliated with the reform movement in Judaism as it was practiced here. This particular religious orientation gave me room to grow, and allowed for a diversity of opinion which made for stimulation of thought. Reform Judaism is the faith which lives by progress, by thought, by adaptability and livability and it all fit beautifully into the dreams and hopes of a young man who, as a Jew, was given a second opportunity to live, and to live in peace and security. That which is dynamic, alive, vibrant and vital I found within our faith and all this, coupled with the liberalism of my new homeland, brought me to the point of entering the rabbinate in search of serving American Jewry.

Also, I am a product of what might easily be termed a "Jewish Home". My parents are the type of people who make of their religion something which is a part of their daily life and not something which is relegated

to certain specified times and places during the weekends. The Kiddush
~~by my father~~
~~at home~~, the candles lit by my mother on the eve of every Sabbath, the
 observance of the festivals, joyous and solemn, were the natural events
 in the life of my family. Some of the most pleasant memories which I
 have of my earlier years are the moments, particularly after the Sabbath
 ceremonies, when my parents would bless me in the traditional manner by
 placing their hands upon my head and uttering time honored and sacred
 words. These may be little things and of small import when compared to
 the many faceted aspects of family life in our times of turmoil and in-
 stability but these manifestations of the Jewish home have remained with
 me to this day, have given me a sense of love and devotion, have made
~~loved ones~~
 me secure as a part of my ~~family~~ and as a member of the Jewish people.
 It was from moments such as these that I learned the beauty and love of
 Judaism. What other religion places man on such a pinnacle, ~~which other~~
~~faith grants~~
 faith ~~allows~~ man such a moral choice, what other creed allows man to seek
 his God with such simplicity and such readiness. Truly, Judaism is a
 faith which can be lived by each and every one of us and it is this very
 sentiment which we encounter in this week's Torah portion: "It is not too
 hard for thee, neither is it far off, it is not in heaven that thou shouldest
 say, Who shall go up for us and bring it so that we may do it? and it is
 not beyond the sea that thou shouldest say Who shall go over the sea for us
 to bring it near unto us that we may do it? But it is very nigh unto thee:
 in thy mouth, and in thy heart that thou mayest do it." It is this kind
 of a living faith which was taught to me at home, from my earliest years,
 and it is this religion to which I am able to dedicate myself
פָּנָס בְּ
פָּנָס בְּ "With all my heart, with all my soul and with all my might."
רִצְנָה בְּ
 Justice, Truth, Mercy and Love are not mere words and ideals but as part
 of our religion they become real and vital. I firmly believe myself to
 be a Jew not merely because I was born into this faith but by the power

of my conviction, my reason and my belief.

And lastly, I come from a congregation where the feeling of true worship became a part of us as we entered the Sanctuary. In the Synagogue where I had my first religious training, where I was Bar-Mitzvoh, where I was Confirmed there was such a feeling of unity of purpose between the pulpit and pew that I could not help but be affected. Prayer was something which was uttered with the heart, sorrow and joy were shared by one and all, brotherhood and a united Jewry were in evidence at every service. I come from a congregation where one does not marvel when 3-400 people attend service on a Friday evening. We go to our religious service not merely to listen to a fine sermon, not only to hear the magnificent music but, most important, to pour out our deepest emotions before ~~the~~
~~Klal Yisrael~~. As such I believe in the efficacy of prayer and in the mearness of God.

These are some of the factors which have shaped my life and have led me to this point in my personal history. What of the future? Here I can only refer you to a Hebrew phrase which my father used on the day of his Bar-Mitzvoh several decades ago and which I also used on the day of my acceptance into the adult Jewish community. Wherever there will be signs of inequality, wherever one man is subjugated to the will and whim of another, wherever there are those in need of help and guidance, wherever my people suffer or where they do wrong and deal unjustly there shall I speak ~~once again~~ ^{having in mind se} ~~the words which will now be used for the third time in~~ ^{were become my family's symbolic} ~~what it means~~ ^{(...)(...)(...)} ~~my family's history~~. In the belief that there is a God, that man is good, that life is precious, that man must build on faith, that love and understanding can lead to greater happiness, that a day will come when all men shall live in peace and unity, I join my father and echo my own words, those to be found in the hymn Adon Olom, and will let them be my guide and inspiration, my banner of truth and courage, "The Lord is with me, I shall not fear."

Amen.

Beth Shalom Cong - Baltimore, Md. ex, Sept 24, 1954

HOW DO YOU LOOK AT LIFE?

To watch children at play is not only an amusing experience but also a very interesting one. One learns and profits; one can see certain tendencies and inclinations develop in a child as he is engaged in ~~his~~ ⁱⁿ type-of play with his friends and playmates. One of the games which children delight is called "make-believe" and I have not only watched it innumerable times but have frequently indulged in it in my earlier years. What greater pleasure can a boy have than be a fireman, a policeman, a cowboy or a baseball player. For as long as the fad lasts the youngster takes on all of the characteristics of his hero: he drives a miniature fire-red engine, transforms a stray piece of wool into a policeman's club and draws his gun in the best tradition of a Gene Autry or the Lone Ranger. I know that when I was somewhat younger I used to imitate all of the mannerisms of a Joe DiMaggio when playing ball with my friends and a little later I would spend some evenings singing certain liturgical numbers in imitation of my rabbi and cantor. The game of make-believe was wonderful and I am quite certain that all of you can easily recall similar experiences.

But now, that we are somewhat older and more mature we have become a part of the struggle for everyday existence and have left the games of our childhood far behind. No longer do we play at certain professions for now we are a part of them and we try to ^{make} bring some worthwhile contribution to the welfare of our fellow citizens. This day, however, I would like you to put aside the cares and perplexities of the business and material world of which we are a part and return with me to the game of which I have just spoken. Let's you and I make believe; let's you and I go back in history and place ourselves into the position in which we found one of our greatest of ancestors this morning. In our Torah portion, Moses has been told that he will never attain the holy land which has been promised the people and that the hour has come when his sojourn

on earth must be terminated. He has been allowed the privilege of looking toward the land flowing with milk and honey but he knows that only a little time remains and then he will be gathered unto his fathers. Now, what is he to do with the short while still allotted unto him? On the command of God he assembles his people below him at the foot of the mountain and he speaks to them, admonishes them and adjures them to live a certain kind of life. He quickly reviews the history of the people and then mentions the most important laws pertaining to the life and conduct of his followers. Finally, as if to conclude, just prior to administering the final blessing upon the twelve tribes, he sums up his philosophy in the name of God, "See, I have set before thee this day life and good, death and evil...and thou shalt live and multiply and the Lord, thy God, shall bless thee".

Deut 30:15

The people, according to Moses, in the last analysis, have a choice: to live or die, to do good or commit evil, to prosper or to fall by the way-side. It is up to the individual members of the tribes to do ~~their~~ ^{his} bit for the good of all and for the welfare of ~~their~~ ^{his} co-religionists. This is the great statement by Moses: the opportunity is there, the opening is before you, the choice has been placed in your hands! Now his duty is done and he can go to his final resting place in peace.

I would like to ask you, at this moment in your lives, to join me in the game of make-believe and place yourselves in the position of a Moses. If you were the leader of a great nation, if you had ~~gorged~~ a people, if you would only have a little while to live, what ~~would~~ would be your last statement before the people assembled to hear you? Consider yourself a Moses, you are standing before the multitudes, you are on the border of the promised land. The people become attentive, their mood becomes solemn, their voices are stilled, their eyes are raised toward you. You open your mouths to speak, what shall be your message? Since I have joined

ed you in this game of make-believe allow me to speak to you and let this serve as the message for today. Were I a Moses, I believe I would address my people in terms of these three analogies.

One day, several centuries ago, a student came to his teacher, a sage in Israel, and asked him to explain the secret of an unselfish life. The scholar thought for some minutes and then brought in a piece of glass. This he held before the students eyes and told him to look through it and tell him what he saw. The student was very amazed at the actions of his teacher but did as he was asked and reported that all he saw was the flow of life ~~out~~^{rubbed} doors: the children laughing and playing, the men and women going about their daily occupations, the trees and flowers in bloom, and the blue sky above. The teacher was satisfied with this report but then he took a bit of silver and ^{rubbed} smeared it all over the back of the glass. Lo and behold, when the student looked through it once again all he saw now--was an image of himself. A little bit of silver had created a mirror and had transformed the beauty of God's creation into selfishness and ego-satisfaction. The student, much wiser and more subdued bid his teacher farewell for he had learned his lesson well. How true this is in our day. All too many of us go about our lives without ever noticing the beauty of life, the majesty of nature, the sparkle in the eyes of children for we are too concerned with our own welfare, with the materialism which is all about us, with the hardness and callousness which seems to characterize our existence in this world in these times of turmoil and distress. Having tasted the sweetness of power and material wealth we forget the real Giver all too quickly; the country clubs, dinner parties and club-activities have supplanted the Temple and its ~~activities~~ ^{program}. How do you look at life? Are you one of those who chooses to look through the glass or do you look at the world through a mirror? Are you concerned with the welfare of all peoples in distress or in desolation, or are you solely concerned with the image reflected when you glance into the mirror. In the

life which is still allotted unto you, rub off some of the superficialities of your existence, remove some of the glitter and shine, destroy the ostentation all about us and through the space which has been cleared look up into the blue of heaven and let its beauty and sparkle, its warmth and loftiness be your fitting reward. Destroy the mirror, lift up the glass

A second analogy: once upon a time there was a discussion centering about the person of Moses. Why did he have such great insight, such an ability to deal with all situations, such great sensitivity with which he could easily come to the heart of any matter. The rabbis discussed back and forth, pro and con, quietly and with fervor, for many days and nights. Then they arrived at a conclusion: all the other leaders who had been a part of our vast tradition had eyes which were slightly different from those of Moses. His were straight and level, penetrating and direct whereas the eyes of the others saw many things, were often deflected from the object and thus lost a great deal of their power and precision. In modern terms, one might almost be able to say that the others saw the world through rose-colored glasses while Moses saw the world as it truly was, with realism and objectivity as his guides. Again, a lesson for our day. When one speaks of our leading cities and of the state of the nation one can certainly point with pride to the movements of culture, of advancement, of welfare and social-mindedness. There is a great deal which is good and promising, which is done so that all men, wherever, whatever and whoever they might be will profit. But on the other hand, we must also note the slums, the disease, the poverty, the malnutrition, the prejudice and the antagonisms. How do you look at life? Are you able to be objective and realistic in your outlook on society as we have it today or are you looking at your world through rose-colored glasses? Perhaps the best lesson we can learn from this analogy is that all peoples should devote some of their time and effort, not merely financial, to the eradication of these evils which are a part of our society. Engage in some worthwhile

~~activity~~ endeavor, take part in some constructive program, lend your assistance to a meaningful cause. Or, spend some of your time with the blind, the halt and the lame and your rewards will be immeasurable. The quiet smile, the heartfelt "thank-you" and the firmness of a handshake will convince you that you have done something of which you can be proud and from which others will profit. In this way ~~will~~ you not be looking about ~~you~~ with rose-colored glasses ^{as} for you have recognized imperfection and have attempted to deal with it. To what greater task can any man be dedicated?

A last and third analogy: once upon a time a wise father decided to leave his possessions to his three sons according to their merit. He called them together and pointed to the highest and roughest peak of the mountain range and told each one to bring back ~~som~~ a token to prove how far he had climbed. After a long absence the first boy returned and brought a rare, white flower which showed that he had gone above the timber line. The second son came back a little later and brought a rare stone which was to be found only on top of the mountain. But the ~~third~~ son did not return for a long time and the father began to despair. At long last he too came back but, most amazing, he had no token to show his father. When questioned about this he said, "Father, I could find nothing to bring back from the farthest point, it was solid rock. But from where I stood I looked around the rim of the world and saw where two rivers join the ocean." The father replied, "My son, you have fulfilled my life's ambition, you have returned with nothing in your hands but with something far greater--a vision in your soul." And this is our third lesson for today. How do you look at life? Is your outlook one which can be described as pedantic, narrow and drab; are you one of those unfortunate human beings who merely lives from day to day, from one hour of work to the next without any real and satisfying goal, or purpose, to regulate your life? Or, on the other hand, are you like the boy of our story who went to the top of the mountain

F.W.
P.S.

and there attained something which was really worthwhile, a vision in his soul? I sincerely hope and trust that you are a part of those who are able to scan the horizons and see there all that which is true and just, that which is full of love and mercy. If that is true of you and you, I know that you have a goal in life, that there is a purpose to your actions, that God is part and parcel of your plans for the future. Look up, look ahead, lift your head up high and you can not help but see the vision which speaks of the brotherhood of man on earth, some day ~~soon~~. As Jews and as human beings that is our greatest hope and desire, to attain an era when all men will be brothers and when peace and justice will reign on earth.

Now we conclude our symbolic game of make-believe and return to our day and age. If you would be a Moses today what message would you bring to your people? Would you speak with the Moses of old, or would one of our three analogies appeal to you as a moral lesson? It all depends on your attitude, on how you look at life. If I, personally, were given the choice to sum it all up, to put into one sentence the essence of our scriptural passage and all that has gone before this morning, I believe that I would do and say the following. I would gather up all the mountains of the earth, the highest and most beautiful, and would place them one on top of the other. Then I would stand upon the very highest peak, nigh unto ^{the} heavens, and I would gather all the peoples of the world about me, men, women and children. And as they would lift up their eyes unto me, I would conclude by saying unto them,

/D J/KP D S/JI 1, S, >pr 1/2

"O House of Jacob, come ye, and let us walk in the light of the Lord."

Amen.

Temple Oheb Shalom

Sept. 25, 1954

Baltimore, Md.

Sat. morning.

LIVING WITH OUR CHILDREN.

Several weeks ago I had an experience which was extremely interesting and enjoyable. I was invited to have lunch with some friends of mine who had come to this city for a short visit. Now, this may not appear to be so unusual to you but the incident takes on ~~a different~~ added significance when I tell you that these friends of mine were three girls whose ages were seven, nine and twelve. At first it was a rather difficult situation as the four of us were trying to desperately bridge the gap which separated their age level from mine but after a short while we warmed to each other and conversation flew back and forth across the table at an amazing rate. These three little ones were vibrant, alive, knowing and full of the joy of living. With all the maturity of a very young adult they discussed television, the movies, the latest classic comic book depicting a biblical story, Adlai Stevenson and the problems of budgeting in terms of their weekly allowance. We played games and sang songs, told jokes and consumed food in large quantities. All in all, it was a very enjoyable time from the moment one of the little girls pronounced the "otzi" over the bread until I finished with the Grace after Meals. Laughter, life and vitality were evident in every word they spoke, in every movement of their agile faces, in every sparkling look of their eyes. They were wide-awake youngsters, who listened and observed what was going on all about them with interest and enthusiasm. I had come upon a happy and serene household and the time passed all too quickly. But more than that, as was seen by their various remarks, I had come not only upon a happy home but upon a Jewish environment as well. These future members of our congregations were thoroughly familiar with the simple Hebrew blessings, joined me in the longer responses and were at home with the history and ceremonies of their religion as it had been taught them in their Sunday school and by their parents. One could not help but feel that if all children had their happy dispositions, it would be a better world in which to live, for us, + their sc / - aware

for them and for those to follow.

These children were so content and full of the love of life because of their environment and because of the way in which their parents had raised them. There was a house filled with love and devotion, with interest and with companionship. But when we turn back in the pages of history we see that this type of a natural psychology was not always in practice. In Roman times the parents, and particularly, the father, had the power of life and death in his hands regarding his children. The Spartans placed their weak or deformed offsprings upon the mountain side so that they ~~were~~^{were} ~~met~~^{mythical} aie of exposure and the Amazon nation killed all of its male children. And this morning, in our Torah portion, we read of another way in which the ancients dealt with their children. The case in ^{Lev} 22:18 point deals with those who are labelled ^{וְיִנְצַחֲרֵב} "Stubborn and rebellious sons". In those times, somewhat more advanced than the Roman period, these children were taken to the gate of the Elders by their parents and there their fates were decided. In extreme cases, the stubborn and rebellious sons ~~were whipped or~~^{were stoned and} killed, depending upon their attitude and deed. Naturally, we have progressed from this early and savage training of youngsters: we have agencies and organizations to deal with our incorrigibles and there are many whose entire life is devoted to helping those young unfortunates who are in need of a guiding hand and an opportunity (in ^{for} order to) make ⁱⁿ their mark in the world. But, in the final analysis, the place of upbringing and character building is in the home with the parents as the determining factors. Good citizens, happy lives, sound and adjusted personalities are formed within the family unit amid love, affection and devoted interest.

We have need to speak of ~~these things~~^{me} today for the entire orientation of parents toward children is of immediate consequence and is extremely relevant to the calendar of our religious activities. Next week, on Sunday, we shall open our religious school for another year of activity.

Registration for new children will take place tomorrow, the 12th and actual class work will begin on the 19th. The children who attend our school are indeed fortunate for they have the advantage of being confronted with the best of everything in order to further the learning process. It is our aim to make religious school a most pleasant experience for the youngsters by giving them the best teachers available, the finest in supervision, the most modern in techniques, the newest and most promising materials. We teach our children a little of everything which comes under the heading of "Jewish" and, coupled with this, we try to point out to them that learning of ones people in fellowship and friendship can be fun. For the two and a half hours that we have your children every Sunday morning we try to reach them with the essence of Judaism, to make them aware of what it means to be a Jew. And yet, the whole crux of the religious school problem lies in the fact that we have the children for only such a short length of time. The parents who are not interested or not concerned feel that it is our duty to teach ^{the rest} ~~all~~ of Judaism in this mere fraction of a day and that their duty is done once the children are out of the house on Sunday mornings. Of course, I need hardly tell you, that this reasoning is fallacious. Give me the brightest child, the most modern of texts, the most pleasant of surroundings but without the help of the parents, and their enthusiastic support, we will not be able to teach the children a love for their religion, much less an understanding of it. As we shall presently see there is more to a Jewish father's duty than the mere chaferring of his offspring to the Temple; there is more required of the Jewish mother than her mere attendance at a PTA supper dance.

First of all, religious school should not end with the ringing of the bell at 12:30 on Sunday afternoon. The parents should express enough interest to ask the child pertinent questions regarding his studies of the morning. What has been learned, what songs were sung, what was the

story told by the rabbi, what games were played in the class room, who were the personalities discussed, what are the projects contemplated for future months? These questions and many more will serve a twofold purpose: one, the parent will be able to familiarize himself with his child's course of study and two, the student will feel that his parents are concerned with his endeavors, that religious school is just as important as is the week day class in public school. But more than that, what use is it if we teach our children of the Sabbath and holiday observances if the home does not even ~~own~~ ^{use the} Kiddush cup? How can the child feel pride in his having mastered the blessings over bread and wine if there is no opportunity given to demonstrate his newly acquired skill? What can we accomplish if we teach of the beauty of the Seder, the joy of Chanukoh, the significance of Purim if these festivals are treated lightly or, perhaps, even ignored in the home. Only as parent works in harmony with the religious school can we bring an awareness of Jewish responsibility to the child.

There is another factor which we must consider when we speak of bringing up our children Jewishly. At least one Sunday a month the lower grades will be brought together for a children's service here in the ~~Sanctuary~~. The older classes will be asked to attend a series of six Sabbath morning services throughout the ~~year~~ religious school year. During these short services we will attempt to familiarize our children with the basic Hebrew responses, with concepts of a religious nature which are within the child's ability to grasp and understand. Also, at each of the services there will be a short story or sermonette told them by one of the rabbis. In other words, we will try to duplicate, with newly written responses, the atmosphere of the adult divine services. I feel that we can state in all honesty that we have put much effort into this project and have given it a great deal of thought and yet I can foresee that we will accomplish very little despite our good intentions. O yes, the children will enjoy th e

stories, and will come to know some of the concepts, may even learn the responses which they will attempt to sing but as far as a religious ~~experience~~^{loyalty} is concerned I do not think that we will be very successfully.

The reason is very simple: you can not teach children about Temple and Divine services if their parents are not Temple-goers. What attitude can the child develop if his attendance at our services is duplicated by the twice-a-year variety which his parents embrace? (Very rightly the bright child may say that he does not want to attend, that he is forced to go for why should he come to sit here if his parents do not engage in a like activity. And, frankly, I would have to agree with the young person.) We often forget that despite their youth, children are intelligent and sensitive individuals and the phrase "Go say your prayers" said in the same tone of voice and feeling as "have you brushed your teeth" or "have you eaten your spinach" can certainly not whip up enthusiasm for what occurs in the sanctuary. Again, as we have seen before, only as parents are active~~y~~ participants in their religious duties, only when they are in a cooperative mood can we hope to instill within the children a true understanding of their faith.

And lastly, I would respectfully suggest that parents elevate the status of the religious school from that of a "necessary evil" to that of a useful agency for the training of children. Would a modern, decent parent think of not taking his child to public school because it is too cold outside, because he was up too late ~~last~~^{the} night, or because it would be a nice day for a picnic? The child will soon know whether he is sent to us to learn or to be out of the house, whether his family is sincerely interested or whether it is only a token gesture in keeping with society's demands. The old story repeats itself once again: only as parents and school or Temple work together can we build a future for our faith which is based on our children and their attitude toward us.

Our Torah portion told of a very crude way with which to establish
 obedience and respect in the home as regards parents and religious de-
 livery. From the observations which I made to you some minutes ago about the lunch at which I was in attendance, we have come a long way since those early days and have made great progress in the upbringing of our children. We care for them with love and devotion; they are full of joy, alert and intelligent. It is only in the realm of religious education where we still fall behind for too many of our parents do not treat us with justice and with understanding. As we stand immediately before the opening of the new school year, at the brink of a new century of Temple activity, at the gates of the new year let us resolve that our attitudes will change in the years to come, that we will work for, and show an interest in, the religious education of our young ones. Then our love and affection will have religious consecration and devotion as their basis and the future generations will no longer be "stubborn and rebellious". By a change in our attitude we will have a hand in fostering devout citizens, observing Jews and an educated laity as part of Oheb Shalom Congregation.

Amen.

Temple Oheb Shalom

Sept. 11, 1954

Baltimore

Saturday A.M.

LIVING WITH OWN CHILDREN.

Several weeks ago I had an experience which was extremely interesting and enjoyable. I was invited to have lunch with some friends of mine who had come to this city for a short visit. Now, this may not appear to be so unusual to you but the incident takes on ~~a different~~ ^{added} ~~significance~~ when I tell you that these friends of mine were three girls whose ages were seven, nine and twelve. At first it was a rather difficult situation as the four of us were trying ~~to~~ desperately ^{to} bridge the gap which separated their age level from mine but after a short ~~time~~ ^{while} we warmed to each other and conversation flew back and forth across the table at an amazing rate. These three little ones were vibrant, alive, knowing and full of the joy of living. With all the maturity of a very young adult they discussed television, the movies, the latest classic comic book depicting a biblical story, Adlai Stevenson and the problems of budgeting in terms of their weekly allowance. We played games and sang songs, told jokes and consumed food in large quantities. All in all, it was a very enjoyable time from the moment one of the little girls pronounced the "Motzi" over the bread until I finished with the Grace after meals. Laughter, life and vitality were evident in every word they spoke, in every movement of their agile faces, in every sparkling look of their eyes. They were wide-awake youngsters, who listened and observed what was going on all about them with interest and enthusiasm. I had come upon a happy and serene household and the time passed all too quickly. But more than that, as was seen by their various remarks, I had come not only upon a happy home but upon a Jewish environment as well. These future members of our congregations were thoroughly familiar with the simple Hebrew blessings, joined me in the longer responses and were at home with the history and ceremonies of their religion as it had been taught them in their Sunday school and by their parents. One could not help but feel that if all children had ~~their~~ happy dispositions it would be a better world in which to live, for us.

for them and for those to follow.

These children were so content and full of the love of life because of their environment and because of the way in which their parents had raised them. There was a home filled with love and devotion, with interest and with companionship. But when we turn back in the pages of history we see that this type of a natural psychology was not always in practice. In Roman times the parents, and particularly, the father, had the power of life and death in his hands regarding his children. The Spartans placed their weak or deformed offsprings upon the mountain side so that they ~~would~~^{might} die of exposure and the ~~Amazon~~^{official} nation killed all of its male children. And this morning, in our Torah portion, we read of another way in which the ancients dealt with their children. The case in point deals with those who are labelled ^{in the Talmud} "stubborn and rebellious sons". In those times, somewhat more advanced than the Roman period, these children were taken to the gate of the elders by their parents and there their fates were decided. In extreme cases, the stubborn and rebellious sons are ~~whipped or~~^{stoned and} killed, depending upon their attitude and deed. Naturally, we have progressed from this early and savage training of youngsters: we have agencies and organizations to deal with our incorrigibles and there are many whose entire life is devoted to helping those young unfortunates who are in need of a guiding hand and an opportunity (in ~~order to~~) ^{to} makeⁱⁿ their mark in the world. But, in the final analysis, the place of upbringing and character building is in the home with the parents as the determining factors. Good citizens, happy lives, sound and adjusted personalities are formed within the family unit amid love, affection and devoted interest.

We have need to speak of these ~~things~~^{affairs} today for the entire orientation of parents toward children is of immediate consequence and is extremely relevant to the calendar of our religious activities. Next week, on Sunday, we shall open our religious school for another year of activity.

Registration for new children will take place tomorrow, the 12th and actual class work will begin on the 13th. The children who attend our school are indeed fortunate for they have the advantage of being confronted with the best of everything in order to further the learning process. It is our aim to make religious school a most pleasant experience for the youngsters by giving them the best teachers available, the finest in supervision, the most modern in techniques, the newest and most promising in materials. We teach our children a little of everything which comes under the heading of "Jewish" and, coupled with this, we try to point out to them that learning of ones people in fellowship and friendship can be fun. For the two and a half hours that we have you children every Sunday morning we try to reach them with the essence of Judaism, to make them aware of what it means to be a Jew. And yet, the whole crux of the religious school problem lies in the fact that we have the children for only such a short length of time. The parents who are not interested or not concerned feel that it is our duty to teach ^{the vast lore} all of Judaism in this mere fraction of a day and that their duty is done once the children are out of the house on Sunday mornings. Of course, I need hardly tell you, that this reasoning is fallacious. Give me the brightest child, the most modern of texts, the most pleasant of surroundings but without the help of the parents, and their enthusiastic support, we will not be able to teach the children a love for their religion, much less an understanding of it. As we shall presently see there is more to a Jewish father's duty than the mere chaferring of his offspring to the Temple; there is more required of the Jewish mother than her mere attendance at a PTA supper dance.

First of all, religious school should not end with the ringing of the bell at 12:30 on Sunday afternoon. The parents should express enough interest to ask the child pertinent questions regarding his studies of the morning. What has been learned, what songs were sung, what was the

story told by the rabbi, what games were played in the class room, who were the personalities discussed, what are the projects contemplated for future months? These questions and many more will serve a twofold purpose: one, the parent will be able to familiarize himself with his child's course of study and two, the student will feel that his parents are concerned with his endeavors, that religious school is just as important as is the week day class in public school. But more than that, what use is it if we teach our children of the Sabbath and holiday observances if the none does not even ~~own~~ ^{use the} Kiddush cup? How can the child feel pride in his having mastered the blessings over bread and wine if there is no opportunity given to demonstrate his newly acquired skill? What can we accomplish if we teach of the beauty of the Seder, the joy of Chanukoh, the significance of Purim if these festivals are treated lightly or, perhaps, even ignored in the home. Only as parent works in harmony with the religious school can we bring an awareness of Jewish responsibility to the child.

There is another factor which we must consider when we speak of bringing up our children Jewishly. At least one Sunday a month the lower grades will be brought together for a children's service here in the ~~Panctuary~~. The older classes will be asked to attend a series of six Sabbath morning services throughout the ~~year~~ religious school year. During these short services we will attempt to familiarize our children with the basic Hebrew responses, with concepts of a religious nature which are within the child's ability to grasp and understand. Also, at each of the services there will be a short story or sermonette told them by one of the rabbis. In other words, we will try to duplicate, with newly written responses, the atmosphere of the adult divine services. I feel that we can state in all honesty that we have put much effort into this project and have given it a great deal of thought and yet I can foresee that we will accomplish very little despite our good intentions. O yes, the children will enjoy th e

stories, and will come to know some of the concepts, may even learn the responses which they will attempt to sing but as far as a religious ~~ex~~
~~loyalty~~
~~participation~~ is concerned I do not think that we will be very successful.

The reason is very simple: you can not teach children about Temple and Divine services if their parents are not Temple-goers. What attitude can the child develop if his attendance at our services is duplicated by the twice-a-year variety which his parents embrace? (Very rightly the bright child may say that he does not want to attend, that he is forced to go for why should he come to sit here if his parents do not engage in a like activity. And, frankly, I could have to agree with the young person.) We often forget that despite their youth, children are intelligent and sensitive individuals and the phrase "Go say your prayers" said in the same tone of voice and feeling as "have you brushed your teeth" or "have you eaten your spinach" can certainly not whip up enthusiasm for what occurs in the sanctuary. Again, as we have seen before, only as parents are active~~xx~~ participants in their religious duties, only when they are in a cooperative mood can we hope to instill within the children a true understanding of their faith.

And lastly, I would respectfully suggest that parents elevate the status of the religious school from that of a "necessary evil" to that of a useful agency for the training of children. Would a modern, decent parent think of not taking his child to public school because it is too cold outside, because he was up too late ~~last~~ ^{the} night, or because it would be a nice day for a picnic? The child will soon know whether he is sent to us to learn or to be out of the house, whether his family is sincerely interested or whether it is only a token gesture in keeping with society's demands. The old story repeats itself once again: only as parents and school or Temple work together can we build a future for our faith which is based on our children and their attitude toward us.

Our Torah portion told of a very crude way with which to establish obedience and respect in the home as regards parents and religious ~~education~~^{obedience}. From the observations which I made to you some minutes ago about the lunch at which I was in attendance, we have come a long way since those early days and have made great progress in the upbringing of our children. We care for them with love and devotion; they are full of joy, alert and intelligent. It is only in the realm of religious education where we still fall behind for too many of our parents do not treat us with justice and with understanding. As we stand immediately before the opening of the new school year, at the brink of a new century of Temple activity, at the gates of the new year let us resolve that our attitudes will change in the years to come, that we will work for, and show an interest in, the religious education of our young ones. Then our love and affection will have religious consecration and devotion as their basis and the future generations will no longer be ~~stubborn and rebellious~~^{outlook}, "stubborn and rebellious". By a change in our ~~attitude~~ we will have a hand in fostering devout citizens, observing Jews and an educated laity as part of Oheb Shalom Congregation.

Amen.

Temple Oheb Shalom

Sept. 11, 1954

Baltimore

very good

Saturday A.M.

Our Torah portion told of a very crude way with which to establish obedience and respect in the home as regards parents and religious ~~education~~^{ob}. From the observations which I made to you some minutes ago about the lunch at which I was in attendance, we have come a long way since those early days and have made great progress in the upbringing of our children. We care for them with love and devotion; they are full of joy, alert and intelligent. It is only in the realm of religious education where we still fall behind for too many of our parents do not treat us with justice and with understanding. As we stand immediately before the opening of the new school year, at the brink of a new century of Temple activity, at the gates of the new year let us resolve that our attitudes will change in the years to come, that we will work for, and show an interest in, the religious education of our young ones. Then our love and affection will have religious consecration and devotion as their basis and the future generations will no longer be ~~ונני נזוק~~ "stubborn and rebellious". By a change in our ~~attitude~~^{outlook} we will have a hand in fostering devout citizens, observing Jews and an educated laity as part of Uheb Shalom Congregation.

Amen.

Temple Uheb Shalom

Sept. 11, 1954

Baltimore

Saturday a.m.

Very good

Review of "THE BAD SEED" by WILLIAM MARCH, XI/23/1954.

The book which I am about to review for you is one of the most engrossing that I have ever read. It is by no means a pleasant story to peruse but once started on its pages, the style, language and actions sweep you to the inevitable climax of irony, brilliance and death. This is the story of Rhoda Penmark, a lovely young miss of 9 who lives in a city without a ^{loves rel. instructional school} name and who is of an economic class which permits her to enjoy the better things in life without question. The environment in which she lives, the people with whom she comes into contact, the words she utters, the life she lives are, on the surface, utterly normal and in keeping with the life and interests of an ordinary nine-year old. But we are soon apprised of the fact that surface-normalcy is not always the be-all and end-all of an existence. At the very beginning of Mr. March's book we are thrown into a situation which has hidden implications. Rhoda, attending a private school, has been in competition ~~for~~ a medal distributed annually for fine penmanship. Rhoda, who has practiced and worked all year, hoping to win the coveted award, is ~~dismally~~ disappointed when the medal is given to a boy, "the little Daigle boy" who wins it not so much for penmanship per se, but for the greatest degree of improvement in this field of endeavor. For Rhoda it was a bitter setback as this ^{medal}, in the words of the school matron, ~~and thus penmanship~~, "is the mark of a lady or gentleman. The clarity, elegance and refinement of one's penmanship establishes the true character and background of an individual when all other tests are inconclusive." (9). It is at this early stage of ^{the fictional setting} developments that we are given an insight into the personalities of these two youngsters; to show their differences and to highlight the complexity of Rhoda.

"Don't you think it would be a lovely little gesture if you went over and offered congratulations? If you told him that since you did not win the medal, you're most happy that he did..." "No, No, I'm not glad he won it. It was mine. The ~~medal~~ was mine, but he got it." (27) and "The

principal waited, and then went on to say that in many respects the psychiatrist considered R. the most precocious child he'd ever seen: her quality of shrewd, mature calculation was remarkable indeed; she had none of the guilts and none of the anxieties of childhood; and of course, she had no capacity of affection either, being concerned only with herself. But perhaps the thing that was most remarkable about her was her unending acquisitiveness. She was like a charming little animal that can never be trained to fit into the conventional patterns of existence." (41) Or, the mother observing, "When speaking of her daughter, the adjectives that others most often used were "Quaint", or "modest" or "old-fashioned"; and Mrs. Penmark smiled in agreement and wondered from what source the child had inherited her repose, her neatness, her cool self-sufficiency." (6) And a neighbor, aside from the self-sufficiency just mentioned, also comments that she had never seen a child who was so "all-of-one piece". R. is self-reliant, cute, irresistible and ^{shrewdly} ~~easily~~ charming, & calculating.

In contrast, take the little Daigle boy who has won the coveted medal. "The boy was pale and remarkably thin, with a long, wedge-shaped face and a full, pink underlip that puckered with an inappropriate sensuousness. His mother stood possessively beside him—an intense woman with protruding eyes. She plucked anxiously at her passive son, adjusting his cap, smoothing his tie, fiddling with his socks, or dabbing at his face with a handkerchief. He was wearing the penmanship medal pinned to the pocket of his shirt...and the mother put her arm nervously about his shoulders and lifted the medal in her palm as though it were she, and not her son, who had won it." (27). These two descriptions then show the difference between the youngsters; the one efficient and cool, the other dependent and tied to the perennial apron strings of his mother. Sad to say, there is no need to examine the characteristics of the little boy to any further extent for it is not too much later that he is discovered dead of drowning on the occasion of the annual school picnic, which follows

by a day, the awarding of the medals. The entire community is horrified that so young a boy must meet so untimely a death; that is, all except R. who finds all this sentimentality sickening. After all, the boy must have slipped and accidents will happen.

It is a long time, with little incidents and remarks counting a great deal that the mother finally is brought to an association of two facts: R. was last seen with the Daigle boy while he was still alive and R hated the boy with a terrible and burning passion. But there is more concrete evidence. The boy, when found in the lake, was found to have peculiar marks on his forehead, little indentations on the surface of the skin which the police feel was caused by his head striking rocks, debris, etc. But the mother now recalls that R wore cleated shoes the day of the picnic, could these marks have come from the cleats? Could R have killed the little boy in cold blood? Is her daughter a murderer? The answer is soon forthcoming. Antagonized by her mother's questioning and suspicions ^{R.} is discovered trying to throw her shoes into the incinerator, the shoes she wore the day of the outing. Furthermore, it is at this time that the mother finds the medal, which had mysteriously disappeared upon the death of the little Daigle boy, in the bureau drawer of her daughter. It is finally made certain that in hate the child wilfully killed the medal-winner, hit him with the cleats on her shoes when he held on in a desperate effort to save his life, had ruthlessly torn the medal from him as she felt it was rightfully ^{hers} ~~his~~. Needless to say, the mother is distraught at the turn of events but now is at least released from the anxiety of not knowing. Hard as it may be, now that something concrete has turned up, she at least knows beyond the shadow of a doubt that her daughter is a killer. But, strange to relate, the mother now aids her child; the shoes are burned with her knowledge, no report is made to the police, no one else is notified and the only way of bringing the terrible evidence to light, as well as her suspicions, takes the means of letter writing, to the husband and

father who is far away on a business trip. On the other hand, these letters are never mailed and so the secret remains a part of the two women, the mother and R.

In fact, we now learn of other things. R., for instance, has been asked to leave several schools in her past years of formal instruction. This information is casually given to us in a series of flash-backs for ordinarily the suspicions of the reader are not aroused by the fact that a wealthy child attends private schools. But, being only 9 years old, she has attended several such schools and has always been asked to leave, never did she ~~resign~~ leave of her own accord. And then there is the incident of the opal glass ball, which her mother remembers with sudden clarity and vividness. It seems that an elderly, but not old, woman who lived in close proximity of the Penmarks, had a lovely opal ball with which R. delighted to play. The elderly woman has promised that once she is dead, R. may have the glass for keeps. But then, this would take quite a while for the members of this family were of good, solid stock, most dying in their upper 80's or 90's. ~~xxxxxxxx~~ The outlook for R's ball is not too bright. And then, one afternoon while all the neighbors and family were at the supermarket doing some shopping, and the old lady and R were alone together in the house, the old lady somehow fell down the spiral staircase and broke her neck. A cat's mewing had disturbed the old lady, she had gone to see about it and had lost her step. A very plausible explanation, is it not?? However, the bereaved daughter of the old lady makes an interesting observation ~~for~~ ^{that} her mother hated cats and would never have gone near one. But this crisis is passed over and the indelicate remark forgotten as R. brings up another subject. "Then, in sudden alarm, she tugged at Edna's sleeve, and said, She promised me the little glass ball when she died. It's mine now, isn't it?" Mrs. Penmark said, "R!, R! How can you say such a thing?" "But she did, Mother, said R. impatiently, She promised me." Edna looked at her strangely and said, Yes, she promised it to you. It's yours now. I'll go and get it for you". Incidentally,

R. was seven years old at the time; this was another in a series of incidents which mother now recalls and hidden meanings come to the fore. It reasons that her daughter is a double murderer. "how did you manage it with the old lady. I know so much now, an other thing won't matter greatly." And R., sure of her triumph, smiled and said meekly, "I showed her, Mother, I shoved her a little."(157) And the mother's reaction to this frightening realization is interesting, to say the least: "When her child had gone, she went to her bathroom, her purpose not clear in her mind; she stood there in indecision, but seeing her reflection in the mirror, she pointed her finger at her image and laughed shrilly. Then, resting her head against the glass, her arms hanging limply at her sides, she knew she must live with her secret as best as she could; she must optimistically hope for the best" (157)

In all the foregoing, I have painted for you a most definite picture of the little girl R but the other figure has not yet taken on any semblance of reality. We must now speak a word of Christine Penmark, the mother of the murderers. She is an intelligent person, very much in love with her absent husband, hoping for his speedy return so that all this could be shared. She is not a person who easily makes decisions, it is very hard for her to face the more difficult realities of life, especially if these trials must be faced by her on her own. But now, that she knows the terrible secret, she finally devises a way in which she could at least find some help and a guiding hand, with a possible solution in view. She has a friend who is a crime-novelist; she tells him that she intends to write a detective story along the lines of ~~xxxxxx~~ a child who is the criminal type. Without revealing to him her personal interest she tells him most of what she has found out about R and asks his advice. The writer feels that this is a wonderful idea for a story and suggests that she read up on murders, both the expertly executed and the bungling kind. As such, he gives her a file of his crime material and unwittingly she comes

into contact with one of the master murderers of the era, a woman called Bessie Denker. It is a true, but ganttic story: After her marriage, Bessie had closely studied the degrees of blood ties to the grandfather who controlled the money, with the same concentrated attention that a chess player brings to the moves in his championship game. And, if permitted to carry the analogy of the player a little further, her moves to divert the flow of the Denker money from other branches of the family, and to direct it inevitably in her husband's direction, were as shrewd, as calculating, as coldly brilliant in the game of murder for profit as any ~~her~~ champion's in his less violent field. This she had consciously done ~~xxxx~~ by poision, the ax, the rifle, the shotgun, the simulated suicides by hanging and drowning in a period of ten years; with such precision that in a series of 23 moves of such boldness, brilliance of strategy, such remarkable righness of detail, that she'd become the particular darling of the intellectual murder fan." (186) However, Bessie was married and had children and although she killed her husband and most of her family, one ~~her name is Christine~~ of the little Denker children escaped. The mother of R was the daughter of the infamous Denker woman. "What happend to this tragic child who somehow managed to escape the 'master plan' is not known, although it is generally believed that she was taken for adoption by some respectable family. But one cannot help wondering what her life has been like since. Where is she now? Is she married, with children of her ~~own~~ own? Has she forgotten? Did she ever really know or understand what her mother had done? One can only wonder at the fate of this tragic, frightened little girl who somehow escaped her mother's fury: the chances are we will never know now what became of her. Her new identity has been well guarded indeed." Christine Penmark dropped the folder in confusion, lay her head on the bed and pressed her face into her pillows. She wept and said, Here I am, if you want to know. Here I am, I did not escape after all..." (187) As such, the story we are discussing takes on a new aspect; as Christine says, "How can I blame R for the things she's done? I carried the bad seed that made

her what she is. If anybody is guilty, I'm the guilty one, not R." She suddenly felt both humble and guilty thinking how she'd wronged the child, even if done so unwittingly, "I'm the guilty one, she said again to herself, I was the carrier of the bad seed." (187-8)

We now leave the daughter of the notorious Bessie Denker and return to the granddaughter, R. You see, in our book a third figure emerges, the janitor, named Leroy. He is a sullen, moody man, vulgar, obscene, shrewd, stupid and a boor. On the other hand, he considers himself far superior ~~to~~ ^{yet} all the others, a genius who has simply not been discovered. He hates the little girl R, at whose house he is the janitor, for to him she is everything which he is not. He hates her for opportunities he never had, for economic security which he has not attained, for the high social level which she enjoys, for the true and innate intelligence which she has and he does not possess. He dabbles in the lives and thoughts of others; thus compensating for his own stupidity, frustrations and incompetence. When thinking of Mrs. Penmark he thinks in terms of sex; while casting his eyes at the little girl he stumbles on the solution of the crime, of the murder of the little Daigle boy. In aiming to be funny and yet ~~frighten~~ scare the child, only for his own amusement, he accuses her of having murdered the boy, hitting him on the head with a stick because he was better in penmanship than she. R., however, is cool, calm and collected; she answers him by repeatedly stating the half-truth, "You're silly", or "You talk silly" as any 9 year old would speak. But Leroy will not be denied and continues to ~~speak of~~ ^{mention} the murder weapon, the piece of wood, and makes sounds to arouse in her the feeling of what the current sounds like as it courses through the electric chair in which she is bound. R remains aloof and thinks that "he's silly." But the story rapidly moves toward its climax for blundering in his uncertainty Leroy hits upon the real solution. He brings to mind the shoes with which R hit the boy; he has them, they were not burned in the incinerator and he will one day tell all ~~if R is~~ ^{turn R.} ~~over to the police~~ ^{over to the police} not a good girl, according to his specifications.

"Don't talk to me any more, you're a silly man". "Now listen to this, said Leroy, ans then figure out which is silly, you or me. I was in the basement resting, and I heard something come rattling down the pipe. So I said to myself, What's that rattling down the pipe? It sure sounds like a pair of shoes with cleats in the heels, I said. So I opened the incinerator door quick, and there they lay ontop of the coals, only smoking the least little bit. O they was scorched some: I'll admit only smoking the least little bit. But there was plenty left to turn blue and show where they was scorched. But there was plenty left to put you into the electric chair." He blood was. There's plenty left to put you into the electric chair." He threw back his head and in triumph laughed his shrill, foolish laugh...R got up thoughtfully and then, convinced this time that Leroy told the truth, she said calmly, "Give me those shoes back". (21506) Of course, Leroy refuses to part with the shoes, it is most probable that he does not even have them but R is convinced. She stalks him now all the time, demanding that he return the shoes. Leroy grows very uncomfortable under her ^{cold, relentless, inquisitive} constant demands for the shoes and under her ~~scrutinizing~~ gaze. Finally, a decision is reached, Leroy must be put to death before he can relate any part of his knowledge to others: p. 218-221.

This time, of course, Christine has seen her daughter in action; she now knows how ruthless her kind can be. She also reaches a decision. By a ruse she gives her daughter a fatal portion of sleeping pills, passing them off as vitamin pills. Once the sedatives have begun to work on R, the mother destroys her letters to her husband, which have been lying un-sent in her desk, and then calmly, resolutely puts a bullet through her head. The story, one feels, of the child and tortured mother has ended with the only possible solution. But, one moment, please. Due to a variety of circumstances the neighbors break into the apartment in time to save R at the hospital but the mother is surely dead. And, at the very end, the father ~~having~~ breaking down after the funeral, unable to explain what has happened, in the author's bitter irony is consoled with the closing words of the book, "You just not despair, Mr. Penmark, and become bitter."

We cannot always understand God's wisdom, but we must accept it. Everything was not taken from you as you think: At least R was spared. You still have R to be thankful for."(247) And thus ends our ~~review~~ book.

It is at this ~~stage~~^{time} that I beg your indulgence for another few minutes. You see, it is my firm belief that book reviews~~s~~ can be given by anyone but the moral lesson which one can derive from such a book, if there is one, can only be given with the help of the spiritual leader. In other words, you can all read books and can form your own opinions but I take it for granted that you wanted me to review for you so that you could get the benefit of my editorial comment. It is to this^{and} that I would like to devote the rest of my talk. The problem here, fundamentally, is one of heredity vs. environment, it seems to me; and more particularly, one of heredity. The author has chosen to give us a story which deals with a child who has been afflicted in youth, and is innately evil. One can only imagine what the future will bring for little R., what the father's trials will be, what future generations of the Penmark family will endure. And we know that these cases of innate evil are very rare; I might justly say that they do not comprise more than 1% of our population~~k~~ if that much. On the other hand, what of the case for environment? It is in this realm that we place most of our troubled youngsters today. Did the mother act correctly? What were her reasons for her refusal to air publicly the agony which was a part of her soul? One can only surmise that she refused to bring her problem to light for fear of her own position; that she did not want to jeopardize her life in the eyes of her fellow man and in the eyes of her husband. Also, in a less selfish vein, she often makes the statement that she does not want to see R hurt, either physically by placing her in an institution or mentally, by bringing the "bad seed" into public display. But, I feel, the real clue is to be found in the personality of R as she is "all-of-one-piece, self-sufficient". The author has chosen to tell his ~~sotry~~ story of a rare case in the annals of crime but we know that most of us, the average people living in the world today, can not and are

Why did she not go to a psychiatrist?

not "all of one piece". We need others, we need their help and support, we can not go the way of the world alone relying solely on ourselves. Only as man learns to work and live with others, only as he takes the offers of help and guidance from ~~others~~^{his fellow men} will be become integrated into our society. This is something definitely missing in R: she is not integrated, and thus alone and therefore in difficulty.

In the last part of the 19th century, in Italy, there lived a man whose name was Cesare Lombroso; he was an Italian Jew and headed the dept. of criminology at the University of Turin. He is famous for he maintained, and his views were widely accepted at the time, that one could actually "see" the criminal type. He was a type of criminal anthropologists whose thesis it was that the criminal could be discovered by the asymmetry of skull, ~~max~~ brain and face, projecting eyebrows and ears, insensibility to pain, retreating forehead, etc. In our day, of course, these views have become obsolete and we look to environment as the spawning place of our criminals. Our author, then, deals with the smallest fraction of our population but we must look, rather, to the majority of criminally inclined. Harsh and unnecessary punishment in the home, broken families, poor associates, dirty living quarters and neighborhood, these are some of the factors which cause Juvenile Delinquency in our day. Look at our own street, and those nearby. Deplorable! is the only description. Do you know ~~that~~^{how} many families live here in one apt., that the children are undernourished, have not enough clothing, go without shoes in the summer in order to save leather, that there are shifts for the beds, that the only recreational facilities available for these people and their children are the streets. A child hears, sees and feels things due to the proximity of his elders which play havoc with his mental hygiene. They want to rebel, want to run away, want to escape from the hardness, the dirt, the squalor and the disinterest of their families. And one can't blame them very much. They seek to give vent to their inner feelings by violence, they too must assert themselves as individuals in the circle of their friends, in society. As a re-

But there is another point I would like to mention, and I speak of it as a rabbi. Perhaps I only speak of this matter because I am a rabbi, ^{right} perhaps otherwise this point ~~would~~ never occur to me. Am I reading too much of my own orientation into that of Wm. March when I say that here in our story we have a subtle "dig" at calculated religion? Or, calculated godliness? Take R, for instance; always studying for Sunday School, knowing her lesson perfectly, always wanted ^{to} get the prize for being the best in religious instruction. By being outwardly religious, she wants to create an appearance of religiosity. But we know what goes on inside of her! How many of us, the author might ask, are the same way in our dealings with others? How many of us adults figuratively and literally prostrate ourselves before the altar of God and thus are giving outward evidence of our deep and humble religiosity and devotion to an ideal. On the other hand, as soon as some of us leave the sacred precincts, we turn back to the ways of evil and destruction, to being the very opposite of godliness. Is our godliness as calculated as was R's, or are we truly religious. This is something only each and every one of us can really know.

And, by the way, is the author here casting aspersions on the ideology of the Roman Catholic Church? Their doctrine asserts that once a person is baptized, all the Original Sin is removed and we become pure and clean before our Maker, ready to meet the trials of life cleansed of all sin. How would a catholic view the situation which is part and parcel of "the Bad Seed". Are we justified in touching on this point at all, are we exploring a situation which never entered the mind of Wm. March? Who can tell, but I mention these two points of religion to you for they might give us all some food for thought.

sult, because they have no positive or constructive outlet for their emotions, they get into trouble. Then we send them to Reformatories and this does not solve anything either, of course. (*Insert*)

What then is the solution, if any? When dealing with a child like R there is really none ~~with~~ which can be offered in the realm of her physical relationship to society. We can say that her case should have been turned over to ~~the~~ ^{psychiatrist,} authorities and that the little girl should have been placed into an institution. But it is easy for us to talk, not being faced with the problem. One other observation which we may make is that the mother should definitely have ~~written~~ and sent those letters to her husband and thus allowed him to share in her trials and tribulations. A solution might then have been reached. I do not know of any other way in which the ~~is to look a big~~ ^{Seuss} ~~Catharine?~~ I doubt it. innately criminal or evil might be helped.

For the case of our juvenile delinquents, there is more hope. Hope in and through education, raising the standard of living, tearing down the slums, providing for more playgrounds and channeling our young people's activities. Mrs. Leon Ginsberg, lecturer on Child Behavior at Johns Hopkins, told the PTA the other evening that these five ^{Seuss} ~~points~~ are needed in any good home, for the sake of the children: a sense of belonging, a sense of adequacy, a sense of confidence in oneself, a sense of responsibility, a sense of trust and friendship in the home. And I think she is right and that these five can be summed up under one word: Love. With true love, deep love, interested love, meaningful love and tender love the child will grow into a decent human being in later life and, building our hopes on these children, the world will one day, we pray, be safe for all.

Thank you.

- Story - basic in both - "medal for permanent tips" | letters to father
 A. i) Rhode boy has won; p. 9. math of refinement | neighbor's child
 ii) Little Raigle boy wins for "improvement" | gathered to work.
 B. Content | Leroy
 1) Rhode - p. 27, 31, 40-1;
 2) Raigle - p. 26-7
 3) Rhode - "alt. of one piece" - self-suff; in gathering, cuts - p. 6
 4) Raigle - very much dependent on mother
- C. Murder |
 1) Little boy found dead at school picnic + Mother finds out
 a) medal ~~found~~^{hid} in R's bureau drawer
 b) tries to burn shoes with acid she hit D till he lost
 group
 c) marks on his head are from cleats on shoes
 2) Mother finds medal
 a) discovers R trying to put shoes in incinerator + allows it
 b) In order to protect child she aids in concealing crime
 c) writes despairing letter to husband who goes away on business
 trip - but does not mail the letter

- II More background
 1) R has been asked to leave several schools, incl one
 new she is now
 a) Family is well off so private schools no logical
 2) Family is well off so private schools no logical
 3) Murder of old woman + glor ball - p. 89-90
 a) is admitted by R - p. 156-7
 b) Mother's reaction - p. 157

- III Mother | others away (father) only 3 emerge: Mother, R, Leroy
 1) Mother
 2) Father
 a) seeking help from a crime novelist decide to question
 him as to her course of future action + makes believe
 she's writing a story about (like R) +
 b) comes on old files of master-murders incl.
 Dene Denber who in 23 wives brought family fortunes
 by marriage + murder to her - p. 185-6
 c) her children, all died except me - p. 187
 d) Christine is that girl - skipped her but
 e) Red Sled in R - p. 189

I. Leroy - Janitor

- ① cares for house where he makes like
- ② bawdy, vulgar, stupid, obscene
- ③ yet all that he is not in intelligence, society, ego level
- ④ but believes his genius for figuring out lives of others
 - a) Mrs P - vagrancy, sex
 - b) R - hits and beats up committed crime or wife day
- ⑤ leaves her with "stick" that he feels she hit her
 - a) makes zig-zag noise by chain (electric) to scare her
 - b) "You're silly" or "You talk silly"
- ⑥ Leroy by chance takes 7 shots, hits on court solution
 - a) now knows what works on head more
 - b) says he has shoes - were not really burned ^{P 21X}
 - c) R first demands shoes, he won't give them
 - d) death of Leroy p. 218-221
- ~~⑦ brother~~

V. Mother takes action

- destroy, little,
- ① by man gives child sleeping pills, she puts bullet thru brain
- ② neighbor comes in time to save child - mother dead
- ③ after funeral when father breaks down, in expense money, p. 247.

VI. Mrs. Hendilly

- ① here def. case of hered. bg - child is innately criminal
- ② reason for actions of mother: a) doesn't want son sent out
 - b) doesn't want child but mentally
 - c) " " physically by inst. care
- ③ all of me given, self-sufficiency - one key perhaps.

VII. Environment

- ① know that most people in world, 99%, need others!
- ② know that most people in world, 99%, need others!
- ③ have come a long way from theories of S. L., can "see" evil
 - a) own neighborhood: food lacking, recreational fac, etc.
 - b) slippage in beds, new families in apt
 - c) child sees, hears, feels, smells things, which make him want to rebel, run away, in some say such release from the hardness, the dirt, the disinterested family

g) Reform schools - not correct answer; prison even worse
solution

- III
- 1) for inmate criminal type
 - a) more physically
 - b) inst. care (highly improvable) to prevent further crime
 - c) sharing by ~~both~~ parents in their secret - taking steps
 - 2) for juvenile del.
 - a) Res. Stuebey: 5 points
 - Deal low
 - of education. standard of living raised

~~8/12/88 - 512~~
~~8/12/88 - 512~~
8/12/88 - hospital 512
Difam 516, 26, Memphis, 81
100% white tape in 49, 55⁴, 67,
84, 584, Ho Rec 555 - 700 371
575, 111 571, 132 - 135
19, 601, 131, 14, 124
End Aug 633

for a few days
so I can't do
anything else.
I'm sorry.
~~With~~ ~~With~~

- I "background"
- 1) vastness in scope, people, material, time, pages, her view of many things
 - 2) years from early youth in Remie to present day
 - 3) TIMES review; writes magnificently
 - 4) spectacular figure, has seen done, felt tried so much - an age ago, at which we shake our head in wonder, amazement.

- II "Who am I?"
- 1) God - p. 7, 8+9, vs. org rel 12 think & not echo as per 35 } realm of mind
 - 2) Rev. Iran p. 20, designed from Soc party p. 352 }
 - 3) sex beginning, working, officials > parents p. 87, 65 } violinist first
idea of mother but later changed,
 - 4) marriage p. 46
 - 5) books p. 65
 - 6) left school p. 73f.

- III Larger area of Janis - Jewish
- 1) muscles: hands, many variations in Com. Com in Am Sc, p. 82-8
 - 2) p. 108-9 - summation of family

- IV Chicago - center of lit world - p. 112
- 1) people - p. 121f.; pictures above 125ff. Jaded stories 133ff
 - 2) men, swine, hangings 146, 258ff
 - 3) Heroes: Reichert 176, TR 171ff
 - 4) early writing attempts 202f.; Chi Lit Times, 1001 aft. in Chi
 - 5) personalities: Audelson 222-5, Sandburg 245, Lewis, Brice, John Langmore
 - 6) U.S. cultural mind 325f.; writer in Germany during war
 - 7) in Chi 355

- V New York - general observations
- 1) City p. 35?
 - 2) police state 345ff & free speech 368
 - 3) movies 468ff
 - 4) Adors 420ff
 - 5) hospitals 512

- VI Jews & German
- 1) Background of Janis, but never a pr. Jew
 - 2) divorce p. 348f. introd. to second wife; body of art in Remie
 - 3) German 516, 20, immigration 531 to White Paper in 1935
 - 4) wife + Jews, 547, 564
 - 5) discrimination 552, 556
 - 6) FDR 567ff, 577, 579
 - 7) Hitler, N.Y.C. 555ff

- 8) Secret fact 57X
- 9) Dewey - wise 575
- 10) Berioch 582
- 11) wrong due to confinement by us 598
- 12) anti-s in Ts - 601
- 13) shooting at German areas slip 62P
- 14) returns to family, Jenny 633
- 15) returns to Observatory, Com. Reps 37X⁽²⁾

VII Opinions & Observations
 1) an era gone; perhaps?; how many Jews live like his?
 2) we are more conventional!

- 3) came from depression & oppressed background, had the urge to like - was spirit of his day, product of his time
- 4) Jewish angle - through wife's family
 - 1) awareness of & dynamic, elastic rev of
 - 2) this and early childhood may have led him, but - consciously, to German
- 5) writing can have no opinion, wrote of world as he saw it
- 6) Jud & Urban - can comment
 - a) terrorist or
 - b) not in favor of world - Jenny, see quiet, nervous did not want to work - skin - slick is right?
 - c) ways, means of doing things; we would have chosen other ways but be, by nature of that he was tied to side with German -- bitterness etc. Com p. 376, 7
 - d) was not a pro-Zionist - only U.S. Disburs., U.S.
- 7) Police State - Com p. 377

VIII Are all Children of this Cent

- 1) Com. review p. 378
- 2) p. 2 - genuine, we like
- 3) diff between us is that he is outside of life, we are "part." it

he's my. all we pos?
Richard

P. 132
Picasso. c. whole
138

↓
Rochambeau
purple rope. west. ju. 107

↑ spirit " in books
104

20's - Kr - p. '9 ^{claws to} behavior

ENOCH PRATT FREE LIBRARY

To.....

TIOBS

From.....

Hecht

Date.....

enjouement of human spectacle
book of the heart: loves, hates
he sees the page with vision
BH is over of feelings & lets
the emotions speak as one
he loves since Thomas Wolfe.

Review in Conv Oct 54
p. 324-8

6th 9th 7th - 8th 9th 10th 11th 12th 13th
and "etc". 35 - Glad, like a lot. Marriage, fools,
mother, wife, brother, & me. As I believe them
said we're easier - difficult from old people, visitors
175, family, friends, etc. - Chicago 11. 12, return 145.
Newark 168, 176, first writing 202-3, Andre's on 222-5.
in San Fran. 225, etc. Chip - 1. 2. 3. 4.
work, etc.

N.Y. - Re Carlif 65, 368, return 1. 2. 3.
Juni. 1918, 546 - draw 1. 2. 3.
- 7/20 1. 2. 577, 549 were -

✓ And i school 73f

✓ Janu. 87

" worked 1) men 132
piano chd. wap. man
1. 125

Jaded stories 133

associates 144

men & wives - bearing 171

11/2-17/ff

Sandburg 245

reports in Germany 1918, 300

Chi: Times

1001 a/b. in Chi

tells parents of disease 348f

in bed to her husband

resigned from Society at 11:352

end of Chi. 355

Agent Wisc

Mother 1. 2. 3.

Father 1. 2. 3.

background, diverse and i). youth, Chicago
Mecca, Lake N.Y., 20; enlightenment in U.S.
how many like him today? have to happen
& offered, ready for some things, desire & BELIEVE

p. 2 - we are all janitors
at the door

like
middle
perce
been
lect.

relax tomorrow

- I - Childhood
- a) fear of mother's displeasure, insecurity - p. 16
 - b) sexual advances - p. 17 - casting eyes
 - c) quarrels at home; constant moving about due to jobs
p. 29 + p. 33 + 39
 - d) parents - few for her - p. 14 + theater
- II Early Theater
- a) type of company with her on road at 15 yrs - p. 12
 - b) headaches → Sc. p. 42
 - c) peanuts, dope, ex, drink
 - d) early romance → David Lyons, publ. agent - sounds like *Seizing the Moment*
 - e) Hollywood talking movies → success
 - f) David's brain abscess - operations - death + silent stage
 - g) reading to death + Hod - p. 90
- III Stardom
- a) by serics, tantrums, dreams w/ David, no sleep
 - b) psychotropic nurse → drink to help sleep p. 95
 - c) marriage to Jerry; marriage to judge - p. 124 - ill matched
 - d) drink to compensate, cured w/ Yvonne Lycett p. 129
 - e) sneaking around - p. 132 - self-care failure p. 133
 - f) wife + baby for adoption - fails
 - g) mother constantly present; care, muckles, scratchy
not believed
 - h) third marriage - p. 156 to ^{Victor} ^{unseen} - to drink, beat
debt → p. 159; escapes by ship from Chi. to LA → p. 164, 184
 - i) Victor Engel - 42 at 31st yr old - continues in shows
but drinking void, career - p. 191 - files case against
 - j) father dies - battle again p. 195-6
 - k) first contact with church p. 195-6
 - l) thrown out of Vic's home - Rel expenses up! 198
 - m) refuge with mother, guilt complex - p. 203f.
- try at cure - Book II
- a) p. 210 - illness → psychosis → sanatorium
 - b) "lost weekend" effect - p. 213
 - c) Bosch analysis - p. 231-3

II

- d) yearning for food p. 233-4
- e) reads AA but Dr D's son she not ready for it now
bec. could not understand their theologia
- f) release in June 1946, 34 yrs old, after 6 mo - at night
out goes both to drinking - knowing to drink is foolish
- g) conscious attempt to drink herself to death p. 252 but
fails & then worse hallucinations - p. 253 → suicide
foiled by blackout - p. 259

IV - AA after 6 yrs of drink

- as sales help for someone else, suicidal attempt continues, let her talk, coffee, company, constant mind occupied by, talk phys.
by walking, drinking, orange juice, hold out special drink promise
to him at meetings p. 274) 2 principles - start - p. 225
b) ~~cause~~ ^{try} do it.
- h) realistic attitude - p. 276f - p. 279 she speaks for AA
 - i) But Dr Huire → 400 → sleeping pills - Cath. - p. 294-5 back ^{second}
 - j) 1st booking through Dietrich Beale in Catkills, for several
years, then "husky" he been etc - also people kicking her
into taking drinks, survived
 - k) married 5th time in 1947 - has bookings.
 - l) meets his Mother - Cath influence p. 301
 - m) meets his Mother - Cath influence p. 301
 - n) New Zealand, Australia - helps other AA's, set up AA ³⁰⁶
 - o) frosts incident 310 - Cath, Concessions - 313 - 315
 - p) Concessions, etc 328
 - q) death of Mother - this accident & she O.T.
 - r) death of Mother - this accident & she O.T.
 - s) death of Mother - this accident & she O.T.
 - t) Ralph & dweads shown - p. 344
 - u) end - love - p. 346f.

VI - Conclusion:

- a) what makes such a person: overbearing mother, disjointed
memories in career & life (personal life), discarded at home -
not unusual: criminals, jaywalkers, drunks, wayward minds, drink
circumstances if no child, husbands, etc
- b) not at all unusual: Lucy Freeman, Ethel Waters
- c) what is unusual is solution found: 1) AA works fine
2) 2 themes solve everything: love & religion
- d) the rel. orientation & attitude really, not sol at all.
1) here a person she can not solve problems, is dis-
organized, confused, torn apart mentally,
2) she finds her answer in Cath. as did Lucy
- e) finds it in Trappist monastery - but most at all
but simply stepping outside of life, unobtrusively.

- 3) Roth, too, stopped from one discipline (drink) to another
(cath)
- 4) cath. faith wonderful in this respect - answers all problems
lose yourself in myst., visions, various statements of K.
- 5) Cath. Catech. has answer to all phases of life, no
need to think. Leo Baeck: one need^{not} quest, their answer.
- 6) push problems into future, away, live by jubilation, com-
munity, professional, priest-father figure sin washed away by bapt-
ism, this world is passing phase & heaven - is certain
thereafter p 332 good for those who can't cope now
not nihilistic but joyful
- 7) say I brother help in this mind shaped from childhood
to be able to accept futuristic ~~philosophies~~ of cath.
I'll cry tomorrow - not today - p 335f.
- 8) They did not find answer in J²
- 9) parents no contact: she has knowledge, have
parents no practice it would never have
known & solved her problem.
- 10) All as we know & practice it would never have
filled her need - the way she solved her problem
was to face life realistically, emphasizing
individual responsibility
- 11) J. life was known, individual responsibility
of his moment; no original sin, divinitistic
guilt, but himself with his own struggle
but man makes of himself - says a struggle
comes, resistance, etc - says a struggle
comes, resistance, etc - can't help someone like her
that this does not mean we can't help someone like her
we often come up against people's moral code if it is
~~the~~ ~~life~~ of Psalms, struggle with life of J. It
emerges of - do what is right though
desire to abandon belief in the self to say
Here I am, from birth judgment was a part of me,
where I am you will go back, been
lives afraid for on Had he, the fear of judgment, the
this life, here the fear of if man
is unequal to his spirit that man is created in nature. He is
fallible: I believe that man is created in nature to be an
immortal member in the army of virtues to an-
gels. He is immortal but has a soul - spirit & body if con-
siderable voice but life has a soul - spirit & body if con-
siderable sacrifice, endurance. Nihil page 1950

Isa 54: 7, 8, 10

Children

- 1) rhythm
2) participation, que - answers
3) no inhibitions
4) movement
5) tell you young children or nieces & nephews
6) communicate joys & sadness in love with voice

Yr League - Good attendance
Supper and Sing
WAT & here & Hanesburg
Trisumple
St. Vincent's
mij class except in services

W - have a definite more stringent - the last -
+ members are legally bonded by firm
condition the same throughout
call for rethinking in terms of next year
small, select group; qual not. quant

Nov - encourage youth work
at future meetings, especially the school bridge
W complete the plan
and speakers of Jane
lectures
high light a glam tree - then inject
of a life & fun factor

Sisterhood review of Ben Hecht's "Child of the Century", Nov. 30, 1954.

Mr. Hecht has written a book, in an autobiographical vein, which fills one with wonder and awe. Wonder, because of all that this man has experienced; awe, at how he has been able to survive in a world which, he feels, stands arraigned against him. The book, "Child of the Century", with ~~all~~ of its 630 pages, is one of vastness, in terms of material, times, and scope. Here is a man who ^{lived} and was an integral part of America's most turbulent era; the book tells of his life and times from childhood to present day experiences, he has known an infinite number of famous people, talks of them all, and has a view on every subject under discussion. You name it: politics, religion, sex, marriage, divorce, movies, theater, culture, international politics, economics, history, etc. he has a few lines to express about each of these. And in that short recital, I have not even gone into his specialty, which is writing. For all the obscenity, vulgarity, negativism, know-it-all attitude and belligerency we can not help but say that Hecht is a master/craftsman when it comes to writing his observations in prose. He has a way of turning a phrase, of expressing an opinion, of a clarity of thought which, if you overlook his editorial comment, fills you with amazement and respect. The N.Y. TIMES review of the book said that Hecht "sears the pages with his writing" and that "B.H. is a man of feeling who lets his emotions speak as none has done since Thomas Wolfe." It is a book which delights in the human spectacle, whether painful or tragic, or solemn or joyful, whether good or bad, pontifical or devoted to the sensual. He is, it seems to me, a spectacular figure who has seen, done and felt as well as tried so much that he is almost beyond our realm of understanding. He is a product of an age of long ago, an age where genius flourished and where literature was the means by which a people expressed its feelings. Louis Kronenberger, in his book "Company Manners: ~~иихннххх~~ A Cultural Inquiry into American Life", says that "the manners of the 1920's became

rebellious by intent and unrepressed by circumstance: there seems to be a terrible misunderstanding on the part of a great many people to the effect that when you cease to believe you may cease to behave." (p. 19) Perhaps the clue to the age is to be found in these words, "the ceasing to behave". It was an era of dog-eat-dog, of lusty drinking, of women (preferably of easy virtue), of deaths, murders, rapes, beheadings and any number of causes espoused by the intelligentsia for not better reason than they had to do it. It was the spirit of the times, of ~~the~~^{an} era, of America dissipating itself in the period after the first world war. I believe that Lewis Mumford, in his book "In the Name of Sanity" spells this thought correctly when he maintains that "No one can understand the literature of the last half century, its contradictions, its dehumanization, its preoccupation with violence, its increasing unintelligibility, who does not understand the great breach that W.W.I affected in the human mind."(100). It is in this milieu that we place BH, who feels himself a "child of the century".

I have already noted the length and breadth of the volume with which we must deal and so I have taken it upon myself to rearrange it somewhat. Although Mr. Hecht flits back and forth, sideways and around in his life, we shall try to establish some order by pursuing his often erratic path in chronological fashion. As such it has been necessary to chop up the book here and there but, in the end, I feel it adds to our understanding. BH was born in Racine Wisconsin, a small town in which his parents tried their best to make a living. He, by virtue of his parents' affiliation, is Jewish, although this factor does not enter into his life until a much later date. He opens his book by asking a very personal and subjective question, showing his insight, his mode of writing, his efforts to find himself. "Who am I?", is the title of book I; immediately we are plunged into a two-fold aspect of who he is. On a spiritual level, he speaks of God, organized religion, thought, man, politics. In the realm of the more

material or practical, he speaks in terms of sex, marriage, working, and an appraisal of his parents as people. Let us hear what his views are in the realm of ideas. "The mind of man is much like the ocean. It too has remained fresh and active despite the cataclysms that have afflicted it. In the night the ocean becomes a theologian and debates with me the existence and nature of God. Looking at the rain of stars across incomprehensible space I inquire; Do I see a house, I am certain instantly that someone built it. And intelligence conceived it, hands constructed it. Obviously it is an intelligence that can conceive of me more easily than I of it. When I consider that all the theologians, physicists, poets, saints and philosophers have not succeeded in a hundred centuries in arriving at the dimmest understanding of this universe-spawning intelligence, I am inclined to question the existence of human reason rather than that of God...A simple fact entered my head one day and put an end to my revolt against Deity. It occurred to me that God was not engaged in corrupting the mind of man but in creating it.,,I have gained little from my new understanding of God but a sense of proportion, and one not in my favor. I recognize my notions as a sort of religion, one that apologizes for humanity with the credo, It is not done yet. It is only begun"(7-9) H. is not too happy about organized religion and feels, erroneously to my way of thinking, something which has been discussed in countless sermons, that religion calls for an "echo" on the part of man rather than stimulating and original "thought". "I sit beside my ocean and recite a first catechism. That God has managed to survive the inanities of the religions that do Him homage is truly miraculous proof of His existence. The knowledge of God must be so deep in the human soul that none of the religions have been able to destroy Him. This is truly a thing of wonder. If without love, awe, song, ritual or reverence, then how do I worship God? I think of Him."(12). Man, naturally, is an integral part of the systems which religions espouse but we must be careful to exclude from

all those who are bogged down by taboos, those "who do not have the intellectual courage to cross a street against a traffic light". And yet there is good in every man, Love is the uniting force. "A man's desire to hear the intimate cry of another's heart never lessens. When he hears it, something ^{more} remarkable than peace, honor and solvency appear in his life. He buds again~~s~~ through love. He comes into a sort of spectacular existence in another's need of him. His humanity fizzes in him because another soul desires him. Love is the magician that pulls him out of his own hat."(20). ~~He~~ is a man with such diverse views ~~who~~ ^{that he} is able to resign from the Socialist party ~~xxx~~ at the age of 11, ~~and~~ who was first destined to be a concert violinist by his mother, who soon saw the error of her ways. His father was a business man in the larger sense of the world; he tried his hand at many ~~businesses~~ ^{occupations} but failed in almost all. He was a man of impracticality, a man of vision who had never read any of the "good" books but who used his spare money to buy them for his son. It was ~~his~~ ^{the} mother who attempted to hold things together, who reigned in the kitchen and home as a Jewish queen, even if that queen had her palace in the nondescript city of Racine, Wisc. But with parents come family. There are uncles and aunts, cousins and nephews, all described in a loving and doting way, characters of the old country, reading the Yiddish papers-who have somehow been transported to this country and who have never quite stopped being amazed at what is happening to them. There is the endless round of Jewish activity: all the noisy, food-smelling houses or waste of time on local color--the potpourri of tenements, sweatshops, card games, weddings, circumcisions, synagogues, wakes and a never-ending kitchen festival. H. brings them all to Racine where they sit, "drinking beer, roaring with laughter, stripped to their undershirts, and in uncorseted kimonos, and trying with one another in a sort of Yiddish Canterbury Tales. But what I saw and heard never changed. It aged and died. It grew sad with the troubles of gall-bladders, livers, kidney stones, swollen feet, and

palsied hands. But its heart never changed. The love that was on the back porch never vanished." (87-8). "I leave them on the back porch singing, all still young, all dizzied with fireworks and a new language, all full of beer and turbulence with undaunted lusts. And I say, if ever a man had guardian angels, they were mine" (109)

J.H.

The early years in Racine also bring other novel experiences: sex comes to the fore, he becomes a man. Marriage is considered, books are read and digested and their material filed, school is attended, money is earned, impressions are recorded and we feel that a sensitive, enlightened boy emerges out of the back woods area and is now prepared to enter the world of higher education. As a matter of fact, H. does go to College but stays for only 2 days. In the summer of 1910 he enrolls at U. of W., at a time when he was 16 years old. He enrolled in the College of Arts and Sciences but finds little of interest for, "as far as I could make out, the university had nothing to teach me. I had already read nearly all the books listed in the Arts and Sciences prospectus." When he makes the fatal mistake of voicing this opinion in public, he is asked to apologize to the less educated members of his group. He is the wrong man to apologize; rather than do this, he packs his bags, leaves on the first train for Chicago and thus enters the career with which he was to be identified for the next quarter of a century.

Chicago: city of fame and fortune, of murder and life, of poverty and riches, of almost every literary luminary of that early era of the present century. Chicago: the meeting place of the american intelligentsia. H. writes "My years in C. were full of this mothlike avidity that kept me beating around the days as if they were shining lamps. When I look back to that time I see the city as I saw it then, all at once; no sperate stress neighborhoods or buildings but a great gathering of life, an army encamped behind windows. At 16, the windows of buildings became a new poetry in my mind. Their sameness, numerosness and metronomic sweep excited me.

I thought of windows as if they were in the heads of people rather than in the walls of buildings."(112). By a series of circumstances, H. gets a job as a reporter, which is a term then loosely applied to him for he was no more than a glorified messenger boy. But he breathes the air of the editorial rooms, the presses, the nonchalant air of the men on duty and patiently sits day after day, week after week waiting for an assignment, any duty which would make him a part of the office routine. rd.121f.

Well, now that his name has sounded in the world of men, as he so beautifully phrased it, things begin to happen. First he becomes a picture chaser, which means that he must snatch copies of raped, deceased, convicted, beaten, persecuted, despised or honored individuals, who do not want to have their pictures stolen ^{in there will be} and used on the front pages of Yellow Journalism newspapers. In order to get these pictures, anything goes, and I mean that literally. The next step upwards is to write up feature stories, any story as long as it sells an edition. Of course, when the assignment was originally made, nothing was said that these stories must picture events which actually happened. As such, H. the man of infinite resources, makes up newsstories as he goes along. One such example, one of the ² ~~xx~~ stories without vulgarity, goes as follows: p. 134. All this writing, of course, was done ^{with} picturespe metaphors, analogies, horror, blood and thunder, cynicism and sarcasm. The leader in this department, and a hero of H's, was the Baltimorean, H.L. Mencken. p. 176. This was the man to be copied not only by the other leading writers of the ~~ear~~ but also by H. ³
^L Mencken, As an editor of the intellectual "Chi. Literary Times", and as writer of the now famous "1001 afternoons in Chicago", he became a personality in his own right. Of course, H's writing ~~too~~ evolved and ^{also} formulated a style of his own. He wrote voluminously, day and night and always threw the finished product into the furnace. He says, "To destroy what I wrote seemed the logical thing to do, not because I thought the writing bad but because it was finished. The appearance of words on paper delighted me ~~as~~ as a

new set of toys did in my childhood. I loved to form them, to watch sentences build, to see phrases come into existence and the mysterious architecture of thought raise its penciled sky line.(203). You can see, just from these few lines how lyrically he writes at this time but consider this early effort which he cites as an example of the type of literature which poured from his pen and which found a merciful end in the ash can, "Steve Grogan staggered out of Minnie Sheemak's brothel with the wind in his hair, a wad of tobacco in his mouth and a bullet in his heart". And with being a young, developing writer, comes the opportunity of meeting other promising ^{& rising stars} writers. Sinclair Lewis, Fanny Brice, John Barrymore are just names mentioned in passing, almost intimates; but listen to the wonderful way, almost an O. Henry way, in which he introduces us to these two great men. Anderson, p. 22⁴-5; Carl Sandburg, p. 245. But amid all the vice, corruption, death, hangings, decapitations, insanity, prostitution, and the like, H., has time for a few well-guarded moments to look up from the dirt and turn his eye in the direction of a terrible, shaking experience. In fact, the same sort of incident occurs twice and it bears mentioning; I think it adds to the evaluation of H., of his bitterness, his cynicism, his besmirched mind, his negative, sadistic outlook on all human society. There are two stories which he covers, here is the first of these; but both show the weakness in man, his drive for survival, his reversal of form from the Divine to that of the swine. Two brothers, p. 146-7. Spencer, p. 258 ff. It is from this type of life that BH departs one bright day, the center of the literary world having shifted to New York. In the city which he loved so well, where he had found a home, a profession and where he had become a recognized professional in his field, a literary stagnation had set in. The leading competitor, the Chicago Herald Examiner printed its farewell to one of its Chi. sons; it called on Chi. to fly its flags at half mast because Ben Hecht was leaving town.

And what of the new city? Here is the way he found it upon his arrival in 1924. "It was devoted to pleasure, particularly to the pleasure of not

giving a damn. Seriousness was an un-N.Yorkish quality. N.Y. insisted that all its idols wear grins. It regarded all foreign events, including the first WW, as entertainment. It believed that any war could be won by writing the right songs for it, and not losing your sense of humor. Its patriotism consisted of admiring itself ardently. It doted on its own charms. Its chorus girls, and Mad Hatters, its bootleggers, its gangsters its sports and its wags...The insularity of N.Y. was as deep as its buildings were high. Beyond its confines lay, to the best of its knowledge, a region overrun by cow-punchers, religious fanatics and old ladies. It was a bold town, indeed, sharp-tongued, and individualistic. Its credo had it that New Yorkers were a master race."(357-8). It is in this period that H. comes into his own as a national figure, a writer of good reputation whose scripts are sought in Hollywood, Broadway; whose pen is ready to castigate one and all at a moments notice and there are not many who escape his bitter wrath. Actors, actresses, movies, democracy, Hitler, Germany, government officials are indicted rightly or wrongly; in justice or with prejudice, with bitter hatred or with a sarcasm which tears them into pieces. For instance, in a scathing indictment of McCarthy he has this to say, "For a human being to apologize for any ideas he may have espoused with, is to deny more than his American rights. He denies his human rights. Americans who are guilty of flushes of anarchy, atheism or Karl Marx are guilty of nothing. Thinking, right or wrong, is the chief business of a human being. As we used to say, free speech is America's priceless heritage. In my youth this last sentence was a cliché without which a politician could not get elected anything, from dog catcher to Pres. Today it is a statement that, likely as not, can fetch a voter a small jail sentence." (366). Or, on the movies: "For 40 years the movies have drummed away on the Am. character. They have fed it naivitee in doses never before administered to any people. They have slapped into the Am. mind more human misinformation in one evening than the Dark Ages could muster in a decade. One basic plot only has appeared daily in their 15,000 theaters--the

triumph of virtue and the overthrow of wickedness...The effect on the Am. mind of this 40 year barrage of Mother Goose platitudes and primitive valentines is proved by the fact that the movies became for a generation the favorite entertainment of all Am. classes...¹¹ Not only is the plot the same but the characters in it never vary. These characters must always be good or bad, never human, in order not to confuse the plot of Virtue Triumphant. This could be best achieved by stereotypes a fraction removed from those in the comic strips." (468g). But amid~~s~~ all this villification he has not lost his ability to write down precisely that which he sees, in picturesque style. One time, after recovering from an operation, he is wheeled in his bed out unto a terrace, to ~~get~~ the benefit of the summer sun. "The trip made me dizzy. When I opened my eyes I beheld some 20 fellow invalids basking in beds and wheel chairs. The sight of them shocked me. They were haggard-faced, sunken-eyed, Tubes ran from their bellies to jars on the roof floor. The knowledge that I was one of them, haggard, and sunken eyed made me miserable. I had not thought of myself as a pathetic invalid and seeing myself now in the faces of these fellows, I demanded to be taken back to my room."(512).

Up to this time we have simply dealt with an objective evaluation of H's life. He worked and lived, he did things of which some of us approve and other disapprove. But now we move closer to home, to Judaism, to Zionism, to Palestine in the days of the Irgun. It will not be so easy for us to be objective and many of you, I'M sure, will soon be squirming in your chairs as you listen to the tale of a man who fights for a cause which he believes to be just and right. SH becomes one of the leaders of the Irgun, terrorist, movement which seeks to free Palestine of its British overseers by force and violence. H. certainly never was a professing, or as we would say positive, Jew. He was born a Jew and that was it. But in the course of time he marries, is divorced and then meets a girl who comes from a background where Judaism is expressed in every way of life.

His second wife stems from a long line of rabbis, from eastern europe and she and her family have been brought up in an era of violence, revolutionary activity and rebellion against Czarist persecution. They are ardent Zionists. I think, and this is a personal opinion, that H. became so sympathetic to the Irgun cause due to two factors: 1) the dynamic, violent, ^{the fact} revolutionary trained background of his wife which ~~was~~ planted in his mind, that one had to fight for a cause with every power at ones command, ~~and~~ that diplomacy and tact had no place in the Jewish cause which had not progressed in 2000 years due to the failure of diplomacy. and 2) that the background of H. in Chicago, all the violence, action, and hardness toward life, made him susceptible to an appeal of the Irgun nature and opened his mind to working with these terrorist organizations. All this, naturally, coincided with the extermination of 6 million Jews in Europe and the lack of initiative taken on the part of the American Jews in protesting this outrage against their coreligionists. The Jews of U.S. were silent because Joseph Kennedy, ambassador to London, had told them that "any Jewish outcries would impede victory over the Germans. It would make the world feel that a Jewish War was going on." (520) As such, H. has only love for those dedicated to action; all those who advocate peaceful means toward achieving a state in the Middle East are traitors to the cause. Stephen Wise becomes the arch-villain, FDR is little less than a beast who devours and is willing to let others devour Jews for his own political gains, Hitler and McCarthy are ^{one} and the same, Gov. Dewey is overcome by the influence of S. Wise and Baruch is just a pawn in the hands of FDR. Page after page of villification, sentence after sentence of accusations, word after word of bitterness, hate and ^{spite} accusation. Note the bitterness of this less violent appraisal of S. Wise, "I first became aware that there was annoyance with me among Jews when SW, head of the Jews of N.Y., head of the Zionists and, as I knew from reading the papers, head of almost everything noble in Am. Jewry, telephoned me at the "Algonquin Hotel, where I had pitched my Jewish tent. Rabbi W said he would like to see me immediate

ly in his rectory. His voice, which was sonorous and impressive, irritated me. I had never known a man with a sonorous and impressive voice who was not either a con man or a bad actor. I explained that I was very busy and unable to step out of my hotel. "Then I shall tell you now, over the telephone what I had hoped to tell you in my study, said RW, I have read your pageant script and I disapprove of it. I must ask you to cancel this pageant and discontinue all your further activities in behalf of the Jews. If you wish hereafter to work for the J. Cause. you will please consult me and let me advise you." I hung up at this point." (564). By means of this episode and one other, he realizes that not all the Jews are with him in his beloved endeavor. He soon finds out what it means to deal with Jews, with their varying shades of opinions and beliefs. It is a circumstance which we, in the Jewish field know all too well. Here is what happened when he called a meeting of representatives of 33 organization in order to obtain their permission^{+ support} for presenting a pageant. p. 556-7. Needless to say, as much scorn as he heaps upon his american Jerry, he scorns the Israeli representatives twice as hard. Weizman, Ben-Gurion are not much more than gangsters; politicians who have made a potential, ~~state~~ powerful and influential state into a mere shell, confined and isolated among a sea of enmity. As such, and in presenting his most biased views, he makes several errors, ~~which are~~ glaring ^{He is also in bad taste.} to say the least. It is true, for instance, ~~as~~ every close student of history knows that FDR was not overly friendly to the Jews but at the same time he did more than any other man to save a larger number of ^{our} ~~these~~ unfortunate people. Also, the state of Israel, realistically speaking, could not have become any larger for although the Haganah forces were sweeping into Arab held territory at an amazing ~~pace~~, and were about to enter Cairo, messages were received from British and U.S. officialdom which stated that if the armies would penetrate any further all aid would henceforth be withheld. The Israelis had no choice but to turn back. Thirdly, H. mentions a secret pact which was to give Palestine to the British after the war and FDR was not to

violate this pact in any way. H. gives this impression that this pact was something new and evil, specifically intended to destroy any thought the Jews might have for a homeland. This too is wrong; the pact antedates the war and became obsolete due to the course of events.

At long last, H. returns to peace and relative normalcy, watching his child, Jenny, become an actress. He sits down to write of his life, of his loves, of the things he has seen, heard, done and thought; he sees himself in his child and, perhaps on a note of optimism, sees the world going along on its merry way. Who am I, he asks at the very outset. We say, you are BH, for better or for worse, and you are a part of the 20th century. -- In this brief time, then, I have attempted to discuss a man and his book; I feel I have done poorly at my appointed task. I could literally speak to you for hours because I feel that I have not done justice to any of his periods, of his fantastic and violent life. I have succeeded if I have let you have a glimpse, and a fleeting one at that, of a man. A critical review of his book, appearing in the Oct. 54 issue of Commentary magazine, has this to say, "he is a word slinger rather than a stylist, master of invective rather than wit, crackpot philosopher and calculating, romantic cynic and cruel sentimentalist, third-rate Mencken."(374) Also, "he can only maintain his own stature by dwarfing others. To justify himself he must make everybody else seem worse. And, in the end, he must deny the very existence of Virtue."(376). or, "What a silly, surly, irresponsible fellow BH makes of himself, whatever his talents. Was this once the gay desperado of American letters, the darling of the literary rebels, the giddy soul of the lost generation--my generation? For I too can claim with BH to be a child of the Century."(377).

And it is with this reviewer's last sentence in mind, that I would like to phrase for you some of my own sentiments on the matter; not so much in the spirit of criticism and evaluation, for that is your task but in a spirit of search and philosophy. You and I, and this is most important, are also Children of the Century. You and I are geniuses for we have tried to

live and are alive in a world which, if we believe BH, is rotten to the core. But, you know, Leonardo De Vinci also lived in a time which was filled with horror and with shame, with ~~murders~~ ^{as writing} and intrigues and see what he gave to the world, what he pictured for us in ~~letters~~. Progress, thought, stimulation, advance, invention, life: these were his calling cards. On the other hand, we must not be too critical of H. for the kind of life he lived, for more than being a child of the century, he was a child of the 20's, an era. His convictions and his appraisals of our society are mirrored in the writings of others: Herman Hesse and Thomas Mann in Germany, Marcel Proust and Andre Gide in France, Joyce and Eliot and Lawrence in England, Hemingway, Faulkner and Waldo Frank in the U.S. It seems to me, that the writer, ~~as is~~ H., suffers from a serious malady: he never outgrew the "glamour" of the era of which he was a part. He never matured to the realization that society, as well as man, progresses and that this progress is a mirror of the times and not the hangings, dirt and filth, the inanities of man in the earlier decades of the 20th century. He is negative, on the outside of life, he is clinical and dissecting; he disembowels man and does not make him whole again. As Lewis Mumford says, look into the paintings of Picasso, "the greatest draftsman of ~~the~~ our time and possibly the greatest artist, every manner of deformation, accentuated by violent contrasts in color, was practiced ^{on} by the human image, once conceived as the very temple of divinity." (132). It is like being faced with a Rorschak test: a series of blotches on paper, each curve and corner having a meaning and having significance but yet the whole having relation to something which is pressing in the mind of man. Again, to quote Mumford and echo the thoughts of Krnonenberg, "Instead of the whole man, our writers have created only a Surrealist Man, disemboweled like a Dali figure, kicking his own severed head across a blasted landscape. Certainly, the whole man is not included in the popular tallies of the Naked and the Dead, from John Dos Passos to Norman Mailer" (107).

What and who, then, are we? to paraphrase BH. We are the whole of

man, living in the 20th century but living in an era which is good as well as evil, which is positive for all its negative aspects. We can not pay homage to the one and ignore the other; we cannot survive if we cast aside the positive and reliable. It is good to read a book like Hecht's once in a while but we must remember that it is not ALL of life. If I may, I would like to make the dismembered man of the 20's whole again, a unit, a being, created in the image of God, with all the faults but still with many virtues. Man in our society, in order for civilization to survive, must ~~parallel~~ resemble the events which take place in the 37th chapter of the book of Ezekiel, also a noted author of another century of violence, rebellion and disrespect and hatred. As in the Valley of Dry Bones, so ~~with~~ in our day ⁱⁿ we have ~~by-passed~~ the immature ~~which has passed by~~ BH of Racine, Chicago, Hollywood and New York. Modern Man stands upright, ~~and~~ with a faith in the future, a belief in the present. The bones of discontent, analysis, negativism, cynicism, irony and joy in the wallowing in the blood and refuse of others, shall be united, shall be covered with flesh and skin. ^{I shall be made whole again} "And God said unto me, Son of Man, can these bones live? And I said, O Lord God, Thou knowest. Then He said unto me, Prophesy unto the breath, son of man, Thus saith the Lord God, Come from the four winds, O Breath and breathe upon these slain that they may live. So I prophesied as He had commanded me, and the breath came into them, and they lived and they stood upon their feet." (37:3ff).

Thank you.

CONTINUED
ON NEXT
REEL

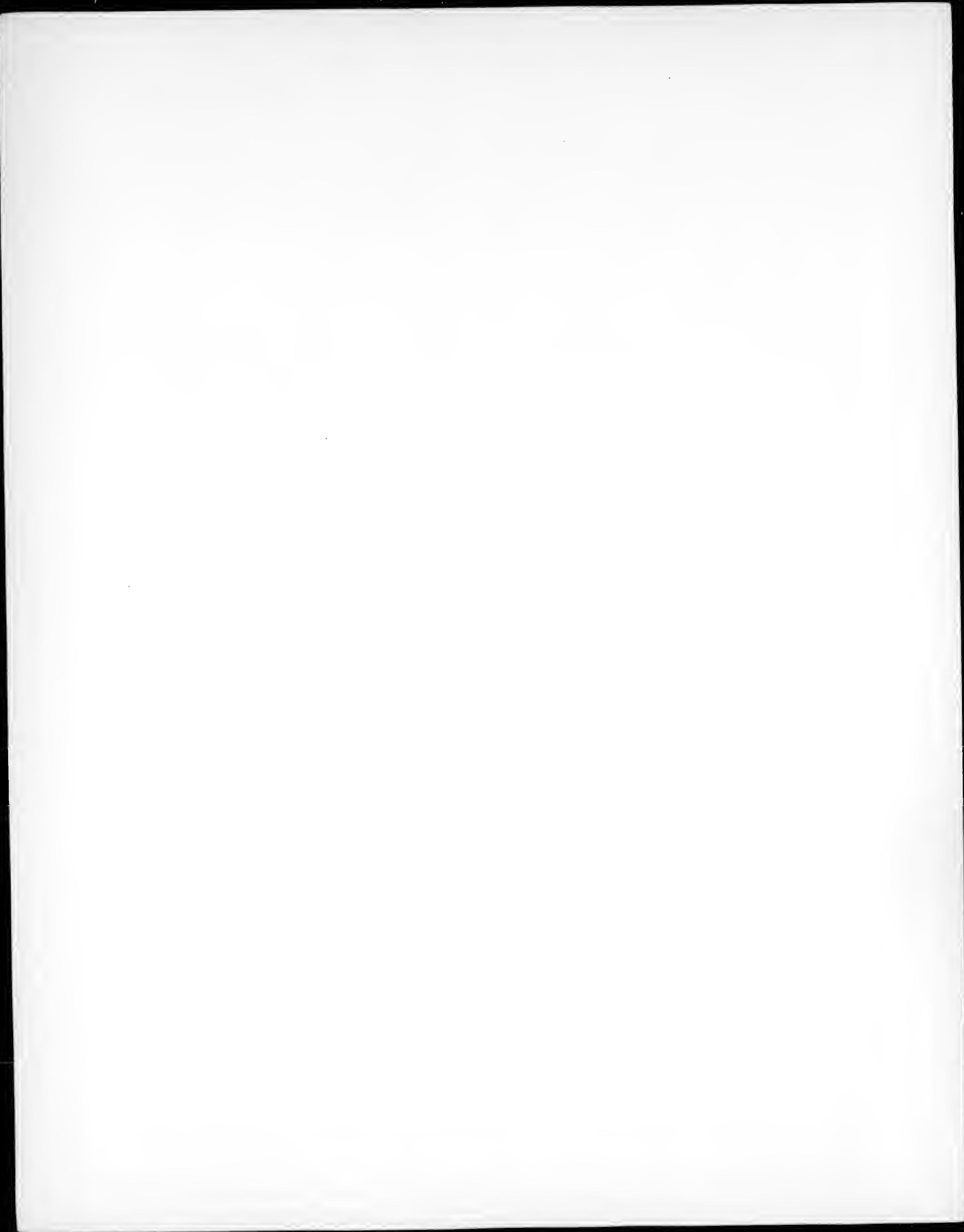
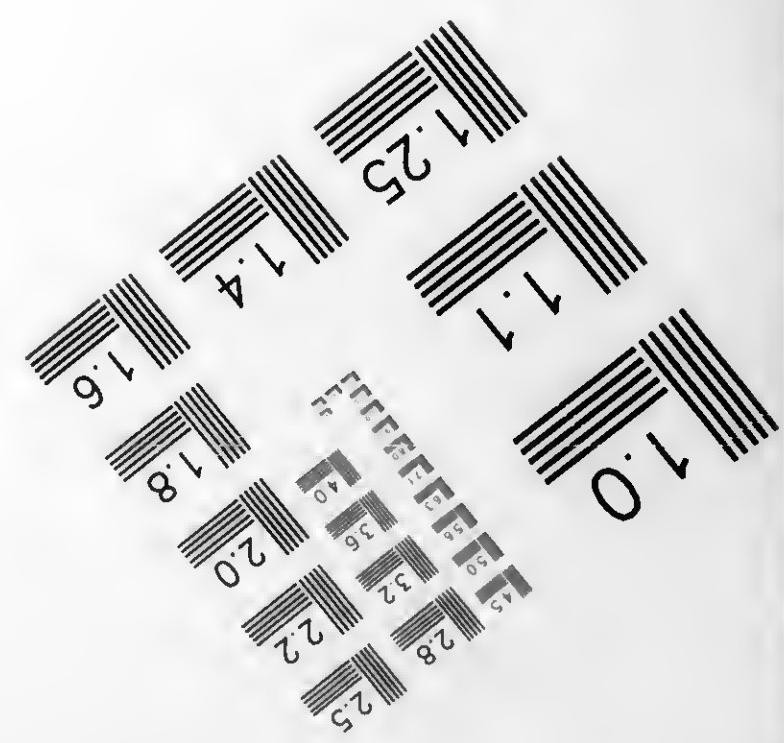
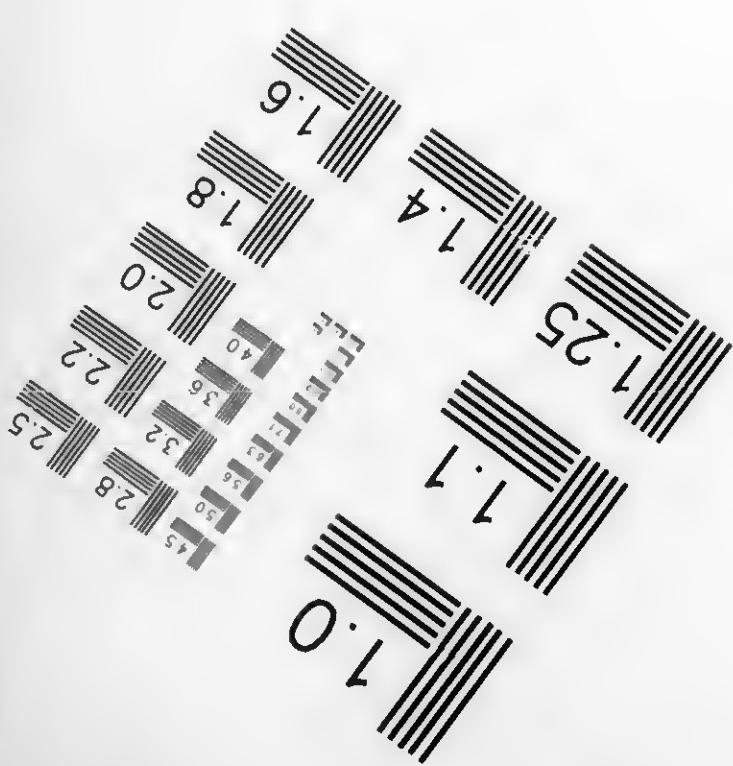
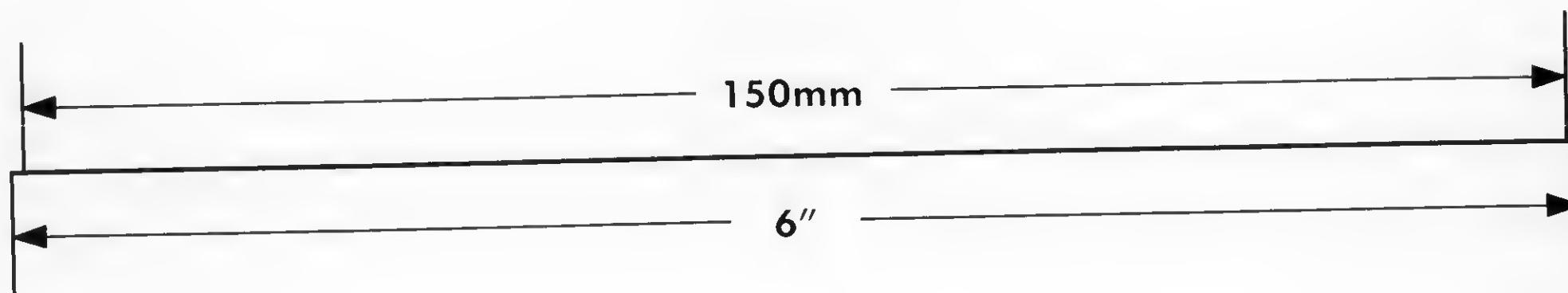
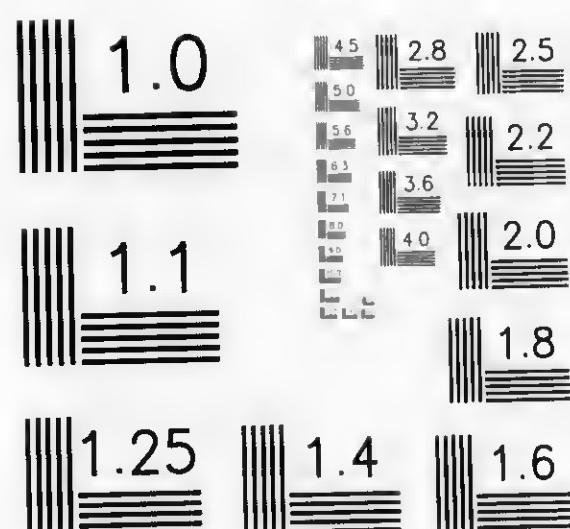
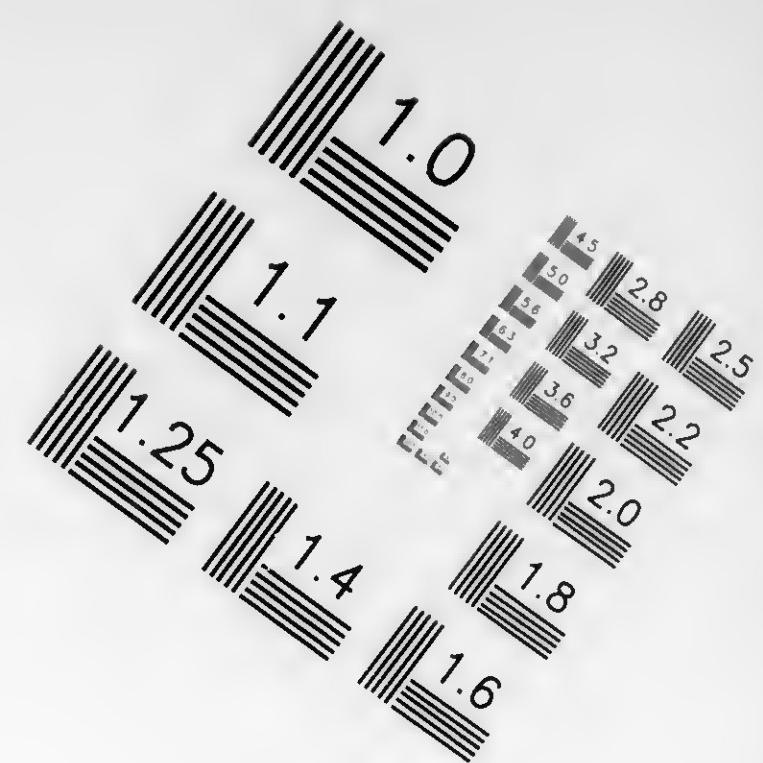
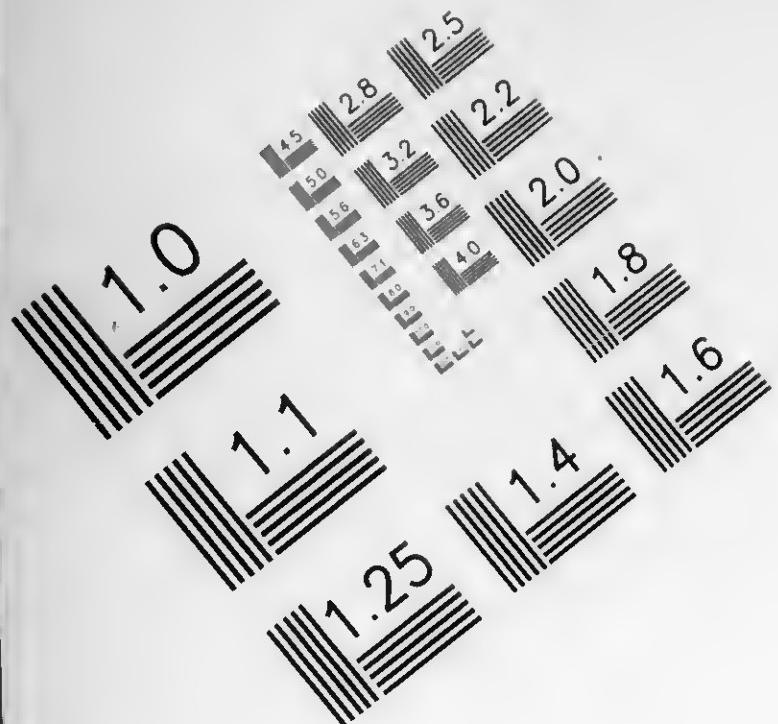


IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE ®
Group -
IMAGING



1653 East Main Street
Rochester, NY 14609 USA
Voice (1585) 482-0300
Fax (1585) 288-5989

© 2003, APPLIED IMAGE, Inc., All Rights Reserved Rev 100

END OF REEL

**PLEASE
REWIND**

END OF REEL

**PLEASE
REWIND**